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The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

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The Sabbath Recorder.

ROBERT CORNTHWAITE,

Pastor of the Sabbath-keeping Church of Mill Yard, in Goodman's Fields, London, from 1726 to 1755..

ROBERT CORNTHWAITE was a native of Bolton, near Lancaster, where he was born in 1696. He lost his father when he was very young; and his mother being left with eight children, and but in very moderate circumstances, he engaged in the care of a school some years before the usual term for the completion of his own education had expired, that he might not be an incumbrance to his widowed parent, but contribute to the support of the family. Soon after he came to years of maturity, though his parents were members of the Established Church, he joined himself to the Dissenters of the Presbyterian denomination. The ground of this conduct was a conviction, that the Gospel had not prescribed any national religious establishment, and that the imposition of public forms of worship, and articles of faith, was an infringement on the most sacred natural rights of conscience.

From the place of his nativity, after staying a little time at one or two other places, he removed to, and for some years was settled at, Chesham, in Buckinghamshire. Here, finding reason to alter his sentiments both on the mode and the subjects of baptism, he entered upon the ministry among the Baptists. From Chesham he was invited to a Baptist congregation near Boston in Lincolnshire. Meeting with some uneasiness, he left that place before the expiration of a year, though he was very earnestly importuned, by persons of considerable distinction there, to continue amongst them, and had from one the offer of an immediate and handsome provision, if he would have conformed to the National Church. He was then wholly unprovided for, and the latitude of his sentiments damped his hopes of encouragement from the Dissenters. But though the offer was seconded by these powerful circumstances, his integrity determined him to reject it.

Soon after leaving Boston, Mr. Cornthwaite went to London. Here the controversy concerning the seventh day, and the observance of it as obligatory on Christians, came before him; and after a careful and deliberate examination of the question, he concluded that it was still incumbent on Christians to keep it according to the fourth commandment. He therefore commenced keeping the Sabbath; and, in 1726, he was chosen pastor of the Seventh-day Baptist congregation in Mill Yard, Goodman's Fields, in which connection he continued nearly thirty years, until his death, April 19, 1755, in the 59th year of his age.

The beginning of Mr. Cornthwaite's ministry was an important epoch in the history of the Mill Yard Church. For a time previous, they had been comparatively destitute of the regular and efficient ministration of the word. In the year 1720, they had endeavored to improve their condition by inviting the Rev. Joseph Stennett, (afterwards Doctor of Divinity,) who was at that time the minister of a church in Exeter, to take the pastoral care of them; but he had declined. To add to their embarrassment, the Cripplegate Sabbath-keeping Church was without a pastor, and its members had been accustomed to meet with the Mill Yard congregation since the death of the elder Joseph Stennett in 1713. In such circumstances, Mr. Cornthwaite's appearance seemed altogether providential, and was hailed with joy. He soon showed that his heart was intent upon building up the church. Meetings for social worship and prayer were instituted, discipline was maintained, and the Sabbath was made a frequent subject of discussion. The effects of this course were soon visible, and illustrate happily the power of a pious and energetic pastor. On the church records of 1730, only four years after Mr. Cornthwaite's election, we find notices of meetings held for thanksgiving and prayer in view of the interest manifested in various places respecting the Sabbath.

Mr. Cornthwaite was faithful and assiduous in the discharge of his ministerial duties. The subjects of his discourses were almost always practical. The strain of them was plain and easy, but manly, solid, and convincing. In explaining the Scriptures, he labored, we are told, "to give a rational and consistent sense of them; and showed them to be indeed such an inestimable fund of the most important truths, as renders them worthy to be received with the highest joy and gladness by every reasonable mind." One of the distinguishing parts of his character was diligence and industry. Possessing a peculiar degree of spirit and vigor, enjoying, for thirty years, an uninterrupted state of health, and understanding the great art of improving every portion of time, he was constantly devoted to his employment as a minister and school-master, and engaged also in a series of other labors and studies of a very important and useful nature. He was eminent for his great zeal to discover truth, and his inflexible adherence to every thing which, in his view, bore the stamp of truth, however contrary to the common sentiments of mankind, and obnoxious to general censure. He was equally zealous with respect to moral and practical truth, and to the performance of every part of his duty. As soon as he was convinced that any thing was his duty, he never consulted whether or not it was agreeable to his interest. But though he was so peculiarly cautious of violating any part of his own duty, he was always ready to make the most favorable allowances for the excusable failings of others. Nothing but hardened and flagrant acts of vice could deprive any person of his affectionate good wishes, or of any kind offices and assistance that were in his power. An extensive charity, benevolence, and candor, formed an eminent part of his character; and he was well satisfied with every one whom he found to be governed by principles of sincerity, benevolence, and piety. The particularities and distinctions arising from religious differences, were no obstructions to his affection and friendship. His death was sudden; but previous to it, he had expressed a complete and absolute resignation with respect to the length and shortness of his life.

Mr. Cornthwaite's publications were devoted principally, though not exclusively, to the subject of the Sabbath. In his discussions, he had to contend with several able writers, among whom were Dr. Samuel Wright and Dr. Caleb Fleming. His productions show that he had made the subject one of profound study, and that he was well qualified to give instruction upon it. Six works are now extant in which he maintains that the seventh day is the true and only Sabbath. The first was published in London in 1730, and was entitled, "Reflections on Dr. Wright's Treatise on the Religious Observation of the Lord's Day." The second appeared in 1735, under the bold title, "The Seventh day of the week the Christian Sabbath." The third and fourth were both issued in the year 1736, and their titles indicate that the subject was then receiving more or less attention. One was entitled, "The Seventh-day Sabbath Further Vindicated, or a Defence of some Reflections on Dr. Wright's Treatise," &c.; the other, "A Second Defence," &c., directed against Caleb Fleming. Mr. Cornthwaite's fifth work on this subject, and probably the last which he wrote, was published in London, 1740, and called, "An Essay on the Sabbath," &c., occasioned by articles written upon that subject by Mr. Hallett, Mr. Jephson, Mr. Chubb, Mr. Killingworth, Mr. Dabol, and Dr. Watts. Besides these five, there is a pamphlet in the library of the church at Natton, Eng., entitled, "Mr. Foster's Sermon, *Of the Sabbath*, examined with candor." From some allusions in this pamphlet to works which the writer had previously issued, it is quite certain that Mr. Cornthwaite was its author. When we add to the foregoing his pamphlet on Transubstantiation, and his Occasional Sermons, it will be seen that he must have been a man of good attainments and great industry.

Mr. Daniel Noble, a pupil of Mr. Cornthwaite, and his successor in the pastoral care of the Mill Yard Church, preached his funeral sermon. Mr. N.'s remarks on the utility and importance of a conscientious regard for speculative truth, may properly conclude these brief memoirs of a man who exhibited, in this respect, a singular and meritorius example. "Though such a strict attachment to bare speculative truth may appear," says this judicious writer, "at the first view to be very far from being one of the principal and most amiable parts of morality, yet it is certainly an attainment of very high importance, as it is a good foundation for the superstructure of every other virtue. And, if we view the world around us, how many deplorable instances shall we find of the unhappy and fatal consequences of the present reigning indifference with respect to the truth or falsehood of opinions, sentiments, and professions? But it seems scarcely conceivable, that he who has a strict and inviolable regard to truth, for its own sake, can be indifferent to any branch of virtue whatever."

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THE DEAD.—How little do we think of the dead! Their bodies lay entombed in all our towns, villages and neighborhoods. The lands they cultivated, the houses they built, the works of their hands, are always before our eyes. We travel the same roads, walk the same paths, sit by the same fireside, sleep in the same rooms, ride in the same carriage, and dine at the same table, and yet seldom remember that those that once occupied these places, are now gone forever. Strange that the living should so forget the dead when the world is full of the mementos of their lives. Strange that the fleeting cares of life should so soon rush in and fill the breast to the exclusion of those once so near. To-day man stands and weeps over the grave of his departed friend. To-morrow he passes that grave with cold indifference. To-day his heart is wrung with all the bitterness of anguish for the loss of one he so much loved. To-morrow the image of that friend is effaced from his heart.

THE GENTLE WORD.

A gentle word hath a magical power,
The weary breast to beguile;
It gladdens the eye, it lightens the brow,
And changes the tear to a smile.
In the genial sunshine it sheds around,
The shadows of care depart,
And we feel, in its soothing and friendly tone,
There's balm for the wounded heart.

Oh! watch thou, then, that thy lips ne'er breathe
A bitter, ungentle word,
For that which is lightly and idly said,
Is often too deeply heard.
And though for the moment it leave no trace,
For pride will its woes conceal,
Remember, the spirit that's calm and still
Is always the first to feel.

It may not be in thy power, perchance,
To secure a lofty place,
And blazen thy name upon History's page,
As a friend to the human race;
But oft in the daily tasks of life,
Though the world behold thee not,
Thy gentle and kindly words may soothe
A desponding brother's lot.

'Tis well to walk with a cheerful heart,
Wherever our fortune call,
With a friendly glance, and an open hand,
And a gentle word for all;
Since life is a thorny and difficult path
Where toil is the portion of man,
We all should endeavor while passing along,
To make it as smooth as we can.

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BILLY DAWSON.

A correspondent of the New York Christian Advocate and Journal is giving some sketches of celebrated English preachers among the Wesleyans. In his second number we find a very interesting account of William Dawson, a local preacher, and a "Yorkshire farmer," familiarly called Billy Dawson. We select the following as illustrative of his power as a preacher.

Mr. Dawson was delivering a discourse which was peculiarly suited to his genius, and which will be long remembered in many towns and villages in England, because of the effect it almost always produced. The sermon was generally known to be one of his favorite discourses—and such he preached many times over—and was called by his admirers, "Death on the Pale Horse." As the reader will readily suppose, it was founded upon Revelation 6: 7, 8. I have heard the sermon more than once, and know not that I ever heard one that was throughout of so startling a character. In bold and striking imagery; in powerful, thrilling, irresistible appeal, it scarcely could have a parallel. When Mr. Dawson had been happy in its delivery, I have seen the congregation listen with such absorbing interest that it seemed as though their very breathing was suspended, and in the pauses of the preacher a long and deep inspiration was resorted to as a relief.

This discourse Mr. Dawson was delivering at the village in question, and was indulging in that peculiarly vivid imagery which was the basis of his popularity—"'Come and see!' the sinner is in the broad road to ruin—every step takes him nearer to hell and farther from heaven. Onward, onward he is going—death and hell are after him—quickly, untiringly they pursue him—with swift but noiseless hoof the pale horse and his paler rider are tracking the godless wretch. See! see! they are getting nearer to him—they are overtaking him!" At this moment so perfect was the stillness of the congregation, that the ticking of the clock could be distinctly heard in every part of the chapel, and upon this with a facility peculiarly his own, he promptly seized, and without any seeming interruption, leaning over the pulpit in the attitude of attention, he fixed his eyes upon those who sat immediately beneath, and in an almost supernatural whisper continued, "Hark! Hark! here they come!—that's their untiring footstep—hark—hark!" and then, imitating for a moment the beating of the pendulum, he exclaimed in the highest pitch of his voice,—"Save the sinner—save him. See, the bony arm is raised—the dart is poised! O my God, save him—save him; for if death strikes him he falls into hell, as he falls he shrieks, 'Lost! lost! lost! Time lost! Sabbaths lost! means lost! heaven lost! all *lost!* LOST! LOST!'" The effect was so overpowering that two of the congregation fainted, and it required all the preacher's tact and self-command to ride through the storm which his own brilliant fancy and vivid imagination had roused.

Perhaps somewhat apocryphal, yet generally accounted as true, is an anecdote of his preaching at Pudsey, a village inhabited by woolen-cloth weavers, some five or six miles from Leeds. As the story prevails, Mr. Dawson was preaching from the history of David slaying Goliath, and was indulging freely in the pictorial representation of which he was so perfect a master. Personating David, he had struck down the boasting Philistine, and stepping back in the pulpit he cast his eyes downward and commenced a train of irony, which had the twofold effect of piercing every one that exalted himself against the Lord, and of adding force to the graphic picture he had already given of that strange conflict. So powerfully did the speaker depict the conqueror's emotion, and so rapidly did he heap taunt upon taunt on his prostrate foe, that the congregation seemed to forget the actual state of things in the ideal, and waited in breathless suspense for the catastrophe. Some in the gallery, in the intensity of the excitement, literally leaned forward, as though they expected to see upon the floor of the pulpit the giant's form with the stripling's foot upon his breast; and one person, carried away by his feelings, and forgetting in his excitement the sanctity of the place, exclaimed in the broad dialect of the country, "*Off with his head, Billy!*"

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Be not afraid of diminishing your own happiness by seeking that of others. He who labors wholly for the benefit of others, and, as it were, forgets himself, is far happier than the man who makes himself the sole object of all his affections and exertions.

AN ENEMY SOFTENED.

"A man of my acquaintance," says Dr. Dwight, "who was of a vehement rigid temper, had, many years since, a dispute with a friend of his, a professor of religion, and had been injured by him. With strong feelings of resentment, he made him a visit, for the avowed purpose of quarreling with him. He accordingly stated the nature and extent of the injury; and was preparing, as he afterwards confessed, to load him with a train of severe reproaches, when his friend cut him short by acknowledging, with the utmost readiness and frankness, the injustice of which he had been guilty; expressing his own regret for the wrong he had done, requesting his forgiveness, and proffering him ample compensation. He was compelled himself to say that he was satisfied, and withdrew full of mortification that he had been precluded from venting his indignation and wounding his friend with keen and violent reproaches for his conduct. "As he was walking homeward, he said to himself to this effect: 'There must be something more in religion than I have hitherto suspected. Were any man to address me in the tone of haughtiness and provocation with which I accosted my friend this morning, it would be impossible for me to preserve the equanimity of which I have been a witness; and especially with so much frankness, humility, and meekness, to acknowledge the wrong which I had done; so readily ask forgiveness of the man whom I had injured; and so cheerfully promise a satisfactory recompense. I should have met his anger with at least equal resentment, paid him reproach, and inflicted wound for wound. There is something in this man's disposition which is not in mine. There is something in the religion which he professes, and which I am forced to believe he feels; something which makes him so superior, so much better, so much more amiable, than I can pretend to be. The subject strikes me in a manner to which I have hitherto been a stranger. It is high time to examine it more thoroughly, with more candor, and with greater solicitude, also, than I have done hitherto.'

"From this incident a train of thoughts and emotions commenced in the mind of this man, which terminated in his profession of the Christian religion, his relinquishment of the business he was engaged in, and his consecration of himself to the ministry of the gospel."

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LUTHER'S IDEAS OF PROPRIETY.

"Luther was very sensitive to all the decencies and proprieties of public worship, and nothing grated more harshly on his nerves, than inattention and whispering during the devotional services, *especially during the singing*. In the earlier period of his ministry at Wittemberg, some of the leading men of the congregation indulged an evil habit, which is not yet entirely obsolete, even among the clergymen of the present day, viz: "that of taking the time of singing to do up their whispering and moving about."

"This vexed him to the soul, and he often reproved them for it. One Sunday the nuisance was so intolerable during singing that he could bear it no longer, and said to them—"Christians! with God-fearing hearts, come to church to thank God and pray to him, and not to whisper and mutter. If any wish to whisper and mutter, and fluster, and grunt, it is better that they go out into the fields with the cattle and swine, where they will find fitting answer, and leave the church of God undisturbed."

"Notwithstanding this reproof, such is the force of evil habit, the next Sunday the offence was repeated; whereupon Luther walked out of the church with great indignation in his face.—Dr. Pommer then gave the people a strong exhortation on the impropriety of their conduct, which had a good effect." [Bib. Repos.

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THE DUTY OF CHRISTIANS TO VOTE.

The supineness of men in regard to this duty is very surprising. A Christian who will not vote is, so far forth, a traitor to his country. If men will not carry Christianity into their politics, how can they expect political affairs to go right? Scarce a question of great importance to the interests of our country can come up, but what would be settled aright, if all the Christians and Christian ministers in our country would invariably vote. We fear the consciences of many need enlightening and quickening on this subject. But if a man's conscience will suffer him to neglect voting without chastisement, it will be a loose conscience in other things besides that. There is no safety for our country but in the prevalence of religion. There is no safety for us but in the prevalence of religious principle in politics. Without this, our affairs will be guided by party zeal and passion, by ambition, selfishness and wickedness, instead of patriotism and wisdom. Unless God causes the power of religon to prevail, our government will become corrupt, an instrument in the corruption of the people. Unless the power of religion prevail, we shall have wars, both civil and external. It is becoming more and more evident that a republic like ours cannot stand but by the power of God's providence and grace. It is becoming more and more evident that we are dependent for our life upon God's mercy in revivals of religion. Nothing can save us but the influence of his Spirit, and the blessedness of a wide-spread religious education. We are thrown upon his mercy.

Men of God must pray more for their country. But if it be a duty to pray, it is also a duty to vote. What consistency is there between asking of God the gift of good men for our rulers, and then leaving to bad men the whole work of electing them? Or what consistency between praying that we may have good rulers, and then voting for a bad man, merely because one's own party have put him up? Or what consistency between praying for good men and voting for none? We fear that Christian ministers do not set, as they ought, the example of Christian faithfulness in this duty of voting. Thousands vote in our country who ought not, and thousands do not vote who ought. Between them both our dearest interests may be sacrificed. [Evan.

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THE YOUTHFUL MARTYR.

William Hunter, aged 19, finding a chapel open, entered, and began to read in the English Bible which lay upon the desk. He was imprisoned; but Bishop Bonner offered to make him a freeman of the city, and to set him up in business, if he would recant. He answered, "I thank you for your offer; but my lord, I cannot find it in my heart to turn from God for the love of the world; for I count all worldly things but loss, in the respect to the love of Christ." His parents came to him, and desired heartily of God that he might continue to the end in that good way which he had begun. As he went to martyrdom, he met his father, who said, "God be with thee, son William!" He replied, "God be with you, good father; and be of good comfort—for I hope we shall meet again!"

At the stake he kneeled down and read the 51st Psalm, till he came to these words, "The sacrifice of God is a broken spirit. A broken and a contrite heart, O God, thou wilt not despise." He refused to recant, when offered the queen's pardon. The sun shone suddenly out of a dark cloud,—the martyr said, "Son of God! shine upon me." He cast his Psalter into his brother's hands, who said, "William, think upon the holy passion of Christ, and be not afraid of death." "Behold," he replied, "I am not afraid." He then raised his hands to heaven and said, "Lord, receive my spirit."

What a striking instance is this of the power of religion, not only in the prospect of suffering but in the very scene itself. Reader, is your religion of this kind? Have you renounced the world for Jesus?

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THE LOVE OF FLOWERS.

There is not in the human heart a more beautiful passion than the love of flowers. It is not only beautiful, but it shows that there is something of purity and holiness within the temple where it dwells. The man, woman, or child, who loves flowers—delights to gaze upon their beauties or inhale their sweet perfume—is not all bad. This feeling ought to be cherished and made to expand by ministering to its desires. The denizens of crowded cities, shut up from the green fields and native flowers, find in a few half-dying plants, transferred from the hot-house to their windows, a poor substitute. It is, however, better than none. And the poorest tenement, as well as the mansion of the wealthy, can possess this substitute. A daisy, a primrose, or a delicate geranium, will cherish and keep alive this love in the heart. Most children are fond of flowers. We have seen few that were not, and those were precocious in vice and depravity.

In passing through the market, a few days since, we saw a little girl poorly but neatly clad, before a flower-stand, with her face turned towards the various flowers upon it. We stopped to watch her. After permitting her eyes to wander for a few moments over the whole collection, she fixed them upon a pretty violet. She gazed upon it intently for a little while, then gently stooped down and touched her lips to the modest flower. As she raised up her head and turned to go away an expression of happiness and gratified love lit up her countenance. We loved that flower too for the pleasure it gave a young and innocent child.

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A FUTURE STATE.

It is a beautiful conception of the Indians, and one that illustrates the prevading belief in the human mind of an existence hereafter, of happiness or misery, that leads them to fill the graves of their warriors with all their effects, in the firm belief that they are to rove the 'spirit land' beneath the smile or anger of the great Maniton. In many of the tribes it is customary, after the burial, to bring forth the steed of the deceased, and kill it, standing over the grave, that it may be ready for him to mount at the last day. An incident of this kind toek place in Alexandria, Louisiana, a few days since, where, says the Democrat of that place, "all the worldly effects of the departed savage, including his rifle, shot-pouch and skins—even a mare and colt belonging to him—were deposited with his remains in the tomb, to be carried with him, according to the romantic faith of his ancestors, to the sunny hunting-grounds and floral valleys prepared beyond the grave by the 'Great Spirit' for the reception of the good and virtuous, or the bleak and barren deserts and icy hills, prepared for the punishment of the depraved and vicious."

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BOOKS.

It is recorded of Plato, that notwithstanding he had a very small paternal inheritance, he bought three books at a price equal to $1,200 of our money. Before the invention of printing, manuscripts in general bore such excessive prices, that few besides the opulent could acquire a library. St Jerome almost ruined himself in order to purchase the works of Origen. Benedict Bishop, founder of an English monastery, made no fewer than five journeys to Rome to purchase books; for one of these, a volume of cosmography, King Alfred gave him an estate of as much land as eight ploughs labor. Muratoria relates that an abbot earnestly besought the Pope, in a letter of 825, to lend him a copy of Cicero on Oratory, and Quintillian's Institutes; 'for,' says he, 'a complete copy is not to be found in France.' The Countess of Anjou paid for a copy of Homilies two hundred sheep, five quarters of wheat, and the same quantity of rye and millet. Even so late as 1471, when Louis XI. of France borrowed the works of Rhasis, an Arabian physician, from the faculty of medicine at Paris, he not only deposited a considerable quantity of plate as a pledge, but was obliged to procure a nobleman to join with him as surety in a deed, binding himself under a great forfeiture to restore it.

The Sabbath Recorder.

New York, June 25, 1846.

CHRISTIAN UNION.

In the course of the present summer, the world's metropolis (London) is to be the scene of deliberations dimly squinting towards a union of all "evangelical Christians." Tickled, as it would seem, with the mere sound of words, and doomed, as we verily believe, to find the whole affair a utopian project, great numbers are already on their passage from this country to join the great convocation. To us the matter has always appeared so vague and ill-defined, that we have not been able to see what good is to result. Our powers are not sufficiently creative to work up shadows into substantial and tangible forms. One half of the world, however—at least one half, and that not the most illiterate—are ready to start at full gallop after any airy phantom that floats in the dreaming atmosphere in which they always move.

A certain Mr. Merle D'Aubigne, who succeeded in getting up a History of the Reformation in a style somewhat entertaining, especially to young people, acquired thereby such a marvelous celebrity, that he is looked upon by the world as knowing better what scheme is necessary to complete the overthrow of Popery than "seven men that can render a reason." He proposes—(we believe he is the originator of the scheme,)—a great Convention of all Evangelical Christians, to be held in London, the object of which shall be to hold up a scarecrow to the Church of Rome, by giving proof that there is among Protestants more real union than Papists are willing to allow. Mr. James, of Birmingham, and some others, fall in with the project at once, the preliminaries are arranged, and now to the great focal point are streaming the "evangelical."

We dislike the use of the term humbug, or any other that looks uncourteous or undignified; but what term can we employ so expressive of our real views of the scheme? We declare our firm conviction, that future historians will record it—if worthy of being recorded at all—as one of the religious humbugs of the nineteenth century.

The scheme does not, if we understand it, propose any discussion of points concerning which the evangelical now differ. These differences are to remain undisturbed—untouched. If the whole of those assembled unite in the belief and practice of an error, that error is to remain not only undisturbed, but is to go forth to the world again under new auspices, having received the sanction of that very august body termed the Evangelical Alliance. Its withering influence upon the church and the world is still to be perpetuated, because "evangelical Christians" have not chosen to expose it to that severe discussion which might impair its credit. What then is gained? Will not the world, after the session of the Alliance, be just where it was before? Will not Christians be just where they were? Will any thing have been done towards rendering them more united?

And who are "*evangelical* Christians?" Will any dare to style themselves such, except those who can receive the creed already prepared for them by the little company who have had it in hand to concoct all preliminary measures? To all intents and purposes, that Provisional Committee have framed a *creed*, which is to be the basis of the proposed union. The Procrustean bedstead is already set up, and every one is to be chopped or stretched until he answers the measure; or rather, every one is to be rejected who does not already answer the measure. To discuss the question, *who* are evangelical Christians, does not enter into the design of the meeting at all, if we understand it. Yet this is the very question which of all others needs to be discussed. If the door were thrown open for full and free discussion, we might hope for some good. But if the very thing which is the cause of disunion is to be kept out of sight, and exposed to no danger of attack, how farcical to hope for any better state of things.

Besides, it seems that those who go there, appear not as the representatives of churches, or ecclesiastical bodies; they appear simply as individuals. Of course they represent nobody. What then do they go for? What will their proceedings tell, after they are all finished? Will they tell that the Christian world has really made any advance towards union? Will they, however harmoniously conducted, be an index of the harmony of the churches left at home? If not, what will they be worth in respect to the great object pretended to be aimed at? Just nothing at all.

After turning the matter over and over, and viewing it in every light in which we are able, we are positively able to make nothing of it. We cannot discover that it has any well-defined tangible object. The object is not to *effect* a union upon the basis of truth, by a discussion of those points which now separate Christians into different communions; it is not to *ascertain* what progress has been made towards union by the churches of Christendom, for ecclesiastical bodies are not to be represented; and if neither of these, how the result is to be so very alarming and destructive to Babylon we cannot divine. *

Books for the Army.—We learn that a praiseworthy effort has just been made at New Orleans to supply the volunteers for the Rio Grande with excellent religious reading. Nearly $800 were raised for the purpose by Rev. Mr. Vail, General Agent of the American Tract Society, and the colporteurs of that Society in Louisiana have been busily engaged in supplying company after company with the practical writings of Baxter—once an army chaplain—and other old divines. Some of the chaplains have consented to act as colporteurs for the army, and are supplied with books. The Governor of Louisiana, the Mayor of New Orleans, and pious officers of the army, have interested themselves in this movement, and contributed to promote it. It would be well to imitate it in other parts of the country.

CENTRAL SEVENTH-DAY BAPTIST ASSOCIATION.

To the Editor of the Sabbath Recorder:—

The Central Seventh-day Baptist Association convened at Scott, N. Y., on the fourth day of the week, June 10th. There was present a full delegation from the different churches. The Introductory Discourse was preached by Charles M. Lewis, from the text, "*The zeal of thine house hath eaten me up;*" after which the Association was organized by the appointment of Varnum Hull, Moderator, and J. B. Wells and James Bailey, Secretaries.

Letters were received from all the churches of the Association, 2d Verona excepted, and from three that did not belong to the Association, praying to be admitted, which prayer was granted. These churches were 1st Brookfield, Lincklaen, and Dianna. A letter was also received from several brethren and sisters who have recently embraced the Sabbath at Philadelphia, Lewis Co., N. Y., asking for missionary labor. It appears from the various letters, that a comfortable state of religious feeling pervades the churches generally, and several churches report considerable accessions to their numbers.

The missionary spirit appears to be increasing as new missionary fields are opening. Philadelphia and vicinity, Dianna and vicinity, and Pitcairn and vicinity, are fields designated for missionary labor; and Elds. E. S. Bailey and S. B. Crandall have been appointed to occupy them more or less.

Bro. N. V. Hull was present, and took his seat as a delegate from the Western Association. Eld. Lewis Leonard, agent of the American and Foreign Bible Society, was also present, and an opportunity was given for him to present the objects of his mission, to wit., to solicit the co-operation of Seventh-day Baptists with that society. A select committee, consisting of E. S. Bailey, S. B. Crandall, and N. V. Hull, was appointed to wait on Bro. Leonard, and report to the Association. Two reports were presented—a minority report by N. V. Hull, which may not be uninteresting to your readers, and I therefore give the substance of it:—

1st. Resolved, That we do most heartily concur in and earnestly pray for the objects of that Society, viz., to give the whole Word of God to all who are destitute of that precious gift.

2d. Resolved, That this Association would co-operate with the American and Foreign Bible Society were it not that in our opinion its operations are based upon such principles as tacitly acknowledge the righteousness of the institution of American Slavery, and ministers at least indirectly to its support. This Association believes that American Slavery is only evil; and furthermore, it has on other occasions expressed its uncompromising hostility to that system of inhuman and unjust oppression. Therefore, the Association cannot, in its official capacity, co-operate with that Society.

Resolved, however, That this Association recommend to the several churches comprising it, that they cordially receive Bro. Leonard, hear what he has to say, and after taking the matter into consideration, act as in their opinion duty may require.

This report was adopted, and a copy voted to Bro. Leonard.

Eld. E. S. Bailey was appointed as a delegate to the Western Association.

A lengthy report was made by Bro. James Bailey, agent of the Association to the Legislature last winter for the purpose of securing legal protection for Seventh-day Baptists, an abstract of which it was voted to forward to the Recorder for publication. Bro. Bailey was re-appointed agent as before, provided the Constitution is not so amended as to give us equal privileges; and $100 was voted to be raised to defray his expenses.

E. S. Bailey was re-appointed Corresponding Secretary.

A letter was received from T. B. Brown, T. B. Stillman, and S. Carpenter, relative to the Hymn Book, in answer to which the following resolution was passed:—

Resolved, That inasmuch as this subject has been referred to the churches, the Association does not feel competent to take any specific action thereon; yet so far as we know, the proposition is favorably entertained, both by the churches generally and by this body; and although we cannot assume any responsibility in this matter, yet we are willing to say that we have confidence in the ability and integrity of those engaged in the work as originators, and also in the committee of inspection already chosen. We also appoint Jason B. Wells to correspond in behalf of this body.

The following are some of the resolutions which were passed with more or less discussion:—

Whereas, The Seventh-day Baptist General Conference did, a number of years ago, pass a resolution that the denomination should be known and distinguished by the name of Seventh-day Baptists, as more appropriate and definite than the term Sabbatarians; and whereas, some churches and individuals have recently used the term Sabbath Baptists, therefore—

Resolved, That it be recommended to the churches and individuals belonging to this Association to use the term Seventh-day Baptist in all their communications, as being the generally received name of the denomination.

Resolved, That we appoint a committee to secure, by correspondence with members of the Convention now in session at Albany, such an amendment of the State Constitution as will fully protect us in the enjoyment of the Sabbath.

James Bailey and James R. Irish were appointed as the above committee.

Resolved, That we again circulate, among all classes, a petition to be presented to the next Legislature, asking for full protection in the enjoyment of the Sabbath, provided the Constitution is not so amended as to protect us; or if they should thus amend the Constitution, to petition for the alteration of the existing laws to agree with the amended Constitution.

Resolved, That the Corresponding Secretary draft a form of the petition, and have it printed, and also that our brethren use their utmost diligence to secure a large number of petitioners.

Resolved, That we instruct our delegate to the Western Association to use his influence with that body to obtain its co-operation in securing the objects contemplated in the above resolutions.

The above resolutions were spoken to by Eli S. Bailey, James Bailey, Nathan V. Hull, Varnum Hull, Green, and others.

It was voted to hold a semi-annual meeting on the third and fourth days of the week before the first Sabbath in January next, at DeRuyter, to attend to our missionary operations and legal protection.

It was also voted, that the Moderator, the Recording Secretary, and Treasurer, together with three others appointed at each annual session, shall constitute an Executive Board through which the benevolent operations of the churches and individuals may be properly attended to, according to the wishes of those who may make contributions. Henry Crandall, James Bailey, and Clark Rogers, were appointed as the three to make up the Board together with the standing officers.

The afternoon of the third day was devoted to the discussion and adoption of resolutions presented by the Business Committee.

1st. Moved by S. B. Crandall, and seconded by J. B. Wells:—

Resolved, That this Association hail with joy the triumph of the principles of temperance in the recent decision of the license question throughout the State of New York, and we earnestly recommend, as "eternal vigilance is the price of liberty," that the friends of this great reform sleep not on their watch-towers, but faithfully sustain and perpetuate the blessing secured.

2d. Moved by N. V. Hull, and seconded by V. Hull:—

Whereas it has pleased God to put it into the hearts of our people to send the blessed Gospel to those who sit in the region and shadow of death, and for this object a Foreign Missions is in progress of establishment, funds being in part collected and Missionaries appointed, therefore—

Resolved, That this Association invoke the blessing of the God of missions upon this our labor of love. and are solemnly pledged to its support.

3d. Moved by C. M. Lewis, and seconded by Wm. Green:—

Resolved, That we appoint those delegates named in the Minutes of last year, to attend any Sabbath, Lord's day, or other Convention, where the Sabbath may be introduced, within our bounds, during the ensuing year.

4th. Moved by E. S. Bailey, and seconded by James Bailey:—

Resolved, That as Christians it is our duty to enter every department of Christian benevolence and labor as best we can to spread the benign influence of the Gospel to all men.

5th. Moved by G. M. Langworthy, and seconded by N. V. Hull:—

Resolved, That we acknowledge with humble gratitude the blessing of God upon our efforts to reinstate his holy Sabbath in the church, and that we unitedly pledge ourselves to continue this work through our Tract and Missionary operations.

The second, third and fifth of the above resolutions were attended with animated and soul-stirring speeches.

After a lengthy session, of uncommon interest and harmony, the Association adjourned to meet with the 3d Church in Brookfield, on the fourth day of the week before the second Sabbath in June, 1847. J. B. W.

To the Editor of the Sabbath Recorder:—

Your correspondent P. S., in the last number of the Recorder, has hit upon a capital idea, viz., to furnish for the press the various objections of living disputants to the claims of the Sabbath of Jehovah. I propose that your correspondents all be invited to follow it up, and send you well-authenticated cases, with their objections, that they may be put upon record, and hereafter seen in full array. I doubt not but such a course will greatly further the cause of truth.

It will be well for you to have names and dates in full, and put them on file in the office of the Recorder, that reference may be had to them whenever required. But as it is not desired to give any unkind publicity to the names of disputants, it may be well to publish no more than initials, and these only for the sake of identifying and authenticating them. If you approve the suggestion, you may begin with the enclosed. Yours in defence of truth,

S. D.

SABBATH DISPUTANTS—NO. 1.

1st of 6th Month, 1846.

On board steamboat Raritan, in company with G. R. W., had a friendly conversation with Eld. B., Pastor of the Baptist Church in C——, N. J. Bro. B. professed to be a Bible Christian, and acknowledged the importance of being able to prove all things by that divine standard. When asked for authority for observing the first day of the week, and calling it "the Sabbath," he said: "At the exodus of Israel from Egypt, when God made known to them his Sabbath, he put it one day earlier than the primitive institution, to prevent the worshipers of Jehovah from being confounded with the pagan worshipers of the Sun, whose idolatrous rites were performed on that day; but that at the resurrection of Christ, it was put one day later, so that now the Lord's day, the first day of the week, is the true original Sabbath." When asked for proof, he replied that he had read this in several works written by eminent *New England Divines.* I replied, that I had read it in President Malcom's Bible Dictionary; but that to quote them as authority for a religious obligation, appeared to me like teaching the doctrines of men for the commandments of God. He answered, that he was not prepared to go into the proof now, but thought it could be sustained by the Bible. I wished him to make a BROAD MARK there, and at his leisure furnish me with the Bible evidence. This is yet to come. S. D.

Express to the River Jordan.—Considerable was said, a few years ago, in relation to the circumstance that Queen Victoria's first child was "baptized" with water brought expressly for that purpose from the river Jordan. About that time it was proposed, whether in jest or in earnest we will not say, to establish an express between London and the Jordan for the purpose of supplying the waters of that sacred stream to those who might wish them for religious purposes. A circumstance has recently occurred, which shows that an express from New York to the Jordan, or an agency of the above-mentioned express, might not be unprofitable. It is stated that the first child which was "baptized" in the new Trinity Church, was the infant daughter of a celebrated savan, and that the water used for the celebration of the rite was brought from the river Jordan, a fact which, being generally known to those of the congregation who witnessed the ceremony, excited considerable interest. The water was brought from the river in a bottle in 1830, by Doctor James E. Dekay, who was on board the corvette United States, carried out to Constantinople by the late Henry Eckford, and sold there to the Sultan. Doctor Dekay, after the transfer of the vessel, passed some months in visiting the more remarkable places of the East, and among other rarities which he collected there, he brought some of this water, which having been preserved for so many years as a curiosity, by the gentleman to whom the Doctor presented it, was finally used for this ceremony for his child.

Confessions of a Presbyterian.—A New-York correspondent of the Evangelical Observer, published at Detroit, Mich., bewails the sad falling off from the Presbyterian Church, particularly the New School. At the East, he says, very many have deserted the hearth-stones of their fathers, and gone over to other denominations. Some, to find a comfortable resting place, have turned Dutch Reformed; others have been metamorphozed into Episcopalians; "while others still, veering their theological compass to the East, are conscientiously persuaded that there is more liberality among Congregationalists than Presbyterians, and so they step across the line. Were it proper here to give a list of these delinquents, and show the D. D.'s, Rev.'s, and Elders, whose sons they are, to say nothing of private members of the Church, it would make more of our venerable fathers besides Dr. Cleland, take off their spectacles and wipe their eyes. We are fast becoming a bye-word among other denominations because of these disgraceful desertions, and they assure us, that 'there must be something rotten in Denmark,' or these things would not be so." The principal reason of these numerous desertions, according to the writer from whom this extract is taken, is a want of something that is *positive*, to distinguish the New School Presbyterian denomination from all others. This strikes us as a very candid confession, and one which ought to be followed by visible changes. There are many persons who cannot see the proper stopping place between congregationalism and episcopacy; and if any denomination sees fit to set up a half-way house on the road, they should expect the *departures* to equal the arrivals.

Education in Mississippi.—A speech of Mr. Allen, member of the Mississippi Legislature, develops mournful facts in regard to the condition of education in that State. It seems that there are now in Mississippi eight colleges, educating only four hundred and fifty-four students. In the whole State there are but three hundred and ninety-six common schools, educating only 8,263 scholars out of a population of near 200,000 whites. There are seven counties in the State, with a population of 11,070 persons, in which there are no schools of any kind; and there are in the whole State 50,000 children who have no possible means of education. There are 8,358 free white persons over 21 years of age in the State who can neither read nor write.

Cost of Religion in Boston.—It is stated that there are ninety-nine places of religious worship in the city of Boston, the cost of which was $3,246,500. The annual expense of maintaining these churches is set down at $170,826; and the number of persons whom they can accommodate is estimated at 84,174. There are also eighty Sunday Schools, connected with which are 1,964 teachers, and 17,000 scholars.

Casuistry Extraordinary.—It is a noble science that of deciding cases of conscience, and determining the lawfulness or unlawfulness of what a man may do. But when this science is perverted by existing customs or opinions, it becomes proportionally contemptible. Read the following as an illustration:—

"Dr. Brisbane, (formerly a slaveholding clergyman in Charleston, S. C.,) says that when he was in South Carolina, one of his Baptist brethren underwent a church-trial for a very serious offence. This Baptist brother had been the means of separating a slave husband and wife, for ever. He had been importuned not to do it—to sell them both to one master, and not wring their hearts with the agony of separation; but he said, '*he would see them both in hell first!*' He was brought up before the church, and tried—for what, think ye? For the inhumanity of sundering man and wife? No; but for using profane language! His spiritual advisers and co-workers took no thought of the crime of parting what God had joined together, but they were horrified at the profane expression used by their brother!"

The New Volume.—With the present number commences the third volume of the Sabbath Recorder. We enter upon it in an entire new dress, with a form somewhat enlarged, and under auspices highly encouraging. When it was first proposed to issue our denominational paper from the city of New York, there were many persons who regarded the experiment as exceedingly hazardous. A few were found, however, who deemed it sufficiently important and feasible to justify them in assuming the responsibility. The experience of two years has deepened their conviction of the importance of the undertaking, and increased their confidence in its final success. Their aim has been to furnish our widely-scattered churches with a medium of communication with each other, and to maintain in the metropolis of our country a paper which should speak out boldly in favor of the true Sabbath. In the pursuit of this object, they have seen gratifying evidence that their labors are approved of their brethren and blessed of God. Hence they are determined to go forward in the work, and hope to enjoy a still greater measure of confidence and favor.

Historical Articles.—It is known to most of our readers, that Eld. David Benedict is preparing for the press a complete history of the Baptist Denomination throughout the world. Some months ago we promised, at his solicitation, to furnish a concise history of the Seventh-day Baptists to accompany that work. But a combination of unforseen circumstances has thus far rendered it impossible for us to find time for the necessary researches and labor of preparation. Recently, however, Mr. Benedict has suggested, that his purpose will be equally well answered by the appearance of the history first in a series of articles for the Recorder. Accepting this suggestion, we hope to commence the articles before many weeks, and continue them at regular intervals until completed.

Good Paymasters.—Some persons object to paying for a newspaper in advance, and ask, "Is not he a good paymaster whose money is ready when the work is done?" This question is sufficiently answered by saying, that a publisher's work is done when each number of his paper is completed, and accordingly he pays his bills at the end of each week. Of course if he waits until the end of the year for his pay, he will be under the necessity of advancing money from his own pocket to the amount of some two or three thousand dollars. Now which is the easiest, for each subscriber to advance two dollars, or for a publisher to advance two thousand?

Encouraging.—It will doubtless be gratifying to the friends of missions, to be informed that I have just received a letter from Bro. Abel D. Bond, of Milton, Rock County, Wiskonsan, stating that a society has recently been formed there, called the "Rock County Seventh-day Baptist Foreign Missionary Society, the object of which shall be to aid the Missionary Association in establishing and sustaining Foreign Missions." The sum of fifty dollars has been subscribed for the object, one-half of which may be expected in the treasury soon.

S. D., Cor. Sec. A. S. D. B. M. A.

Shiloh, N. J., 6th mo., 18th, 1846.

Irish Estimate of an English Archbishop.—The following paragraph, which appeared in several of the Irish papers, will show in what estimation some of the good people of Dublin hold the Archbishop of the English Church who is stationed there:—

"On Sunday last the cathedral of St. Patrick was the scene of by no means an edifying exhibition. Archbishop Whateley had been advertised to preach for the benefit of some charitable institution, and a large congregation was present, chiefly composed, we are informed, of the partisans of Mr. Tresham Gregg, who is now engaged in a contention with Dr. Whateley. On his grace entering the pulpit, a large number of those persons, we are informed, rose, and putting on their hats, shouted, 'No Puseyism, no English Bishop,' and continued their cries until the Archbishop had to retire. A number of them left the church; but, owing to the interruption, the charitable object of the intended sermon was defeated, and no collection was made. May we ask, where were the police?"

☞ We wonder what interpretation will be placed upon the casualty described below, by those persons who claim to see so *much* significance in all the "Sabbath Accidents" which occur on Sunday. We copy it from the Fredonia Censor, and commend it to the attention of Sabbath-accident wiseacres.

Accident at Villenova.—We learn from a correspondent that during a baptismal ceremony at that place on Sunday, 7th inst., a large number had collected on the bridge near by to witness it, which caused the bridge to give way, precipitating them some twelve feet into the water—thus causing rather a promiscuous immersion, unaccompanied by ceremony. There were twelve persons precipitated into the water, most of whom were more or less injured. Among the sufferers were Mrs. Nathaniel Smith, Mr. Doane, an old lady who received a deep cut on the head, Mrs. Doolittle, Mrs. Waters, Mrs. Wilson, Mrs. Wright, Miss Tanner, and a daughter of J. M. Tiffany. They are all expected to recover.

Eld. A. A. F. Randrlph requests his correspondents to address him for the future at Cussewago, Crawford Co. Pa.

The Secretary of the Treasury asks for power to issue about twelve millions of Treasury Notes, or to contract a loan for that amount.

General Intelligence.

FOREIGN.

Five Days Later from Europe.

The steamship Caledonia reached Boston on Thursday afternoon last, in 14 days from Liverpool. Her news is not specially important. The following summary comprises all that is really of interest to the general reader.

A letter dated St. Petersburg, Russia, May 22, says, I regret to say that the Cholera appears to be advancing with rapid strides towards this city, from whence, no doubt, it will in time make its way to Western Europe.

There has been another attempt at a revolution in Portugal, and the insurgents were quite strong in point of numbers.

The French papers insist that the English experimental squadron which recently left the Downs, has sealed orders to proceed to Mexico. The English papers say it may be so.

The Cholera has committed great ravages in Persia, and has made its appearance in the south-eastern provinces of Russia.

The news from India represents the Sikhs as dissatisfied, and as ready to enter into new conflicts with the British.

The European Times states that a rumor prevailed in London that the United States have asked the intervention of Great Britain in her troubles with Mexico. The Times scouts the idea, as perfectly absurd.

Austria, Prussia and Russia are apprehensive of another outbreak in Cracow, to be set on foot by the Polish emigrants in France, England and Belgium. The three powers have taken measures of precaution. At Warsaw several arrests have been made. Austria has made use of the assistance of the peasantry, by liberally remunerating them for their recent exertions.

The Dublin correspondent of the Morning Chronicle of Thursday last says:—"The use of Indian meal has now become quite general throughout the country, and the people prefer it to the potato, the enormous price of which for some months past, had placed it beyond the reach of the laboring classes. One good effect of this change in the food of the humbler classes is a reduction in the price of potatos, both for seed and for immediate consumption."

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ESCAPE OF PRINCE LOUIS BONAPARTE.—A letter from Paris, dated May, 29, says: "The principal, and, indeed, the exclusive topic of conversation at this moment is the escape of Prince Louis Napoleon from the Chateau of Ham, where he had been confined five years nine months and twenty days, under a sentence of imprisonment for life for his absurd attempt at a revolution. On Monday morning last a number of workmen were employed in making some reparations near his apartment. The Prince contrived to get possession of the dress of one of the men. He immediately put it on, stuck false mustaches on his lips, a cap on his head, and sauntered deliberately out of the fortress, without being recognized by any of the keepers or soldiers. The General commanding the prison called early in the morning, pursuant to custom, to see the Prince. His medical attendant, a prisoner like himself, said that he was very ill and could not be seen. At a later hour the General again called, and received the same answer, but as he saw a figure lying in the Prince's bed, with a pocket-handkerchief round his head for a nightcap (the French fashion,) he conceivno suspicion. At six o'clock, however, he paid a third visit, and this time insisted on speaking to the Prince. 'Enter!' said the Doctor, throwing open the door. 'Enter—the Prince has gone off, and is by this time far away!' The mortification of the poor General may be easily imagined. A strict search was set on foot, but without success. The Prince succeeded in gaining the coast, and set sail for England, where he arrived on Tuesday morning. He would reach London the same evening, where, no doubt, he will remain, for a long time to come, in peace and quietness."

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THE CHOLERA.—We have already stated that the cholera had made it appearance in some of the provinces of Persia, carrying death into the principal towns. It has spread from Bokhara to Herat and Meshio, and has now taken the direction from the Caspian Sea to Teheran and Ispahan. Letters from Odessa state that it had crossed the Russian territory and appeared suddenly at Tiflis, taking a northerly direction between the Caspian and the Black Seas. On the other side the cholera broke out unexpectedly at Orenbourg, in the mines of the Ural mountains; it crossed the Volga, and set its foot in Europe, at Casan, only 2,000 kilometers from St. Petersburgh. If the accounts we have received are exact, it has taken a most irregular direction. It has advanced from West to North, and does not seem to have followed the banks of the river, as in 1828 and 1832. The cholera which devastated France in 1831 and 1832, had been raging in Persia for seven years, 1823 to 1830. It first appeared in 1823 at Orenbourg, and shed death around that town for five years. It re-appeared at Orenbourg in 1829, and one tenth of the population fell victims. It broke out at St. Petersburgh in July, 1831, and in France in October of the same year.

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A GAMESTER'S CLOSE OF LIFE.—The Church of England Quarterly Review points a moral deduced from the life of a notorious gambler known in England as "Riley of Bath," to all persons who are or may be induced to engage in this unlawful and dishonorable profession. Riley was both accomplished and gifted, and he for a time lived a life of the most gorgeous luxury and extravagance. He was the companion of sovereigns; he squandered money with a profusion amounting to incessantry, and won it by a good fortune that seemed connected with the supernatural. He ran a brief course of dazzling splendor; he lived in palaces, continued to play, became unlucky, and found fortune, wealth and friends desert him. At length the once possessor of millions was seen wandering through the streets of London, naked, famished, and penniless; and finally, he who had feasted emperors and fared sumptuously every day, died of absolute starvation in one of the miserable alleys of the great metropolis.

DOMESTIC.

Doings in Congress last Week.

In the SENATE, Mr. Allen, Chairman of the Committee on Foreign Relations, resigned that post, which was filled by the appointment of Mr. McDuffie. The Oregon Treaty was ratified by a vote of nearly three to one. As the treaty had been signed by Mr. Pakenham on behalf of Great Britain, its ratification by the Senate is final, and puts the matter to rest. A resolution fixing upon the 20th of July as the day for the adjournment of Congress, was discussed, and postponed until this week. A Message was received from the President, communicating an estimate by Secretary Walker, as to the prospects of the Treasury. He thinks there will be a deficiency of revenue for the next fiscal year of fifteen million dollars, to meet which he recommends a resort to loans, or the issue of treasury notes. The Secretary also recommends an increase of duty on tea, coffee, and some other articles, from 20 to 30 per cent.

The HOUSE OF REPRESENTATIVES passed the Navy and Post Office Appropriation Bills, and spent much time in discussing the Tariff Bill. The Tariff Bill seemed to be regarded as the most favorable for spending time upon, and consequently it was made the occasion of a number of long speeches about matters and things in general.

The War with Mexico.

The following paragraphs tell all the news of any importance, which has been received from the seat of war since our last:—

It is said that Paredes will march over to Matamoros, at the head of a strong army—the largest portion composed of the body of troops called the reserve. The time for his departure with this army is already fixed, but has not been made public. Gen. Brown will occupy the Presidential chair, *ad interim*.

The suspension of payment continues, and things generally remain in the worst condition.

The Mexican Government had called a meeting for the purpose of procuring resources, which was believed could hardly be obtained, as the Clergy are not able to pay the amount of $90,000 monthly, already demanded by the Government; and, on the other hand, the actual condition of the several states is not such as to expect from them any resources.

Gen. Taylor's son has left New Orleans for Matamoros with his father's Brevet commission of Major General.

The lady of Capt. Page, who was so severely wounded at the battle of Palo Alto, arrived at New Orleans on the 9th, on her way to Point Isabel, to meet her husband.

A letter published in the N.O. Delta from Pensacola, says, that it is reported that the condition of our squadron, in relation to that of the English fleet, which has been increased, is very precarious.

It is stated that the Mexican General had sent General Taylor a message, telling him to withdraw his troops from Matamoros, or he would annihilate them. Gen. Taylor sent him his compliments, saying he should be delighted to see him.

The Galveston Weekly News of the 6th ult. states that the report in regard to the taking of the train of 100 wagons and effects belonging to German emigrants, who were on their way from New Braunsfels to Perdinales, by a party of Indians, is entirely unfounded, letters having been received from Houston stating that the whole party had arrived in safety at Perdinales.

◆

MEDIATION OF ENGLAND TO SETTLE OUR MEXICAN DIFFICULTIES.—A London Herald, received by the last steamer, contained an article stating that the British Government had determined to offer its mediation for the settlement of our difficulties with Mexico, and had actually sent instructions to that effect to Mr. Pakenham. Of this article the Journal of Commerce says:

"Letters from the most respectable sources in England give credit to this article. We know that Mr. Pakenham has been in expectation of instructions to make a proffer of mediation, and that he has given this as a reason for not leaving Washington, even for a few days. We may add here, that all the rumors of English interference by force in our War with Mexico, are groundless. The British Minister has declared to our Government the determination of the British Ministry to this effect."

◆

THE OREGON SETTLEMENT.—The Alexandria Gazette learns from an authentic source that the terms of compromise offered us in the Treaty just ratified at Washington were carried in the British Privy Council by barely *one* majority—*the Premier* being in the minority. The Gazette further understands that Mr. McLane has written home that no such compromise would have been offered had the tidings of our War with Mexico previously reached England. The Baltimore Patriot confirms this, and adds that the *Duke of Wellington* concurred with Peel in opposing the offer of 49°. Lord *John Russell*, who will be Premier before the end of July, is also hostile to any such compromise; while Mr. *Polk* says, if the matter had been left to *his* discretion he would not have occepted the British offer! Truly, the escape of the two great nations from War appears to be owing most palpably to a good Providence—hardly at all to their Executive rulers. Yet we are confident nine-tenths of the People of both Nations rejoice that the difference has been so settled. [N. Y. Tribune.

◆

TROUBLE IN CALIFORNIA.—The New Orleans Delta, of the 9th inst., says that it seems quite possible, by a letter from its Pensacola correspondent, that we may be brought into collision with the English Government, upon another question than that of Oregon. The writer's conjectures upon the probable interference of the British fleet with ours, if we attempt the seizure of California, is more than probable. About one third of the amount of debt due by Mexico to Great Britain, was loaned by private individuals on a mortgage of the whole or part of California, *and a full guaranty by their own Government that their rights shall be protected from whatever point they may be assailed.* The available force of the British in the Pacific is somewhere about 400 guns.

◆

FIRE IN QUEBEC AND DREADFUL LOSS OF LIFE.—The following account of another fire in this already chastened city is taken from the Montreal Herald of the 15th inst:—

Last night, at ten o'clock, a fire broke out in the Theatre Royal, St. Lewis-street, (formerly the Riding School,) at the close of Mr. Harrison's exhibition of his Chemical Dioramas. From the information we have been able to glean, a Camphene Lamp was overset, from some cause or other, and the stage at once became enveloped in flames. The house had been densely crowded, but some had fortunately left before the accident. A rush was at once made to the staircase leading from the boxes, by those who, in the excitement of the moment, forgot the other passages of egress. The stair-case communicating with the boxes was a steep one, and we are of opinion it had fallen from the weight of those who crowded upon it.

The flames at the time were above and around us—but human aid was of no avail. In five minutes from the time of which we make mention, the mass of human beings who had but a short interval previous been in the enjoyment of a full and active life, were exposed to our view a mass of calcined bones!

Up to this hour *forty-six bodies have been recovered from the ruins!* Most of them have been recognized:—a greater loss of life than in the two dread conflagrations of last Summer.

Sad wailing pervades the city. Scarcely a street can be traversed in which the closed shutter or the hanging crape do not betoken a sudden bereavement. Fathers, sisters, children, of both sexes, indulge in the deepest lamentation. Woe has fallen upon many, for those who were thus suddenly and awfully summoned into the presence of their Creator.

A letter from Quebec, dated Monday, June 15, says:

"Yesterday was a day of mourning. It reminded me of the cholera times. The plumed hearse was traveling perpetually through the streets. The burial yards were thronged. Sadness dwelt upon the faces of the people; the voice of mirth had fled. It was no ordinary Sunday. In the afternoon the houses of God were mostly forsaken; the clergymen were busied performing the last religious rites.

SUMMARY.

The subject of regulating the hours of labor in manufacturing establishments is before the Legislature of New Hampshire, and has been referred to a select committee of ten.

A fire occurred recently at Roxbury, Mass., in which several houses and barns, and nine horses were burnt.

The Yearly Meeting of the Friends in New England was held at Newport, R. I., last week. The Wilborites held a separate meeting at the same place.

The Banks at Lockport, N. Y., are in trouble. The Canal Bank is broken, and the Exchange Bank and the Bank and Trust Company, it is thought, will go the same way. They dipped too deep into the speculations in breadstuffs.

There are over 3,000 gold and silver mines in Mexico, producing annually over $35,000,000. The amount coined at the Mexican Mint since the conquest, is $443,000,000. The great mine is that of Real del Monte, where the shaft runs 1000 yards deep. Not one fiftieth part of the mines are worked.

William Appleton, Esq. of Boston, has offered to give $25,000 toward founding an Episcopal Theological Seminary in the Diocese, if an equal sum can be raised, for the same purpose, from other sources.

Almost daily are our hearts gladdened by the cheering intelligence that the crops—Wheat, Cotton and Corn—afford unusual promise of an early and extensive harvest.

The Hon. Solomon Reed, late Senator of Massachusetts, died at his residence in Rowe, on the 15th ult, aged 62 years. It is a singular fact that of the six Senators which represented the County of Franklin, in the years 1843, '44, and '45, three have died, viz.: Mr. Griswold, of Buckland, of the Senate of 1843; Mr. Whitaker, of New Salem, of the Senate of 1844, and Mr. Reed, of the Senate of 1845.

Advices from Monte Video to the 7th of April. They state that the black troops had revolted and taken possession of the town. The Government was broken up, the Ministers having resigned. There had been a demand for troops, and quiet was restored in a few days. A temporary Government had been established.

A gentleman in Donaldsville, La. (some Yankee who has strayed from home, we doubt not,) has invented a mechanical contrivance by which accidents from horses running away with carriages may be prevented. It is quite simple, and by pulling a string inside the carriage, it causes the traces and harness to unloose from the carriage or any other vehicle to which it may be applied, and leaves the horse perfectly free to go ahead alone.

The Boston Times learns that Mr. A. H. Everett is engaged in making preparation for his voyage to China. His health is so much improved that he is able to address his friends on convivial occasions.

The N. Y. State Colonization Society have issued a Circular suggesting that the approaching Anniversary of American Independence be celebrated among the friends of Colonization by a public meeting and collection in behalf of that object.

Rumors are mentioned in the Montreal papers that the dreaded cholera has again made its appearance at Quebec—striking this point of the Western continent first, as it did before.

The Montreal Times, of june 16, says that one of the most extraordinary appearances of the Aurora Borealis was visible in the Heavens on Sunday evening, about half-past 10 o'clock. It was a narrow fiery streak, extending East and West, a little South of *Ursa Major*. It was visible about an hour, and gradually faded away.

The Hibernia sailed from Boston on the 16th, with 84 passengers for Liverpool, and 9 for Halifax. Among the passengers were Rev. Dr. Skinner of New York, and Elihu Burritt, the learned blacksmith.

JAMES GORDON BENNETT's name is in the list of passengers by the Hibernia, accompanied by the statement that he is "bearer of dispatches" to the American Minister at London.

A young man from Morris Co. N. J., named Stilwell, while passing from New York to Brooklyn in one of the Catherine ferry boats, threw himself overboard and was drowned.

The Albany Knickerbocker understands that a motion will soon be made in the Convention to engraft an original section in the Constitution, viz: that no law shall go into effect until the court of last resort shall have pronounced upon its constitutionality.

A boy named Edwin Bray, about 12 years old, in the employ of Dr. Marden at Skowhegan, Me. has been playing the impostor after a strange fashion. He pretended, under the manipulations of the Doctor, to fall into a mesmeric sleep, in which state he made many wonderful revelations. Among other things he accused an innocent boy of stealing, and arranged his plans with so much skill as apparently to make out a strong case. Subsequent investigation, however, proved that the juvenile clairvoyant was himself the thief, and he has since confessed the crime.

The bill to charter the New York and Boston Railroad Company, after having been vetoed by Gov. Toucey, who alledged constitutional objections to the bridge across Connecticut river at Middletown, again passed the Legislature and is now a law. The vote stood in the House 113 to 81.

The distinguished Temperance Lecturer Mr. Hawkins, while lecturing in Montreal on the 31st ult. Was mobbed by the *Rummies*, who broke up his meeting and came near killing him. Mr. Hawkins was injuring the *respectable* business of the *Rum-dealers* in that city.

"THE SARATOGA" is the name of a most beautiful steamboat which has been built for and is now placed on the route between Buffalo and Chicago. Her accommodations are on the most extended scale, and there is a large splendidly furnished state-room set apart exclusively for Editors. We may take a look into it some day.

The Norwich Chenango Telegraph contains an account of the death of a son of Mr. Samuel L. Loomis, of Pharsalia, a boy four or five years of age, caused by whisky, which his father or others had induced him to drink at a sheep-washing. He lived only a few hours.

Capt. Upon, of the brig Deposit, from Para, brought home a Boa Constrictor about 14 feet long, and a couple of Monkeys of a singular species, from Rio Negro, a stream up the Amazon. The Monkeys are entirely white except the head, which is black and covered with a soft fur. They stand about three feet high, and are said to be the first of this species ever imported here.

The Columbus (O.) Journal gives a good report of the crops in that region. The wheat was nearly ready for the sickle, the corn was backward, but a few days would bring it up; and rye and oats looked well.

The Hagerstown (Md.) Pledge says the "rust" is doing much damage among the wheat in that section. The Mediterranean wheat was in advance of the other kinds, and it was believed would not suffer much. The corn wanted sun, and no doubt has got it before this.

A young lady named Martha Whitman, while out on a pic-nic party, on the banks of the Wissahickon, accidentally slipped off a shelving of rocks, and before assistance could be rendered was drowned. The body was recovered.

Dr. Ezra Green, of Dover, N. H., is the oldest graduate of Harvard University now living. He was born in Malden, Mass. June 17, 1746, and was graduated in 1765. He was consequently one hundred years old on the 16th inst.

The Magnetic Telegraph sometimes utters itself in queer terms. For instance, here is a dispatch received from New York by the Washington Union: "Theatre, Quebec, burnt. Fifty lives lost; thirty dead."

The people of Massachusetts annually produce 50 per cent. more property or wealth than any equal population in the United States, according to the most accurate returns. Though not one sixth of New York in extent of territory, Massachusetts has seven hundred miles of railroad in operation.

We have often heard that New Orleans was a terrible city for gambling. So strong indeed seems to be the spirit of the game that it has even affected the poet's muse. The N. O. Delta begins a poetic effusion eulogistic of the valorous Capt. Walker of the Texan Rangers, thus:

"Thou ACE OF TRUMPS in glory's PACK."

It is a curious fact that in the list of thirty-five officers appointed to the new Regiment of Dragoons, not one is taken from the New England States.

Brantz Mayer, in his "Mexico as it is," says that "darkness hangs upon both extremes of Mexican history. The ancient story of that beautiful country is lost in the gloom of tradition; the detail of her colonial history is buried in Spanish archives; her revolutionary history is blotted with blood; her present is uncertain, and her future is impenetrable even to the eye of hope."

The Adjutant General of New York announces that only enough Volunteers to constitute between five and six regiments of the troops called for by "General Orders," dated May 28, 1846, have reported themselves in readiness for enrollment, and calls on those who are desirous of becoming part of the force from this State to prosecute the War with Mexico, to report their names at his office before the end of the present month.

◆

Review of New York Market—Monday, June 22.

FLOUR AND MEAL—Michigan Flour sells at $4 00 a 4 06. Genesee at 4 18 a 4 25. Corn Meal 3 00. Rye Flour 3 15 a 3 25.

GRAIN—Prime White Genesee Wheat $1 per bushel. Corn 50 a 54cts. Rye 64 a 65cts. Oats 34 a 35cts.

HAY—Moderate sales at 45 a 50cts.

PROVISIONS—Prime Pork $8 00. Mess 10 00. Beef 6 75. Lard 6cts. Old Butter is 6½ a 7cts. New Western Dairy brings 12 a 13cts. Orange Co. 15 a 16cts. Cheese ranges from 5 to 7cts. with fair demand.

DIED,

In Preston, Chenango Co., N. Y., on the 7th of June, of consumption, JOSEPH TRUMAN, in the 70th year of his age. Mr. Truman was born on Long Island, N. Y., where, at an early age, he experienced religion, and connected himself with a church then under the care of Elder Gillett, composed of Seventh-day Baptist and First-day Baptist members. From thence he removed to Chenango County, N. Y., and was and of the first settlers of the town of Preston, where he resided at his death. He was a Seventh-day Baptist in principle and practice, of sound mind, and good abilities, both natural and acquired. He died in the hopes of a glorious immortality and eternal life.

O tell my companion and children so dear,
To weep not, though Joseph is gone;
The same hand that led me through scenes dark and drear,
Hath kindly conducted me home.

LETTERS.

Samuel Davison, Charles H. Stillman, Isaac D. Titsworth, Henry J. Garthwaite, Sanford P. Stillman, John G. Maxson, J. Bassett, Geo. R. Clarke, Joseph A. Potter, E. D. Randolph, Charles Potter.

RECEIPTS.

Lippitt, R. I.—Edmund D. Randolph, Thomas R. Green, Thomas P. Lanphear, Nathan Babcock, Isaac Hall, Wm. C. Ames, C. B. Cottrell, $2 each, James P. Gardner $1; Lucy Greene, Pendleton Hill, $2.
Westerly, R. I.—Nathan F. Chipman, James Babcock, $2 each; John M. Barber, Lydia Cottrell, $1 each.
Shiloh, N. J.—Phebe Davis, Alexander C. Heritage, $2 each; Eli Davis, for R. B. Davis of Yatton, Iowa, $4 50.
Adams Center—Alva G. Green $4; Edward Whitford, Benjamin Coats, $2 each.
Metouchin, N. J.—A. D. Titsworth $2.
Mystic Bridge, Ct.—Asa Fish $2.
Noank, Ct.—Joseph Ingraham $2.
Ira—Henry J. Garthwaite $4.
Little Genesee—Palermo Lackey $3.
Durhamville—Wm. S. Potter $2.

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TO SUBSCRIBERS IN RHODE ISLAND.—We are glad to announce that we have secured the services of Sanford P. Stillman for a few days, to collect arrearages and solicit new subscribers for the Recorder in Rhode Island. He will probably call on our friends soon; and we would recommend our agents and patrons to pay their subscriptions to him instead of forwarding them directly to us, as this course would save much unnecessary trouble to all concerned. Mr. Stillman will be provided with blank receipts, which, when filled out by him, will be as good as if issued from this office.

ACKNOWLEDGMENTS.

The Treasurer of the American Sabbath Tract Society acknowledges the receipt of following sums since his last report:—

HOPKINTON.		SHILOH.	
First Church	10 00	Isaac D. Titsworth	3 00
Daniel Coon	1 00	I. T. Davis	1 00
Daniel Lewis	1 00	Beulah Davis	50
Wm. Potter	1 00	Margaret T. Davis	50
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Hannah Babcock	1 00	Clayton Ayres	50
Russell W. Merritt	1 00	Charles H. Davis	25
James P. Burdick	1 00	Lewis Davis	1 00
		Mary H. Davis	1 00
WESTERLY.		Mary Ann Thomas	06
Asher M. Babcock	1 00	Ann Eliza West	25
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		Ethan Swinney	50
WATERFORD.		Eliza Swinney	50
Church	5 00	R. Swinney	02
David Rogers 2d	1 00	Edith Shepard	50
Sarah R. Rogers	1 00	Nathan Johnson	25
Thomas S. Greenman	1 00	Howell W. Randolph	2 00
Church at Adams	15 17	Ephm. F. Randolph	50
" Hounsfield	5 00	John D. Freeman	1 00
1st Church at Alfred	2 00	Phebe Davis	50
2d " "	3 38	Mary T. Davis	50
Church at Independence	1 57	Ebenezer Davis	50
" Darien	4 79	Martha Bright	50
" Persia	5 25	John Bright	50
Barton Millard	1 00	Charles Bright	50
Church in Friendship	1 13	Keziah Bright	50
Contribution at Ann'y.	7 28	Smith Dunham	50
Wm. M. Fahnestock	5 00	Daniel Bonham	1 00
Church at Berlin	2 31	Jeremy B. Davis	1 00
A. D. Titsworth	1 00	Eli S. B. Ayres	50
W. B. Maxson	1 00	M. Ayres	1 00
Nathan Vars	1 00	Anna S. Ayres	09
Sarah Ann Vars	1 00	Abigail Shepard	50
Orrin Lewis	1 00	Beulah Renshaw	25
Martha Lewis	1 00	Hannah Titsworth	2 00
Edna Lewis	1 00	Phebe D. West	1 00
Riley Potter	1 00	Reese Ayres	1 00
Meriba Hawley	1 00	Sarah Randolph	25
Eliza C. Hawley	1 00	Reuben Davis	1 00
A Sister	2 00	Samuel Davison	3 00
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		John D. Titsworth	2 00
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Rev. LUCIUS CRANDALL, } Agents.
DeRuyter, March 6, 1846.

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Miscellaneous.

From the Christian Parlor Magazine.

"SAYING THE CATECHISM."

The town of W——, in the old county of Hampshire, and good commonwealth of Massachusetts, exhibited, some forty years ago, several traits of the puritanical character, one of which, more particularly, we would fain, by this article, fix and stereotype upon the memory of the present generation. The scene of our story lies partly upon the beautiful valley of the Connecticut, and partly upon the hills which form the eastern slope of the Green Mountain range, which extends from Canada to Long Island Sound. Few towns in the Bay State are equal to it in scenic effect. The calm, serpentine Connecticut, searching its way to the ocean, Mount Tom, Mount Holyoke, Amherst College, Williston Seminary, Mount Holyoke Female Seminary, and several churches and smiling villages, are distinctly visible from its loftier points of observation. It is far retired from all the cities of our country, and the simple, primitive manners of the people were equally removed from the artificial habits of what is termed more polished life. The inhabitants were united, to a most unusual degree both in politics and religion. At several gubernatorial elections, Caleb Strong had all the votes of the town with but two or three exceptions. In ecclestical polity, the people were almost to a man, Congregationalists; and in theology, they were as unitedly Calvinists. Excepting one family, all observed Saturday evening as a part of holy time, and with great conscientiousness and strictness. The pastor of the church, and the only man in the town who claimed to exercise the functions of the clerical office, was the Rev. Mr. H——. He was the first minister of the place. In his earlier days, his orthodoxy was not regarded as of the highest tone, but repeated revivals of religion, and a deeper personal, experimental acquaintance with divine things, rendered his preaching, during the last half of his protracted ministry, more discriminating and evangelical. His habits were systematic and exact, to a proverb. Every family in the neighborhood could regulate its long kitchen clock by the precise punctuality with which he would arrive to preach an appointed lecture. On the Sabbath, every man who was earlier or later than he at a public worship, doubted the correctness of his own chronometer. It must be wrong, for Mr. H—— was in the pulpit sooner or later than they were in the pews. He was, for many years, the clerical officer of the General Association of ministers in the State. On one occasion, the meeting of that body was held seventy-five miles distant from his place of residence. Five minutes only were to elapse, before the hour for opening the meeting would come. Speculation was rife as to the probability of his being there in season to attend to the duties of his office. One clergyman who knew him better than the rest, remarked, that either the town-clock was wrong, or Mr. H—— would yet be there punctually at the appointed hour. Curiosity became intense; the interest was prodigious; but before the last minute expired, Father H—— drove up, and was in his place in the church.

Our readers have already been advertised of the great strictness with which his people observed the Sabbath. When Mr. H—— was settled among them, he was ordained in a barn. The first meeting-house was built shortly after, and though it exhibited many symptoms of decay, and though old Boreas often treated himself to the music of the clatter of its doors and windows and shingles, it was still standing within our own recollection. It was innocent of paint and bell and steeple, as well as of a sparse occupancy on the Sabbath. Rain or shine, snow or hail, lightning or thunder, the people were all there. The exercises were conducted with the greatest order and decorum. Father H—— carried his habits of system so far, that he used to read, and to request his clerical brethren who occasioally preached for him, to read Watts' Psalms and Hymns *right straight through in course*, whatever might be their relevancy to the subject of the sermon. He always preached with his accurate watch lying on the pulpit before him, and as he used to pray with his eyes wide open, he was careful to cut his sermons and prayers to the prescribed length, and if the moment for closing either arrived when he was in the middle of a sentence, the remaining part was sure to be despatched in short metre.

Bass viol, violin, clarionet and bugle, those modern refinements in the music of some country congregations, had not yet found their way to W——. The only instrumental accompaniment was the shrill pitchpipe, with which the leader gave the key note of the tune, and in a tone somewhat like the modern steamwhistle, sufficiently loud to be audible over the whole house. Then the rude orchestra poured out its music to such fugue tunes as Majesty, Bridgewater, and Coronation, and in "strains" too, which, if they were not quite so "sweet" as those which "angels use," were, we doubt not, often as acceptable to Gabriel and to God.

The pews of the old church were those large, high, squire pens, which, as the parents sat below and the children in the galleries, would seem to have been constructed for the especial convenience of the boys, who might be disposed to play at meeting. A remedy for this evil, however, was at hand; for if any of the thoughtless urchins made too free a use of their hiding-places, the loud [illegible] and the pointing finger of the stern tythingman instantly reduced them to order, and fixed upon them a mark of disgrace never to be forgotten.

But we have detained our readers too long from "*Saying the Catechism.*" Not that we expect that *they* can "say" it as well, if at all, as the youth in W—— in those olden times, but we wish to inform them how the heroes of our narrative "said" it, as the phrase then was. The Catechism was divided into three parts. The first part comprehended all between, "What is the chief end of man?" and "the first commandment," The second embraced all "the commandments." together with "what is required" and "what is forbidden" in them all, and "the reaso[illegible]d for observing them." The third [illegible]ll from the question, "Is any man abl[illegible]ctly to keep the commandments of God?" to the end. The Catechism was required, by the public sentiment of the town, to be perfectly committed to memory, and publicly recited in the meeting-house, by all the children and youth between the ages of eight and fifteen. These public recitations were held on three different Sabbaths, every year, with perhaps a fortnight interveneing between them, to allow sufficient time for the children to commit to memory the division assigned.

When the time arrived for commencing the exercise, the excitement was tremendous. As the great battle of Trafalgar was about to commence between the immense fleets of England and France, Lord Nelson displayed at the masthead of his flag-ship, the Victory, the exciting proclamation, streaming in the wind, "*England expects every man to do his duty.*" That proclamation awoke all the national enthusiasm of his officers and men, and strung every nerve for the awful conflict. Scarcely less imperative and exciting was the announcement from the pulpit by Father H——, "*Sabbath after next, the first division of the Catechism will be recited here.*"

There was "no discharge in that war." Public sentiment demanded the most implicit obedience by all concerned. The old Catechisms were looked up, new ones bought, and parents set their children to the work at once and in earnest. Every question and every answer must be most thoroughly committed to memory, *verbatim, et literatim, et punctuatim.* The time for recitation was at the close of the afternoon service. All the children in the town, dressed in their "Sabbath-day clothes," were arranged, shoulder to shoulder, the boys on the one side and the girls on the other, of the broad aisle, beginning at the "deacons' seat," and extending down that isle and round through the side aisles, as far as was necesary. The parents—"children of a larger growth"—crowded the pews and galleries, tremblingly anxious that their little ones might acquit themselves well. Father H—— occupied the pulpit, and put out the questions to the children in order, and each one, when the question came to him, was expected to wheel out of the line, *a la militaire*, into the broad aisle, and face the minister, and make his best obediance, and answer the question put to him, without the slightest mistake. "To be *told*," that is, to be *corrected* by the minister, was not a thing to be permitted by any child, who expected thereafter to have any reputation in that town for good scholarship. Many were the "knees" which "smote one against another" during that fearful process. In this manner, the three divisions of the Catechism were successively recited, and many are the persons who recollect, and will long recollect, the palpitating heart, the tremulous voice, the quivering frame, with which, for several years, they went through that terrible ordeal.

But the *moral* influence of that exercise upon the youth of W——, was as salutary as its nervous effects were appalling. It indoctrinated them into the great truths of christianity. They did not, of course, descend into the profound depths of the metaphysics of theology, but they became possessed of *the system* which was embraced by their fathers. They were not indeed prepared to

> "Reason high,
> Of providence, foreknowledge, will and fate;
> Fixed fate, free will, foreknowledge, absolute,"

but their minds were so filled with the outltne of revealed truth; they so well understood the character and government of God, and the method of salvation through a crucified Redeemer,

> "That to the height of this great argument,
> They could assert eternal Providence,
> And justify the ways of God to men."

In closing this article, the writer cannot but record his obligations to his parents, now, he trusts, in heaven, for their fidelity in requiring him, much against his will, to commit to memory the Assembly's Catechism, and to "say" it publicly for six or seven years in succession, in the old meeting-house in W——, amid tremblings aud agitations which he can never cease to remember.

* * *

Use of Chestnuts in Italy.—Each family possesses or purchases what they call a patch of forest. The price is estimated according to the average quantity of chestnuts annually produced. The fruit is gathered in October and November, immediately smoke-dried on mats made of cane, with a fire beneath, shelled by being beaten in sacks, ground in a mill to a fine flour, which wet with water, and stirred to a paste, is spread on round hot stones, between dried chestnut leaves, and a cake is produced resembling our crumpet or Scottish scone, and called necci, or netchy, according to our pronunciation. This substantial food costs a third less, and often only half the price of wheat flour, and goes farther in sustaning the hungry peasantry—but too much rain or too little, or the least frost, ruins their harvests. The poorer classes are permitted to glean after a certain day, and all chestnuts that fall on the high road are public property. I once asked an old man, past eighty, with seven in family, if he had gathered enough? "Yes," he said, "sufficient to sustain us till Christmas, after that God will provide;" and such is the general spirit of faith and resignation among these people, whom we find always grateful and contented. The chestnut harvest was so abundant last year, 1844, that the flour sold for one soldo the pound of twelve ounces, which quantity is sufficient to sustain a laboring man a whole day. A Luechese soldo is the fifteenth part of a paul, which latter is about five-pence half-penny of our currency.

* * *

A Very Good Story.—Some years ago, when all the world were mad upon lotteries, the cook of a middle-aged gentleman drew from his hands the savings of some years. Her master, curious to know the cause, learned that she had repeatedly dreamed that a certain number was a great prize, and she had bought it. He called her a fool for her pains, and never omitted an occasion to tease her upon the subject. One day, however, the master saw in the newspaper, or at his bookseller's in the country town, that *the* number was actually the £20,000 prize. Cook is called up, a palaver ensues—had known each other for years, loth to part, &c.; in short, he proposes and is accepted, but insists on marriage being celebrated next morning. Married they were; and, as the carriage took them from the church they enjoyed the following dialogue:

"Well, Molly—two happy events in one day. You have married, I trust, a good husband. You have something else—but first let me ask you where you have locked up your lottery ticket?"

She thought that her master was only bantering her upon the old point, and cried, 'Don't ye say no more about it. I thought how it would be, and that I never should hear the end on't, so *I sold it to the baker of our village for a guinea profit; so you need never be angry with me again about that.*' [Blackwood.

THE TRUE NOBILITY.

BY PROF. UPHAM.

What constitutes the true Nobility?
Not wealth, nor name, nor outward pomp, nor power;
Fools have them all—and vicious men may be
The idols and pageants of an hour.
But 'tis to have a good and honest heart,
Above all meanness and above all crime,
And act the right and honorable part
In every circumstance of place and time.
He who is thus, from God his patent takes—
His Maker formed him the true nobleman;
Whate'er is low and vicious, he forsakes,
And acts on rectitude's unchanging plan.
Things change around him, changes touch not him;
The star that guides his path fails not, nor waxes dim.

* * *

"CORN FIXINS."

Elihu Burritt has been collecting receipts for cooking corn meal, which he intends to carry to England for the instruction of the good housewives there. We presume there are some Yankee women who are not as well versed as they would like to be in the art of preparing 'Corn Fixins', and for their satisfaction we copy some of the receipts sent to friend Burritt:—

To make Batter Cakes.—Prepare a thick batter by wetting sifted meal with cold water, and then stirring it into that which is boiling; salt, and when it is lukewarm, add yeast; when risen, bake in thin cakes over the fire. *Another*—Take sour milk, correct its acidity with saleratus, add salt and meal to make a thick batter, and cook it as before. *Another*—Stir a quart of boiling water into the same quantity of meal, add a little salt and two eggs well beaten; cook as before.

—

Hasty Pudding.—Prepare a batter, as in No. 1, and finish by stirring in meal till it is thick enough for the table. Add if you choose sour apple chopped; cook twenty or thirty minutes. Eaten with milk, butter, molasses or sugar.

—

Fried Hasty Pudding.—Cut cold pudding into smooth slices and fry brown in a little butter or pork fat.

—

Hasty Pudding Bread.—Prepare hasty pudding as before; when lukewarm add yeast, and after rising, bake in a deep dish in a hot oven.

—

Another kind of Bread.—Into two quarts of meal stir one quart and one half pint of boiling water with salt; when lukewarm, add yeast, and if you choose, stewed pumpkin; bake in a deep dish in a hot oven two hours.

—

Journey Cakes.—Into one quart of meal, stir one pint of boiling water with salt; spread on a board an inch thick, and bake before the fire, or otherwise on an iron over the fire.

—

Ginger Cakes.—One quart of sour milk with saleratus; one quart of meal; one pint of flour; one gill of molasses; add salt and ginger to your taste.

—

Corn and Flour Bread.—Prepare as in No. 1, but thin; when lukewarm add yeast, and as much flour as there is corn meal, bake in deep dishes in an oven when risen.

—

Yankee Brown Bread.—To two quarts of corn meal, pour one quart of boiling water; stir yeast into two quarts of rye meal, and knead together with two quarts of lukewarm water. Add, if you choose, one gill of molasses.

—

Baked Pudding.—To two quarts of milk, add one quart of meal, a little salt, and a cup full of sugar. Prepare by heating the milk over the fire, stirring it occasionally to prevent its burning; when it scarcely boils, remove it, put in the salt and sugar, and scatter in the meal, stirring rapidly to prevent its collecting into lumps; put in the nutmeg and turn into a deep pan. Bake immediately or otherwise as may be convenient, in a hot oven, three hours. When it has baked an hour or more, pour over the pudding one gill or one-half pint of milk; this will soften the crust and form a delicious whey.

An inferior pudding may be made by substituting skimmed milk and molasses, with allspice or ginger for seasoning. This is the common Yankee baked pudding. Variations can be made by adding chopped suet, apples, peaches, berries or raisins.

—

Boiled Pudding.—Into two quarts of meal, stir three pints of boiling water, some salt and a gill of molasses, spice or not as you choose. Tie up in a strong cloth or pudding boiler, put into boiling water, and cook over a steady fire three hours.

—

Dumplings.—Into one quart of meal, stir one pint of boiling water with salt. Wet the hands in cold water, and make them into smooth balls, two or three inches in diameter. Immerse in boiling water and cook over a steady fire 20 or 30 minutes. If you choose, put a few berries, a peach or part of an apple, in the centre of each dumpling. *Another*—To one pint of sour milk with saleratus, add one quart of meal, and a large spoonful of flour, roll out with flour and put in apple and cook as before.

—

Corn Dodgers.—To one quart of meal, pour boiling water till thoroughly wet; add two table-spoons of flour, a tea-spoon of salt; mix it well; spread it smooth in a spider or pan; first heat and oil the pan well, then set it on the coals till you can run a knife under and turn it round, then set it up before the fire to roast.

—

Corn Bread.—To one quart of sifted meal, add one tea-cup of cream, 3 eggs, one tea-spoonful of saleratus dissolved in water, butter-milk to make it quite soft; stir it well; bake it in a bake-kettle or oven.

—

Hoe Cake.—3 table-spoons of sugar; three of cream; three eggs; one tea-cup of butter-milk; stir in the meal till it is a little thicker than batter; add salt and spice to your liking.

—

Wheat and Indian.—The Learned Blacksmith's paper is full of receipts for cooking Indian, but among the hints for making bread, there is a valuable one which we miss. Some people are fond of a mixed bread, in which the Indian is one ingredient. But Indian meal requires more cooking than wheat flour. Therefore if you would make good wheat and Indian bread, first cook your Indian meal as *mush*; when it is cold, knead in the flour and yeast, and with only the baking which is due to the wheat, you will have an excellent bread. We speak from long experience. [Chronotype.

Industry, Happiness, and Health.—We were forcibly struck, a few days since, with a remark made by an old and affluent citizen. Speaking of his habits, and of his constant attention to something which occupied his mind, he said that he always felt better, physically and mentally, when employed in some useful pursuit, because, in the first place, he knew he was discharging his duty as a member of society and a man; and, in the second, he was prevented from indulging in painful thoughts. This is sound philosophy. The idler, whether rich or poor—young or old, is far more apt to be annoyed by disagreeable reflections—to feel moody and discontented—to be hurried on into temptation and crime, than the individual who, no matter what his condition in a pecuniary point of view, seeks to keep both mind and body properly employed, and thus to shut out feverish desires and nervous phantasmagoria, which idleness is certain to call into existence. Every individual has a part to play in the drama of life; and that man is happiest, be he rich or poor, who, with a proper consciousness of right and wrong, virtue and vice, keeps his body in a wholesome state of exercise—always careful to be prompted in his movements by honor, honesty, and conscientiousness.

* * *

Pretty Hands.—Delicate, beautiful hands! Dear Miss, how do you contrive to make your hands so pretty? And set on such rings, too, as if to draw attention that way. Let us feel of them. O dear, how soft and tender? Do you bake, Miss? No. Do you make beds? No. Do you wash floors, and scrub the pots and kettles? No. So we thought. Look at your mother's hands. Ain't you ashamed to let that old lady kill herself outright, while you do nothing from daylight to dark, but keep the dust from your face, and the flies from your hands. What are you fit for? Will a man of common sense marry you for your delicate hands? A person who is a real man would prefer to see them blacked occasionally by coming in contact with pot-hooks and trammels, and calloused by a day or two's hard rub at the washing board. Pretty fingers indeed!—what are they good for, but to move over a piano, or to stick through gold rings? Like many of the vain things of earth, they are kept for show, and nothing more. For our part, we would rather see them worn out in actual service, and as tough as a coquette's conscience, than so tender that a fly's foot will make an impression upon them. [Port. Trib.

* * *

Influence of Vegetable Diet on Longevity.—It is said that in no other part of the world (in proportion to the population) are there more instances of extreme longevity than among the Norwegian peasantry, who scarcely ever taste animal food. In the severe climate of Russia also, where the inhabitants live on a coarse vegetable diet, there are a great many instances of advanced age. The late returns of the Greek church population of the Russian empire, give (in the table of the deaths of the male sex) more than one thousand above a hundred years of age; many between one hundred and a hundred and forty. It is stated that, to whatever age the Mexican Indians live, they never become greyhaired. They are represented as peaceful cultivators of the soil; subsisting constantly on vegetable food; often attaining 100 years of age, yet still hale and vigorous. Of the South American Indians, Ulloa says—"I have known several, who, at the age of a hundred, were still very robust and active, which unquestionably must in some measure be attributed to the perfect sameness and simplicity of their food." Both the Peruvian Indians and the Creoles are remarkably long-lived, and retain their faculties to a very advanced age. Slaves in the West Indies are recorded from a hundred and thirty to a hundred and fifty.

* * *

Chinese Feats.—Several of the feats of skill and daring of the Chinese, are to the uninitiated truly astonishsng. For instance—two men from Nankin, appear in the streets of Canton, the one places his back against a stone wall or wood-fence, the upper part of his person being divested of clothing. His associate, armed with a large knife, retires to a distance say from one hundred to two hundred feet. At a given signal, the knife is thrown with unerring aim, in the direction of the person opposite, to within a hair's breadth of his neck, immediately below his ear. With such certainty of success is the blow aimed, and so great is the confidence reposed by the one in the skill of the other, that not the slightest uneasiness is discernible in the features of him whose life is a forfeit to the least deviation on the part of the practitioner. This feat is again and again repeated, and with similar success, only varying the direction of the knife to the opposite side of the neck of the exposed person, or to any other point of proximity to the living targent, as the spectators may desire.

* * *

Frederick the Great and Dueling.—Frederick the great, if the story told of him is true, took a most effectual and summary mode to put down dueling in his kingdom. We see the followiug paragraph going the rounds:

An officer desired his permission to fight a duel with a fellow officer. He gave his consent with the understanding that he himself would be a spectator of the conflict. The hour of meeting arrived, and the parties repaired to the place of slaughter; but judge of their surprise to find a gibbet erected on the spot. The challenger inquired of Frederick, who was present according to agreement, what this meant? "I intend," said he, sternly, "to hang the survivor." This was enough. The duel was not fought; and by this simple and effectual means, it is said, dueling was broken up in the army of Frederick.

* * *

Early and Matured Authorship.—Origen, who, as Jerome said, "wrote more than any other man could read," did not appear as an author till he was thirty-seven years of age. Jerome, who wrote so extensively, was in his fiftieth year when he became an author, "an age," says Prof. Sears, "at which most men retire from such labors." If some of the unfledged authors of the present age had followed the example of Origen and Jerome, the public and themselves had been great gainers.

* * *

The things that make death terrible.—When Garrick, with great self-gratulation, showed Johnson his fine house, gardens and paintings, expecting some flattering compliment, the only reply was, "Ah, David, David, these are the things that make death terrible."

Never Mind it, Dear.—Mary Millman had so often heard her mother say, "Never mind it, dear!" that when any little accident happened to her playthings, even if she were alone, she used to say to herself, "Never mind it, dear!" This little saying had done Mary a great deal of good, for it had taught her to bear that meekly which used to put her out of patience.

One day, as I went by the door of the room where Mary was nursing her doll, the doll fell down and its nose was broken, when little Mary cried out directly as she picked it up, "Never mind it, dear—never mind it, dear."

"Oh," thought I, "I wish we could meet our troubles in the same spirit."

* * *

Ostriches.—According to native testimony, the male ostrich sits on the nest (which is merely a hollow space scooped out in the sand) during the night the better to defend the eggs from jackals and other nocturnal plunderers; towards morning he brommels or utters a grumbling sound, for the female to come and take his place; she sits on the eggs during the cool of the morning and evening. In the middle of the day, the pair leaving the eggs in charge of the sun, and forgetting that the foot may crush them, or the wild beasts break them, employ themselves in feeding off the tops of bushes in the plain near their nests. Looking aloft at this time of day, a white Egyptian vulture may be seen soaring in mid air, with a large stone between his talons. Having carefully surveyed the ground below him, he suddenly lets fall the stone, and then follows it in rapid descent. Let the hunter run to the spot, and he will find a nest of probably a score of eggs, (each equal in size to twenty-four hen's eggs,) some of them broken by the vulture. The jackal is said to roll the eggs together to break them, whilst the hyena pushes them off with his nose to bury them at a distance.

* * *

Frederick the Great.—History has preserved many characteristic traits illustrative of the mode in which Fredeick directed the whole machinery of state by a minute control of its most subordinate parts, which likewise fully evidence how entirely his heart was set upon the welfare of his people. A document was once laid before him for signature confirmatory of a Justice of the Peace in his office. On reading the name, the King paused, and desired the minister to be summoned. To him he expressed considerable annoyance at the selection of such an individual, whilst the minister endeavored to defend the appointment by recounting the high qualifications of the person selected. The King desired that a particular document should be brought him from one of the law offices, and after perusing it he addressed the minister: "Look ye, this man has carried on a law-suit with his own mother about a few acres of land, and she has been obliged on her very death-bed to take an oath respecting such a paltry matter. How could I expect that such a man, with such a heart, should care for the welfare of my people? Away with this thing! Let another be chosen."

* * *

Plane Story.—A planer of planes was once planing a plane, when the plane with which he was planing was plainly discovered not to be a plane, but so uneven and rough that he could never make plane what was made for a plane. The planer of planes then complained with plaintive complaints, that his plain neighbor, to whom he had sometime before loaned his plane, had misused his plane and made it unplane. This plainly appeared not to be plain dealing in his neighbor, who had he been a plain upright man would have plainly told him when he returned the plane to the planer of planes, that he had accidentally injured the plane while planing something that he wished to make plane. It now appearing plain to the planer of planes, that the plane with which he had been planing what he intended for a plane would never make it plane; he took another plane he had been using to plane out the new plane; and after planing that plain, he was able smoothingly to plane the new plane.

Let no one complain that it is plain that the word plane is so often used that the sense is plain; for on examination it will plainly appear that the meaning is plain, though it plainly requires some pains to see how plain that meaning is.

* * *

Resignation.—A certain old lady who had been famed for sour looks and not very sweet words touching the various accidents of life, was observed to have suddenly become very amiable.

"What happy change has come over you?" asked a neighbor.

"Why," said the transformed, "to tell you the truth, I have been all my life striving for a contented mind, and I've finally made up my mind to set down contented without it."

* * *

Borrowing Books.—A gentleman who had suffered much loss by lending books, finally procured a large number of volumes, and placed the following placard over the door of the case: "My friends are welcome to visit my library and peruse the volumes there at any time, but they must take none away. My books are always happy to see company, but never go a visiting."

* * *

Macauley says of Byron, that he could exhibit only one man and only one woman; a man proud, moody, cynical, with defiance on his brow, and misery in his heart, a scorner of his kind, implacable of deed and strong affection—a woman, all softness and gentleness, loving to caress and be caressed, but capable of being transformed by passion into a tigress.

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The Sabbath Recorder.

DANIEL NOBLE,

Pastor of the Sabbath-keeping Church of Mill Yard, in Goodman's Fields, London, from the death of Robert Cornthwaite in 1755, until his own death in 1783.*

DANIEL NOBLE, son of Daniel and Sarah Noble, was born in Whitechapel, on the 14th June, 1729. At seven years of age he was initiated in writing and accounts, under a schoolmaster named Strangreage. He afterwards went to another master named Buzzy; and, at about ten years of age, he was placed under the care of the Rev. Mr. Cornthwaite, in Crown Alley, Moorfields, by whom he was instructed in grammar learning till he was sixteen years of age. During that period he made considerable progress in Latin, Greek, and French; and from his very entrance into that school, he discovered such an extraordinary degree of diligence, and thirst after learning, as excited the surprise, not only of his master, but also of his school-fellows, whose jealousy was not a little excited at his excelling and overtaking almost every boy in the school. He was so attentive in school to his lesson, and desirous of saying so much, that Mr. Cornthwaite has frequently dismissed him before he had said so long a lesson as he was desirous of, and was frequently heard to say to him, "Get you gone; have I no other boys to hear but you?" In the intervals of school hours, Daniel Noble would not associate with other boys at play; but would retire into some obscure place in Moorfields or elsewhere, that he might employ himself in reading; and it was for a considerable time his practice to do this in the public street, when going to school or returning to his father's house. He was baptized by Mr. Cornthwaite, on the 24th of Sept., 1743.

When he was about sixteen years of age, he quitted Mr. Cornthwaite's school; and, as it was judged by his friends that he was too young to be sent to an academy, or to one of the Scotch Universities, he was placed under the care of Dr. Patrick, of the Charter House; and this circumstance has been recorded by Mr. Noble himself. Under Dr. Patrick, who was editor of the second edition of Ainsworth's Thesaurus, Mr. Noble made great progress in the Greek language. At this early period, in the year 1745, he wrote "A Letter to the people of Great Britain, on the present crisis of affairs." It related to the rebellion, and he desired a friend to offer the manuscript to a bookseller, who accordingly published it anonymously; this was not known to any but the author and his friend.

In June, 1746, Mr. Noble was placed under the care of Dr. Rotheram, at Kendall, in Westmoreland. He was well received by that gentleman, and prosecuted his studies advantageously. In September, 1749, he went to the University of Glasgow, where he passed through the several classes, and he spoke highly of the professors. He there became acquainted with Dr. Macknight, author of Harmony of the Gospels, by whom he was repeatedly visited while in London.

In May, 1752, he returned to London, and was much solicited to preach, which, from extreme diffidence, he declined for considerable time; but he at length agreed to preach at Mill Yard, Goodman's Fields, and in June, 1753, he was appointed to officiate statedly at that meeting house in the morning service. He also occasionally preached to the congregation of Mr. Sanderock, and undertook, for some time, the care of Dr. Wilner's school at Peckham.

—

Mr. Noble was, from his youth, intended for the Christian ministry, and was regularly educated to it. His education was liberal; after having acquired a competent knowledge of the learned languages, he was put to an academy in the north of England under the tuition of the Rev. and learned Dr. Rotheram. After this, he was removed to the University of Glasgow; and, being possessed of good natural abilities, and a truly serious mind, he acquired, in the course of his education, such knowledge, both as a scholar and a minister, as rendered him a truly respectable and good character through life.

He might easily have applied his learning and abilities to more lucrative purposes than any he could attain as a dissenting minister; and certainly would have done it, had the acquisition of wealth been his first object. But such was his opinion of the duty and office of a Christian minister, of its utility and importance, that he preferred the satisfaction arising from the faithful and conscientious discharge of this duty, to every other consideration which could be proposed to him.

Mr. Noble was a Christian, a Protestant, and a Dissenter, upon principle; and such was his integrity, that he scrupled not to avow to the world whatever appeared to him to be true. His opinions might be popular, or they might not; this gave him no concern. His first solicitude was to know the truth—the truth especially as it is in Jesus, and to spread the knowledge of it in the world. He was very diligent in searching after truth; he searched after it as for hid treasure. The result was, he firmly believed the doctrine of general redemption, of adult baptism, and also the doctrine of the perpetuity of the seventh-day Sabbath. These were very unpopular opinions for any one to embrace who had any anxiety to succeed in the world; but, unpopular as they were, because they appeared to him to be true, he readily embraced them. Neither was he at any time ashamed or afraid to profess to the world that they were his. He thought it his duty earnestly to contend for the faith once delivered to the saints, and by the best arguments he could produce, to endeavor to support it; but as he ever contended for it purely from the love of truth, he ever contended for it in a spirit of meekness and candor. The great principles of religion and virtue seemed to be ever present with him. He had very enlarged ideas of the rights of others; and was, upon principle, a thorough friend to the civil and religious liberties of all mankind.

In conversation, Mr. Noble was open and liberal, and at the same time serious and instructive; and so far was he from being ever assuming or dictatorial, he was very diffident of himself, modest in his deportment, of great civility of manners, and at all times peculiarly anxious not to give offence.

Mr. Noble was not, indeed, much distinguished in the literary world; but from those publications of his which have appeared, it is evident that he had the cause of truth and freedom, of Christianity and virtue, very much at heart, and had cultivated within himself the warmest attachments to the best interests of mankind.

He discharged his ministerial duty with fidelity and diligence; preached the word of life and administered the ordinances of the Gospel with warmth and affection; was instant in season and out of season; reproved, rebuked, exhorted, with all long-suffering; and earnestly endeavored to awaken the impenitent, to instruct the ignorant, to rouse the slothful, to correct the erroneous, to comfort the afflicted, to animate the dejected, and to lead on the virtuous and well-disposed in the performance of their duty unto eternal life.

His manner of life was holy, just and unblamable—an ensample to the flock. It was obvious to all who knew him, that he was faithful and conscientious in the discharge of all the other relative and social duties. As a son, as a husband, as a parent, as a master, and as a friend, he was truly exemplary. Such, upon the whole, was the general tenor of his conduct, such the affability of his manners, and such the innate benevolence of his heart, that few, very few, were more respected, and still fewer more beloved than he.

In a word, it may truly be said of him, that he was a good man, a steady friend, a serious Christian, a humble, faithful minister of the Gospel. If he had his infirmities—and who is without them?—they were of such a kind as quickly receded from the view of those who knew him; and those who were acquainted with him, will entertain a deep sense of his real worth.

In the year 1761, Mr. Noble engaged with several of his brethren in the ministry, in a periodical work called "The Library; or Moral and Critical Magazine." In this work there are several very ingenious essays of his; and two in particular, on the word *Mystery*, which did him great credit. He was, besides, the sole author of the ethical or moral part of that work, and of the "moral sentiments and reflections" contained in it.

Mr. Noble published several single sermons, the merit as well as the occasion of which recommended them to attention. The learned Dr. Benson used to say of him, that "he was the best composer he knew;" referring, it is understood, to the accuracy and correctness of sentiment and method, as well as to the judgment which marked his discourses. The first he published was entitled, "The Christian's full assurance of Hope"—a sermon from Heb. 6: 11, 12, preached April 26, 1755, on the occasion of the death of Rev. Mr. Robert Cornthwaite. 2. A sermon on the death of King George the 2d, and the ascension of his successor, from Daniel 6: 21, October, 1760. 3. "The Hope of Immortality a most powerful motive to fervent charity," from 1 Peter 1: 22, 25—a sermon preached at Barbican, December 6, 1761, on occasion of the death of the reverend and learned Mr. James Borroughs. 4. "Religion perfect Freedom," from John 8: 37—a sermon preached at Barbican, March 1, 1767, on occasion of the death of Allan Evans, Esq., who departed this life Feb. the 17th, in the 82d year of his age. "This sermon," says Dr. Jeffries, "is an excellent one; it glows at the same time with the genuine spirit of freedom, and the most rational and animated piety." And lastly, "Christ's final Commission to his Holy Apostles, with some strictures on church edifices and ornaments," from Matt. 28: 19, 20—a sermon preached on Sunday, July 30, 1780, at the opening of the new meeting house in Worship street, near Bishopsgate street.

Mr. Noble's ministerial services were divided between two congregations; to one of which he preached on the seventh day, at Mill Yard, Goodman's Fields, where he was ordained October 9, 1755. The introductory discourse delivered on the occasion by Mr. Bulkley, forms a part of the useful tract published by that gentleman in 1758, entitled, "The Christian Minister." The other church to which Mr. Noble was pastor, met for many years in Paul's Alley, Barbican; and afterwards removed to Worship street, where he was succeeded by Rev. John Evans, A. M. Besides his pastoral duties and studies, he was for many years engaged with reputation in the education of youth.

Mr. Noble died December 24, 1783, and was interred in the burial ground at Mill Yard, Goodman's Fields, January 7, 1784, when Rev. Charles Bulkley pronounced the funeral oration. The pall-bearers were Dr. Stennett, Dr. Jeffries, Mr. Bulkley, Mr. Joseph Brown, Mr. John Palmer, and Mr. Peter Russel.

LUTHER AS A MUSICIAN.

To those who have been accustomed to contemplate the great Reformer merely as a stern theologian, it may appear strange that he should have been both a skilful musician and an able composer of music. But the evidence on this head is abundant, as will be seen by the following extracts from an article of Prof. Stowe, in the Bib. Repository:—

Says Alberus,—"Luther was a fine musician, and he loved the noble arts of the painter and the organist." His student Mathesius informs us that he was a beautiful singer, and even in his old age sang the alto to the delight of all who heard him. It was his beautiful singing in his boyhood which attracted the notice of the accomplished lady of Conrad Cotta, at Eisenach, who received the poor half-famished student to her house and her table. He was a skilful performer on the lute and the German flute; and while on his way to the diet at Worms, in 1581, his occasional performances on these instruments excited great admiration. He was enthusiastically fond of music. He said,—"I have always loved music. I would not for any price, lose the little musical power I possess. ... It drives away the spirit of melancholy, as we see in the case of King Saul. ... By its aid, a man forgets his anger, his lust, his pride, and other vices, and expels many temptations and evil thoughts. The devil cannot abide good music—he hates it. It is the best soother of a troubled mind, whereby the heart is again quickened, refreshed and made contented,—as it is said in Virgil,—*Tu calamos inflare leves, ego dicere versus*,—that is, 'Do you play the flute, and I will sing the words.' Music is a great disciplinarian; she makes people tractable, kindly disposed, modest, and reasonable. Singing is the best art and exercise. He who knoweth this art is well off, and fit for any good work. Singers are not melancholy, but cheerful; they drive away care and sorrow by singing. Music is a beauteous, lovely gift of God; it awakens and moves me so that I preach with pleasure." Once of a musical festival he said,—"Since our Lord God pours out upon us in this life such noble gifts, what will it be in that eternal life where every thing is to be most perfect and joyous."

To a friend who was in a depressed state of mind, he writes: "If you are melancholy and will conquer, then say to yourself, Up! I must strike up a song on the organ to my Lord Christ; for the Scripture teaches us that he loves to hear a joyous song with musical accompaniments. Then strike on to the keys and sing away as David and Elisha did. And if the devil comes again and puts gloomy thoughts and cares into your head, say,—Out devil! I must now sing and play to my Lord Christ; then run to your organ, or call in your good friends and sing a tune or two, till you learn to defy the devil!" In the castle of Coburg, when in great danger, he said to his desponding friends: "Come, let us defy the devil, and sing in four parts the 130th Psalm,—*Aus tiefer Noth, schrei ich zu dir.*" When he had company at his house, or when he visited others, sacred music always made up the greater part of the evening's entertainment. Riding once through a wood, he alighted from the carriage and walked among the trees, and began to sing with great animation, and then said,—"Our singing distresses the devil, and hurts his feelings amazingly; but our impotence, and complaining, and groaning, pleases him mightily, and makes him laugh in his sleeve. A good joyous hymn is the remedy for gloomy and evil thoughts."

In a letter to a friend he uses the following language:

"Doubtless the seeds of many excellent virtues are to be found in the minds of those who are fond of music; but as for those who cannot be moved by it, I regard them as most like to stocks and stones. We know that music is odious and intolerable to the devil. I believe entirely, and am not ashamed to profess that, next to theology, there is no art or science to be compared with music; since this alone besides theology, does that which otherwise theology alone can do: namely, it gives a quiet and joyful mind; a clear proof that the devil, who every where stirs up gloomy cares and disquieting alarms, flees before musical sounds, as he does from the word of God. Therefore the prophets used no art so much as music; and they illustrated their theology, not by geography, or arithmetic, or astronomy, but by music; so that they held music and theology in most intimate connection, teaching the truth in psalms and songs. But how can I praise music on this little bit of paper, and thus attempt to paint, or rather daub, so great a matter? But my affection overflows and gushes out toward it, so often has it refreshed me, and relieved me from great sorrows."

DILIGENCE IN READING THE SCRIPTURES.

"Read and revere the sacred page; a page
Which not the whole creation could produce;
Which not the conflagration shall destroy."
YOUNG.

ERASMUS, speaking of Jerome, says, "Who ever learned by heart the whole Scripture, or imbibed, or meditated upon it as he did? Tertullian, after his conversion, was engaged night and day in reading the Scriptures, and got much of them by heart.

The Emperor Theodosius wrote out the whole New Testament with his own hand, and read some part of it every day. Theodosius the Second, dedicated a great part of the night to the study of the Scriptures. George, Prince of Transylvania, read over the Bible twenty-seven times. Alphonsus, king of Arragon, read the Scriptures over, together with a large commentary, fourteen times.

The venerable Bede is said to have been a great reader of the Bible, and that with such affection, that he often wept over it.

Bonaventure wrote out the Scriptures twice, and learned most of them by heart. Zuinglius wrote out St. Paul's epistles and committed them to memory.

Cromwell, Earl of Essex, in his journey to and from Rome, learned all the New Testament by heart. Bishop Ridley thus attests his own practice, and the happy fruits of it: "The wall and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the epistles; of which study, although in time a greater part was lost, yet the sweet savor thereof I trust I shall carry with me to heaven."

BEAUTIFUL EXTRACT.

I saw the temple reared by the hands of men, standing with its high pinacles in the distant plain. The streams beat upon it—the God of nature hurled his thunder bolts against it—and yet it stood as firm as adamant. Revelry was in its hall—the gay, the happy, the young and the beautiful were there. I returned—and the temple was no more!—its high walls lay scattered in ruins, moss and wild grass grew wildly there, and at the midnight hour the owl's cry added to the deep solitude—the young and gay who reveled there had passed away.

I saw a child rejoicing in youth—the idol of his mother and the pride of his father: I returned, and the child had become old. Trembling with the weight of years, he stood the last of his generation—a stranger amidst the desolation around him.

I saw an old oak stand in all its pride on the mountain—the birds were carroling on its boughs. I returned, the oak was leafless and sapless, the winds were playing at their pastime through its branches.

"Who is the destroyer?" said I to my guardian angel.

"It is *Time*"—said he—"when the morning stars sang together in joy, over the new made world, he commenced his course, and when he shall have destroyed all that is beautiful of the earth—plucked the sun from his sphere—veiled the moon in blood, yea, when he shall have rolled heaven and earth away as a scroll, then shall an angel from the throne of God come forth and with one foot on the sea and one on the land, lift up his hand towards heaven, and swear by Heaven's Eternal—'Time is, time was, but time shall be no longer.'" [Paulding.

A NOBLE WOMAN.

The island of Rona is a small and very rocky spot of land, lying between the Isle of Skye and the mainland of Applecross, and is well known to the mariners for the rugged and dangerous nature of its coast. There is a famous place of refuge at its northwestern extremity, called the "Muckle Harbor," of very difficult access, however, which, strange to say, is easier entered at night than during the day. At the extremity of this hyperborean solitude, is the residence of a poor woman, named Widow Mackenzie, who is upwards of seventy years of age; her lonely cottage is called by sailors, "the light-house," from the fact that she uniformly keeps a lamp burning in her little window at night. By keeping this light, and the entrance of the harbor open, a strange vessel may enter with the greatest safety. During the silent watches of the night, the widow may be seen, like Norna of the Fitful Head, trimming her little lamp with oil, fearful that some frail bark may perish through her neglect; and for this she receives no manner of remuneration; it is pure and unmingled philanthropy. The poor woman's kindness does not rest even here; for she is unhappy until the benumbed and shivering mariner comes ashore to share her little board, and recruit himself at her glowing cheerful fire; and she can seldom be prevailed upon to accept of any reward. She has saved more lives than Davy's belt, and thousands of pounds to the underwriters. This poor creature, in her young days, saw her husband and three brothers drowned before her face; and she is known frequently to sit for hours on a rock, gazing on the spot where they sank. Her only dependence now is on the produce of a cow and two or three goats; and no one resides with her but her daughter. Now is not this a case of meritorious benevolence worthy of some mark of public approbation?

A GOOD MAN.

I would walk
A weary journey, to the fartherest verge
Of the big world, to kiss that good man's hand,
Who, in the blaze of wisdom and of art,
Preserves a lowly mind, and to his God,
Feeling the sense of his own littleness,
Is as a child in meek simplicity.
HENRY KIRK WHITE.

RESIDENCE OF VOLTAIRE.—It stands on a rising ground a little out of the village, and commands a tolerable view of the lake. Mount Blanc too is visible, though fifty miles distant. The house itself is not very large, and in all respects different from what we should expect in the dwelling of a man such as Voltaire, of great wealth and inordinate vanity. From the hall we passed into a saloon hung with old velvet, furnished just as at the time of his death, and then into his chamber, with the same chairs, stove, and curtains, as when he occupied it last. There, too, was his rough pine bedstead, without paint or varnish, and his mattresses and counterpane, all of the plainest. The room was hung with miserable paintings and engravings. An old gardener of M. Voltaire still lives on the premises—a pleasant, garrulous old man, who has many stories to tell of his celebrated master. He makes some money by selling impressions of Voltaire's seal upon printed copies of a singular adventure between him and Gibbon, and also of the "last verses of Voltaire, dictated the 29th of May, 1798, the day before his death." He has his master's wig, also, very large, and made of coarse grey hair. I ventured to put it on my head. [Durbin's Obs.

THE GREEK SERVICE.—The service was long and tedious. In the first place, the Bible, preceded by two lighted tapers, was carried round the church, and all the worshipers bowed as it passed. Then came a priest, bearing the Host in like manner. He carried the chalice in his right hand, and the bread in a gilded urn on his head, supported by his left hand. The urn was surmounted by a cross adorned with precious stones—the ruby, the emerald, and the sapphire. All knelt and crossed themselves. Our aged French companion bowed reverently to the Host, and, indeed, joined very devoutly in the whole worship, although he had received a very repulsive answer from the orthodox Greeks to a meek inquiry which he put before the service as to its *catholicity*. In a few minutes after the procession of the Host, the officiating priest appeared at the door of the sanctuary, bearing in his hands a large golden chalice, containing the sacred elements in both kinds. None partook of the sacrament. The service closed with a sort of primitive love-feast; a plate of bread was handed round by the priest, and all that were present partook. On retiring, most of the monks kissed a much-worn picture which lay on a small canopied stand.

GREAT READERS.—Most great men have been great readers. Wonders are recounted of their powers of perusal. How Dr. Johnson "would tear out the heart" of a book at a glance! How Burke devoured two volumes octavo in a stage coach; and package after package of those sweet medicines for the mind was thrown into Napoleon on the island, like food to a lion, and with hoc presto, despatched! After all the pity and puling has been exhausted by commentators on the lamentable ignorance of Shakspeare, we ascertain to a surety that he was one of the most profound and extensive readers of his time. The man who in the present age has written most has read most. Reading and writing go together as naturally in literature as they do in the prospectus of a school mistress, who professes to inculcate these branches of learning on the juveniles. The dullest, when aided by a telescope, can see farther than the brightest without such assistanec. Burns, with the help of a dozen or more volumes, makes himself the first poet of his native land; with the stupendous aidance of a Bodleian (or even the feebler one of a circulating) library, might he not have ranked himself with Byron or Shakspeare?

CIRCUITOUS PREACHING.—Dr. Elliott, of the Western Christian Advocate, relates that on one occasion, when preaching on a Sunday, his only hearer was a poor Mohawk woman, who had come on foot fourteen miles, with a child in her arms, to hear the sermon. He had two interpreters, one of whom understood English and Wynadott, but no Mohawk; and the other understood Mohawk and Wynadott, but no English. But by preaching in English, and one interpreter (Jonathan) converting it into Wynadott, and the other interpreter (Between-the-log) giving this in Mohawk, they all made out to preach to the poor Indian woman, as she sat at the foot of a large oak, with her child fastened on a board in her arms.

TRUE COURAGE.—A certain Scotchman being solicited to enter the army and fight for his country, said to the officer who was desirous of enlisting him, "I would ask you, sir, two questions, which, if you answer to my satisfaction, I shall have no hesitation to take up arms. The first is, can you tell me, if I kill a man, that he will go to heaven? or, can you say whether, if I am killed myself, I shall go there?" To these two questions, so important and solemn, the officer could not reply. "Well, then," said the Scotchman, "I dare not send a fellow creature unprepared into eternity, neither dare I rush there myself, UNBIDDEN."

QUAKER MEETING.—A young man from the country lately on a visit to a Quaker, was prevailed on to accompany him to meeting. It happened to be a silent one. When he left the meeting house with his young friend, he asked him, "How didst thou like the meeting?" to which he pettishly replied, "Like it! why I can see no sense in it to go and sit for whole hours together without speaking a word. It is enough to kill the devil!" "Yea, my friend," rejoined the Quaker, "that's just what we want."

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* For the last two years of Robert Cornthwaite's life, he was in a great measure laid aside from the ministry by repeated strokes of apoplexy, with the third of which he died. During this time, Daniel Noble, a Sabbath-keeping brother who had been educated for the ministry, commenced officiating in the morning service at the Mill Yard Church. The account here given of him is taken partly from a communication written by a gentleman who was long his intimate friend, and partly from an article prepared by Joshua Toulmin and published in the Protestant Dissenter's Magazine for Dec. 1798.

The Sabbath Recorder.

New York, July 2, 1846.

CHRISTIAN BENEVOLENCE.

It is surprising what vague notions good men sometimes entertain upon the subject of Christian benevolence. The number of those who doubt that some sort of obligation rests upon them, is very small indeed. Yet there are but few who understand and feel the equality of the claims of benevolence upon all who profess to be Christians. There are many persons who can point out with great clearness the duties of *missionaries*,—can see that *they* ought to do all in their power for the salvation of the world—that *they* ought to engage in nothing which would diminish their ability to do good—that *they* ought to feel the necessity of strict economy, and limit themselves to such expenses as are indispensable to their comfort—that *they* ought not to be influenced by custom, fashion, or habits of personal gratification, in disposing of what is entrusted to them; and yet these same persons seem totally unable to apply to themselves the principles by which they judge of the duty of others. They seem not to understand that they sustain the same relation to the church of Christ, and to the world at large, as do their missionary brethren. If it is the duty of one to make sacrifices, so is it of the other. If one ought to be wholly consecrated to the interests of the Redeemer's kingdom, so ought the other. It matters but little what may be our particular field of labor; the same principle ought to govern every Christian, in whatever field he may be placed. A thorough understanding and heartfelt reception of this truth, is indispensable to the success of Christian efforts for the spread of the Gospel.

Look again at the different estimation in which Christian benevolence is held by different individuals. To many persons it seems only a *duty*—never a *privilege*. Under the influence of some high excitement, or from the promptings of an uneasy conscience, they may be induced to contribute some portion of their substance to benevolent objects. But this is often done with great reluctance, and with a determination to put far off the day for a repetition of the act. To think of doing such acts at regular and frequent intervals, would be unendurable. How different this from the estimation in which benevolent acts are held by another class of Christians, who cherish the same hopes, and make no louder professions of piety. There are those who regard it as a *privilege* to be permitted to engage in works of faith and labors of love. They believe that God *loves* a cheerful giver, and they find satisfaction in those deeds which he approves. They look upon themselves as co-workers with God, and they desire no higher dignity. They contemplate the self-denials and sufferings of Christ, and thirst for fellowship with him in those very things. To them the command to "lay by them in store" is welcome, and they take pleasure in complying with it "according as God has prospered them." In short, it is their meat and their drink to engage in works of Christian benevolence. To deprive them of opportunities for doing so, would be to rob them of a privilege they highly prize. It would take from the duties of every day life half their zest, by separating them entirely from the enjoyments of a higher life.

There is plenty of room yet for instruction upon the subject of Christian benevolence. The *privilege* as well as the *duty* of it needs to be more clearly stated and illustrated. Let these be fully brought out and comprehended by Christians generally, and there would be less occasion than there now is for the old complaint of "inequality."

ORAL RELIGIOUS INSTRUCTION OF SLAVES.

We find in the Christian Index an Essay on the Religious Oral Instruction of the Colored Race, prepared and published, at the request of the Georgia Baptist Convention, by Rev. Josiah S. Law, for several years a successful missionary among the blacks. The essay represents the condition of the colored race as degraded beyond what we were prepared to learn. The writer says that "lying, stealing, and drunkenness, gross immorality and profanation of the Sabbath, are common sins among them, and what is truly lamentable in their case, the practice of any or all of these sins does not effect reputation among themselves as it should, and consequently a very strong incentive to forsake them is lost." Partly in view of this awful moral condition of the slaves, and partly in view of several specific considerations, Mr. Law urges the masters to furnish their servants with the means of salvation. The first consideration which he presents is, that they are our fellow beings; the second, that they are our servants, and *under our control*; the third, that *they have no access to the written word of God*. Each of these considerations he elucidates at considerable length, showing his positions to be well sustained by facts. Then comes his opinion as to the best plan of furnishing servants with the means of salvation. He recommends, in the first place, that missionaries be sent among them—(who "*should* be, and *must* be, *Southern men*, men of prudence, intelligence, and piety")—to preach to the negroes in a style of simplicity adapted to their limited capacities, take the lead of their prayer meetings, and give instruction to inquirers. The only objection to this course which he suggests is, that it will bring together so many colored people without any whites that there will be danger of disturbances among themselves; but this objection, he thinks, would be removed, in most cases, by the attendance of some white people who might easily be present. Mr. Law's second recommendation is, that Sabbath Schools should be established among them—not schools in which the Bible shall be studied, but in which teachers shall read the Bible to the scholars, and tell them what it means—teach them to repeat the Lord's prayer, and hymns, the catechism, &c., &c.

—Such is a pretty faithful outline of the much-talked-of plan to give oral religious instruction to the slaves. We were anxious to read this essay, because many persons have spoken in high terms of the enterprise upon which it treats. But after having read it carefully, we must confess ourselves but little elated with the prospect of religious improvement among the slaves. It seems to be conceded, that it is not safe to teach them to read the word of God for themselves, or to allow them to receive oral instruction, except from men who have been bred up under the influence of a slave-holding Christianity. How it is possible for men entertaining such views to do any thing for the real and permanent improvement of the victims of their suspicion and rapacity, we know not. Indeed, we feel quite well assured, that instead of improving their condition, this movement will make it worse. Like all attempts to heal up a sore without probing it to the quick, it will put the day of soundness and health farther off. Such efforts, therefore, do not abate our hatred of slavery one jot, but only deepen our conviction that it must be abolished before the slaves can enjoy any thing deserving the name of religious instruction.

THE CENTRAL ASSOCIATION AND THE AMERICAN AND FOREIGN BIBLE SOCIETY.

Mr. Editor,—According to your correspondent's report of the proceedings of the Central Association, published in last week's Recorder, it appears that that body was visited by an agent of the American and Foreign Bible Society, whose mission was received in a manner that could not have been very gratifying to his feelings. I regret that your correspondent was not more minute in his account of this item of the Association's business, as it touches a subject of great importance. Some sketch of the arguments, by which it was endeavored to be proveed that the American and Foreign Bible Society's operations "are based upon such principles as tacitly acknowledge the righteousness of the institution of American Slavery, and ministers at least indirectly to its support," would have been gratifying to many of your readers, and possibly might have served to open their eyes to the iniquity of lending any support to a Society which countenances such an abomination. For one, I feel that I am rather in the dark. After looking over the *Constitution* of the Society with a good deal of care, I am quite unable to discover any thing which acknowledges the righteousness of American Slavery. Neither have I discovered any thing in the *operations* of the Society from year to year, which endorses that abomination. On the other hand, I acknowledge that I have discovered nothing which specifically condemns it. But I conclude that the Society regarded itself as a voluntary compact formed for a distinctly specified object, viz., "to aid in the wider circulation of the Holy Scriptures in all lands,"—and that in all its operations it could not constitutionally step aside from this object to expound or discuss the principles taught in those Scriptures. Its object is to *circulate* them, not to *expound* them.

I know not why it is, but it seems to be thought by many, that every organization composed of religious people, no matter for what purpose formed, ought to regard itself as bound to *preach* in regard to every sin that troubles the land. I beg leave to dissent from this view. If a Bible Society must step aside from its main object of simply circulating the Scriptures without note or comment, to discuss and comment upon the principles taught in those Scriptures, it requires no very long head to see that the main object will soon be lost sight of altogether. Let the Society as such confine itself strictly to the object for which it is formed, and if its members feel pressed in spirit to speak against the sins of the land, there are other ways in which they can do so.

But, sir, I regard the operations of the American and Foreign Bible Society as in reality discountenancing Slavery, and by every Bible it circulates doing so much towards exterminating it from the earth. Do not our brethren of the Central Association regard the Bible itself as preaching against Slavery? Do they not think that its principles tend to the overthrow of the system? Do they not believe that every one who is fully governed by the spirit of the Bible will wash his hands of the foul sin, and have no more to do with it? If they do, then why not help the Society to circulate the Bible? If they do not, what business have they to condemn the system of Slavery themselves?

But perhaps the Society is repudiated on the ground that its treasury receives the money of slaveholders. Those who stand aloof on this ground, would do well to forego the use of sugar, coffee, molasses, rice, tobacco, to wear no clothing of which American cotton forms an ingredient, and to receive no gold that has been coined form North Carolina and Georgia mines. But I will not prolong my remarks, but simply add, that I hope some brother of that Association will give a little more light on this subject. In the mean time permit me to say, that I am gratified to find, on looking over the report of the Treasurer of the American and Foreign Bible Society, an acknowledgment of donations from some of our Seventh-day Baptist churches; from which I hope it will be understood, that the act of the Central Association is not a denominational thing.

For obvious reasons, I choose to submit these remarks over my own proper name, rather than over any fictitious signature.

THOS. B. BROWN.

WHO IS TO BLAME?

To the Editor of the Sabbath Recorder:—

You have altogether mistaken the intention of your correspondent, when you seem to charge him with seeking to apologize for himself and others, whereas he simply asks a question, and gives a statement of existing facts, by an examination of which we can arrive at a just and true answer. I am well aware, that the matters examined are considered so small, and of such common occurrence, that they are scarcely worth noticing, and that it is not very popular closely to scrutinize these things on common occasions. However, the old maxim, "take care of the pence and the pounds will take care of themselves," I think will admit of as wide an application in morals as in worldly gains. Hence if we take care how we commit lesser faults, we shall not be very likely to get into grievous errors. The individual who has light and a "*call*" sufficient for teaching, and takes upon himself the responsibility, must be more to blame when he neglects the high vocation he has assumed, or renders it void by his acts not corresponding with his precepts, than he who has not that light and calling; and this being the highest earthly calling, a neglect of it consequently must make him *most* to blame. But this does not in the least remove the burden of blame from those who do not teach. It is just as true of them, that their responsibility is increased after making a profession of religion, as it is of the teacher after assuming his office; and just in proportion to the light they respectively have, does the blame attach itself to them, or just in proportion as they suffer that "light to be darkness." Professed Christians are *more* to blame than others for "measuring thenselves by themselves," or, if you please, measuring themselves by their teacher instead of the Word; and the teacher is *most* to blame for suffering his flock so to do, without by word and deed sounding the trumpet of alarm loud and long upon the walls; for he is the watchman, and the watchman should never slumber or hold his peace when the enemy is near, though he may consider that enemy small.

It is now a general time of coldness; and if a revival springs up, it seems to be short-lived, and the converts soon relapse, and the wicked wax worse; our country is plunged in a war of aggression, with all the horrors incident thereto, and this is urged on simultaneously by the children of this world, by professors of religion, and even by ministers of the peaceful Gospel of Jesus Christ. All this seems to say that there is wrong some where, wrong that calls loudly to be righted. May not every professor of religion take some blame to himself? Would it not be well to look about us at this crisis, and seek to rectify our line of march "through this vale of tears," which, we are told upon good authority, and daily experience goes to prove, is not our home or abiding place?

Examine the past history of the Christian Church, and we shall find that just in proportion as its members separated themselves from the world were they blessed, their numbers increased, and their true brightness and power made manifest. But as they approximated to the world—as they became popular and fashionable—did their strength decrease, their power to do good diminish, and their prospects darken, until a moral night gathered around them, the thick darkness of which was made to undulate with the untold horrors of the inquisition.

Is there not blame? Is there not danger in this strife that thickens around us to make religion popular? This measuring ourselves by ourselves; this hewing off the corners and adjusting ourselves to the feelings and views of the world; fitting our places of worship to their taste; employing such teachers, and requiring them to hold such doctrines, and offer such truths, and such only, as we think will ensure the respect of the affluent and the great, that their attendance on *our* worship may be secured, and their praise elicited; this ornamenting the house of God with towering spires and costly trappings, and the bodies of his professed saints with gaudy equipage, whilst the heathen are dying in their ignorance and sins, and our boasted land of light and liberty is on the verge of ruin from the foul oppressions embosomed in the church—while vital piety languishes, and the difference is so small between saint and sinner that they can hardly be distinguished when out of the house of worship—I say, is it not well to institute the inquiry, Who is to blame—who is most to blame?

L.

Brookfield, 10th June, 1846.

A Father's Legacy to his Sons.—The following paragraph, which we copy from an exchange paper, presents an example worthy of imitation:—

At a late meeting of the Board of the American Bible Society, held in New York, a letter, received from Hon. Abbot Lawrence was read, in which he says: "I will thank you to draw on me for the sum of six hundred dollars, at sight, for the purpose of constituting my three sons ife directors, as well as myself."

Convention of Southern Baptists.—The Southern Baptists held their Convention the present year at Richmond, Va. As the question of withdrawing from all the northern benevolent societies was expected to come up, there were several clergymen from the North in attendance for the purpose of exerting their influence against such entire separation. In the Home and Foreign Mission Departments, there are now distinct Northern and Southern Boards. The South does not form a separate Bible Society, however, but disposes of its funds for that object through the Foreign Missionary Board; and of course the Bibles will be furnished by the American and Foreign Bible Society, located in New York. There will be no separate organization for publication purposes. The Convention agreed to sustain several missionaries in China and Africa; it also recommended the establishment of others in Mexico and Palestine. In the Home Department, attention is to be directed chiefly to the south-western valley and Texas. Persons are also to be appointed to give oral religious instruction to the colored people of the Southern States.

Sailing of Baptist Missionaries.—The ship Cohota, which sailed from New-York for Canton on second-day of last week, took out the Rev. Messrs. Clopton and Piercy, with their wives, missionaries to China from the Southern Baptist Board; Mr. Jencks and wife, sent out by the Baptists of Maine; Mr. Dean, who has spent twelve years in that country, and the native preacher Ko-a-bak, who came to this country in company with Mr. Dean. A large number of friends accompanied the Missionaries to the Narrows, and while on the way they engaged in interesting religious exercises. Hon. A. H. Everett, American Commissioner to China, is a passenger in the Cohota, and took part in the exercises, by making an address, in which he paid a high compliment to the spirit of devotion and self-sacrifice evinced by the young Missionaries—(six of them are young and recently married)—in leaving home and friends and native land to give to the heathen the blessings of the Christian Religion. He promised to be their friend in China.

Cassius M. Clay.—This gentleman has published in the True American a statement of his reasons for volunteering to fight the Mexicans. He says he has denounced unsparingly the annexation of Texas as a boldly flagitious scheme, and a war with Mexico as kindred with that disgraceful act—degrading alike to the government that consummated, and the people that submitted to it. He thinks, also, that the war with Mexico might easily have been avoided—that the commonest regard for justice, and a moderate share of prudence, on the part of the government, would have prevented it. Nevertheless, the fact cannot be denied, that a state of war exists; and the only alternative left is that the war, so unjustly and wickedly begun, should be pressed with vigor to a conclusion. He cannot urge others to go where he is not willing himself to lead. Hence he does not hesitate to peril all to sustain the government.

The Bishopric of Jerusalem.—It is announced in the English papers, that the Rev. Samuel Gobat, Vice Principal of St. Julian's College at Malta, has been nominated to the Anglican Bishopric of Jerusalem, and has accepted the nomination. Mr. G. is a Prussian subject, a deacon of the Church of England, and also connected by ordination with the Lutheran Church of Germany and Switzerland. He was, we believe, at one time the missionary of the English Church in Abyssinia, but left there on account of some difficulties growing out of his connection with the English Embassy to that country.

The Choctaws.—An intersting revival has been in progress for several months past among the Choctaw Indians. As a fruit of it, we are told that one hundred and fifty persons have been added to the church, making the whole number of that people connected with eight churches, 665. The Choctaws have contributed during the past year $1,332 for benevolent purposes, in addition to $26,000 appropriated by their government for educational purposes; making a sum equal to $1 25 for every man, woman and child, in the nation—a sum greater, in proportion to the people, than is given for the cause of education by any nation on the globe.

God's Presence with Missionaries.—A meeting in behalf of the American Board for Foreign Missions was held at Boston during the religious anniversaries. The Rev. Dr. Anderson was first to address the meeting, and spoke as follows:—

It was vital, he said, whether we had the presence of God in our operations, and this would be the point of contemplation this evening. He then gave a brief statement of the work of God in the conversion of souls at the different missionary stations under the care of the Board, embracing the revival among the Nestorians; the condition of the Armenian converts, and their firmness under persecution; the six revivals in Ceylon; the outpourings of the Spirit of God upon the Sandwich Island missions, to the churches of which there have been received, upon an average, two thousand a year; and also the revival among the Indians, nearly one hundred having been added to the Choctaw churches during the last year. In view of these facts, Dr. A. said it was the purpose of the Board to call on the young men of our seminaries to come to the work, and to send to the heathen every one who offered and was fitted to go.

Publications Received.

A Treatise on Baptism, is the title of a sixteen-page pamphlet, written by Rev. James Bailey, and published by order of the Seventh-day Baptist Central Association. It treats of the Subjects of Baptism—Household Baptism—Pedobaptist Arguments—Mode of Baptism—Greek Words. From a hasty examination, we judge that it is well adapted to general circulation.

The Ninth Annual Report of the American and Foreign Bible Society is received, containing, in addition to the Report, the addresses at the Annual Meeting, extracts from Correspondence, a list of Life Members, Life Directors, &c.

The Christian Parlor Magazine for July contains, besides its usual variety of reading matter, a plate of the Three-colored Violet, and a representation of the head quarters of General Washington at Tappan, showing the house in which Major Andre was tried.

The Youth's Cabinet for July is rich in instruction and amusement for the little folks. The original poetry and music on the last page is worth the price of the number. D. A. Woodworth, 135 Nassau-st., N. Y.

The Union Theological Seminary in the City of New-York, held its ninth anniversary on fourth-day of last week. There were twenty-three graduates. Several orations were delivered by members of the graduating class. An address to the class, pointing out the new responsibilities and duties which awaited them, was read by Rev. Mr. Fisher, one of the Alumni. At the close of the exercises, Dr. White took leave of the class in a few impressive words, and with such evidences of emotion as strongly excited the feelings of the audience.

Return of Missionaries.—The ship Tioga, which reached New-York last week from Calcutta, brought several missionaries from India, among whom were Rev. J. M. Jamieson and four children, Mrs. J. Craig and four children, Rev. C. P. Heyer, Miss J. Vandeveer, Miss A. Bond, and Miss Mary Briand. A child of Mr. Jamieson died on the passage in the Bay of Bengal.

"Oh!"—Under this expressive heading, the Cleveland American says that "Judge O'Neal, of South Carolina, the man who pronounced sentence of death on a white man for helping a white slave woman, with whom he was in love, to escape from slavery, lately presided at a Convention to promote the better observance of the Sabbath!"

The Protectress.—The following language is used in one of the papers sent forth by the Roman Catholic archbishops and bishops recently assembled at Baltimore. We have read somewhere, "Cursed be the man that trusteth in man." What shall be said of those who boast that their dependence is upon an arm of flesh? Here is the extract:—

"We take this occasion, brethren, to communicate to you the determination unanimously adopted by us, to place ourselves and all entrusted to our charge throughout these United States, under the special patronage and protection of the holy Mother of God, whose immaculate conception is venerated by the piety of the faithful throughout the Catholic church. By the aid of her prayers, we entertain the confident hope that we shall be strengthened to perform the arduous duties of our ministry, and that you shall be enabled to practice the sublime virtues of which her life presents a most perfect example. The Holy Ghost, by her own lips, has foretold that all generations shall call her blessed; and we cannot doubt that a blessing is attached to those who take care to fulfill this prediction. To her, then, we commend you, in the confidence that through the one mediator of God and men, the man Christ Jesus, who gave himself a redemption for all, she will obtain for us grace and salvation."

MISSIONARY INTELLIGENCE.

We glean the following interesting items from the Missionary Herald for July:

West Africa, Dec, 15.—The schools have all been opened, except one, and they are quite as well attended as they were before the troubles. A Missionary says: "We are now printing some very plain sermons in the native language, to be read by our young men in their religious meetings."

Syria, April 7.—The deliberate opinion of the brethren and all the native helpers is that the field never looked so encouraging and inviting before.

Bombay.—The Annual Report says the number of Free Schools under the care of this Mission is nine, and the whole number of pupils is 348. There aro two female boarding-schools, with about 40 pupils. The average cogregation at one place is 200.

Madras, March 12.—Some disturbance has taken place here, but the work goes on.

Madura.—The Annual Report shows that the number of Christian villages is 40—the Church Members number 120.

Ceylon, March 10.—The cholera has abated, but the small-pox creates some apprehension. The schools were nearly all suspended and the printing-office was hardly kept open. Few attend the meetings held on the Sabbath. Two members of the Batticotta Mission have died—Silas Hubbell and Charles Walker.

Siam.—The quarterly letter states that the Missionary has more encouragement in his labors.

Sandwich Islands, Dec. 12.—Forty persons were expected to join the Church on the following Sabbath. Much good seems accomplished at Honolulu.

General Intelligence.

Doings in Congress last Week.

There was but little of general interest done in Congress last week. The SENATE spent a great deal of time upon bills for the relief of private individuals, some of whom had suffered loss in the Florida war, and others in some similar way. They also had considerable to say about the time of adjournment, whether it should be the 20th of July, or the 27th, the 3d of August, or the 10th; but no action was taken. There was some talk about the great expense of the printing of the Patent Office Documents, in the course of which Mr. Calhoun declared, that according to his information the profits of printing a single document amounted to $90,000.

In the HOUSE OF REPRESENTATIVES, there was nothing done on Monday and Tuesday in consequence of the death of one of the members, Hon. Richard P. Herrick, of Rensselaer County, N. Y. The remainder of the week was spent chiefly in considering the bill to reduce the present Tariff.

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GREAT FIRE AT ST. JOHNS.—St. Johns, New Foundland, has been the scene of a very destructive fire, by which, at the least calculation, two-thirds of the city was consumed, and property destroyed to the amount of about five millions of dollars. Two streets, each a mile long, and a number of detached buildings, were burnt, and twelve thousand persons rendered houseless. According to the St. Johns News, of June 26, it seems that the fire commenced at half past eight on Tuesday morning, and raged until seven o'clock in the evening. Several churches were burnt, together with the Court House, Jail, Commercial Rooms, Marine Insurance Office, the Bank of British North America, and every printing office in the city. Three lives were lost—two artillery men, in blowing up a house to check the progress of the fire, and one old man, who had saved his bed and other articles from the flames, but who sunk under their weight as he was conveying them to a place of safety, and immediately expired.

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TROUBLE AMONG THE MORMONS.—There is trouble yet among the Mormons. It seems that a large portion of them, especially the men of property, have sold their estates to new settlers and left Nauvoo; while the remainder are unable to leave until the Trustees can dispose of the rest of the property, and thus secure funds for the support of the poor on their journey. But the Anti-mormons of the neighborhood say the Mormons are not trying to dispose of their property, and that they will compel them to leave at once by sending among them a force sufficient to put them all on the Iowa side of the river—thus entailing upon other communities the burden of hundreds of paupers without a roof to shelter them or food to subsist upon. This course is opposed by the new settlers at Nauvoo, about 600 of whom have volunteered to defend the place under the direction of the Sheriff. At the last accounts, the Anti-Mormons had mustered an armed force 400 strong, and were threatening an attack.

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The War with Mexico.

The following account of the condition of the army was given to the Mobile Tribune, by Mr. Carrington, one of the delegates from the Louisiana Legislature to convey the sword presented by that body to Gen. Taylor:—

The army was in fine health. Gen. Taylor was waiting the necessary transports in order to move on to Camargo. The river is rapid and shallow in places, so that vessels which draw over four feet of water would find difficulty in reaching the point of destination.

The main body of the regular army is on the right bank of the river. Capt. Desha's command and the Washington and Jackson Regiments of Louisiana volunteers occupy the left bank. Gov. Henderson, at the head of about 1,000 Texan troops, reached the banks of the Rio Grande on the 10th ult. Seventeen warriors of the Tonkaway tribe of Indians accompanied the Texans.

Another account is as follows:—

There was a little sickness among our volunteers, diarrhœa, arising from the change of food and condition of life; they will soon, however, get inured. Texas has sent 2,400 men to Mexico. A gentleman largely concerned in business at Matamoros and San Louis Potosi, direct from the latter named place, represents that the news of the defeat of the Mexicans has spread a wonderful alarm in the interior wherever it is announced. It is also said that the Mexicans resolutely refused to take arms against the Americans.

The Mobile Register of June 16, says:—

The steamboat Fashion returned from Brazos, having landed troops who were well received. She brings a report that the town of Reynoso surrendered without resistance. Also, that Camargo capitulated in advance. The army is in good health.

General Taylor's latest Dispatches say that his operations are impeded by a want of suitable means for transporting his forces. Arista has pickets covering the roads leading from Metamoros to Monterey, and the departmental authorities have issued a decree denouncing as traitors all who hold intercourse with the American forces. In spite of all these obstacles, Gen. Taylor avows his determination to proceed to take Monterey as soon as means of transportation are received, unless counter instructions are given by the Government.

The Committee appointed to wait on Gen. Taylor with the vote of thanks and sword from the Legislature of Louisiana, were invited by the officers of the army to a splendid banquet given on the 11th inst. at Matamoros, in the mansion occupied by Gen. Arista previous to his defeat.

SUB-MARINE TELEGRAPHIC COMMUNICATION BETWEEN FRANCE AND ENGLAND.—Amidst the many wonderful inventions of modern days, wherein the faculties of man have overcome difficulties apparently insurmountable, and made the very elements themselves subservient to his power and use, there are none more wonderful than that now about to be carried out by the establishment of sub-marine telegraphs, by which an instantaneous communication will be effected between the coasts of England and France. The British Government, by the Lords Commissioners of the Admiralty, and the French Government, by the Ministers of the Interior, have granted permission to two gentlemen, the projectors of the sub-marine telegraph, to lay it down from coast to coast. The site selected is from Cape Grisnez, or from Cape Blancnez, on the French side, to the South Foreland, on the English coast. The soundings between these headlands are gradual, varying from seven fathoms near the shore on either side to a maximum of 37 fathoms in mid-channel. The Lords of the Admiralty have also granted permission to the same gentlemen to lay down a sub-marine telegraph between Dublin and Holyhead, which is to be carried on from the latter place to Liverpool and London. Upon the completion of the sub-marine telegraph across the English Channel, it is stated that a similar one on a most gigantic scale, will be attempted to be formed, under the immediate sanction and patronage of the French administration; this is no less than that of connecting the shores of Africa with those of Europe by the same instrumentality, thus opening a direct and lightning-like communication between Marseilles and Algeria.

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QUEEN VICTORIA.—A correspondent of the Boston Courier, says: "I saw her Majesty very lately; she looked pale and ill, and wore an expression of satiety and discontent. Prince Albert was with her, and bowed gracefully as he passed. You, accustomed to a land of liberty and equality, would doubtless smile could you see our Sovereign travel.

The sound of horses' feet is the first notice of her approach, and the next moment a troop of soldiers fly past as swiftly as a March wind, and raising just as much dust: then comes an open carriage with four horses and military outriders, and seated therein is a lady with fine eyes, and usually wearing a shawl and drawn bonnet of pink, blue or straw color; the Monarch of an Empire on which the sun never sets. With her are Prince Albert and the Princess Royal; the second carriage contains the other children and their nurses, and the third is occupied by the Equerries in Waiting, &c. Our Queen is a pattern to her sex. She rises at *seven o'clock;* enters the nursery at *eight*, to indulge in a romp with her children, like any other mother; at *nine* the household assemble for *prayers;* and after *ten o'clock* she prohibits breakfast being served to any one in the Palace, however high their rank!

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STRAWBERRIES.—Cincinnati seems the favorite, or rather the Queen City of this delicious fruit. The following description of the market, from the Cincinnati Gazette of the 27th ult., is almost sufficient to make the mouth of a hungry editor water for an indulgence, which it is his fate but very rarely to enjoy. The Gazette says: "Our market is well supplied with this delicious fruit. Probably one hundred bushels were on Fifth-street yesterday. One man had thirty bushels, and several others ten and twelve each. The price ranges from five to twenty cents per quart; Hovey's Seeding selling quick at the latter price, and one must rise betimes to get these at any price. It is a fact well illustrating the importance of raising *good* fruit only, while you are about it, that Hovey's Seeding Strawberry is in greater demand here at twenty cents, than common kinds at five. One gentleman from Chillicothe paid $6,20 yesterday for a bushel of the latter, and took them home, via the River, to show his friends what can be done in the Strawberry line. There was hardly an imperfect berry in the lot; the size varying from four to five inches in circumference."

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THE WEST.—A correspondent of the Albany Argus, writing from Milwaukie, says:

"The Marshals of the different Counties are taking the census of the Territory, and from present appearances our population will vary but little from 150,000, being an increase of over *one hundred thousand* within five years. The population of this city will not vary 50 from 9,500—an increase of 5,000 in two years. The population of the County of Milwaukie, embracing the city and seven townships, will be about 17,000. The county of Wakesha, which was set off from this county last winter, will not vary much from 20,000, making 87,000 inhabitants in a district of country 33 miles in length, by 30 in width, which ten years ago was an unbroken wilderness. And yet the emigration to Wisconsin is larger the present than it ever has been any previous season.

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THE MORSOGRAPH.—This is the title given to an improved instrument for the Magnetic Telegraph, invented by James D. Weld, the talented operator attached to the Philadelphia office. The instrument is intended for the western line, but was put in operation by way of experiment. Its operations were perfect; the writing being closer and more legible than can be obtained from the other instruments in the Philadelphia office. It has also the advantage, that the moment the operator commences a message from the other terminus, the clock work is put in motion, and the paper being drawn off, the message is recorded without the necessity of any person being present to attend to the instrument, which exists with those now in use. [Phila. Ledger.

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A distressing instance of death by lightning occurred on Middle River, Virginia, on the 17th instant. Mrs. Ann Karikoffe, wife of Mr. Jacob Karikoffe, just after the shower which fell on that evening, went to a wagon in front of the house to get some wood, and as she was standing upon the wheel the lightning stuck her. Her husband on hearing the report ran to the door and found her lying on the ground apparently lifeless. He picked her up immediately and carried her into the house, but after laying her upon the bed she made one gasp, thus showing that life was not wholly extinct. It is greatly to be regretted that the experiment of pouring water copiously upon her was not made, (as ought to be done in all such cases) for it might have been the means of sving her.

SUMMARY.

The trial of Wyatt at Auburn, charged with murder, has resulted in his conviction.

The receipts at the office of the Croton Aqueduct this year from the 1st of May to the 8th of June, were $108,758 53, against $88,363 74 for the same period in 1845.

Among the many incidents of patriotism exhibited in the 'war excitement,' the conduct of a large number of German emigrants in Texas deserves particular notice. Upon the arrival at Galveston of the news that Gen. Taylor wished for reinforcements, one hundred and fifty German emigrants, who had been in the country but *three weeks*, organized themselves into two companies, and started for Gen. Taylor's head quarters.

The bark Neptune, Capt. Haesloop, says the Galveston Civilian, arrived at that port on Thursday, June 4th, with one hundred and fifty emigrants from Bremen. These emigrants seem to be in very easy circumstances, highly respectable in appearance, and are entirely disconnected with colonization companies.

It is stated in the Worcester Spy, that Benjamin Flagg of that town was fatally injured, last Saturday evening, by coming in contact with the steamboat train up, while crossing the Pine Meadow. One leg was broken, and he received internal injury such as to cause his death during the night. The usual warnings by the bell and whistle were given, but they were unheard. *A bottle of rum was found in his pocket.* He was 45 years of age, and has left a wife and four children.

A company of true Washingtonian truckmen at the corner of Water-st. and Liberty-square, keep a pail of clear ice water, and another of iced ginger, molasses and water, with which to regale themselves, customers, and the thirsty traveler, and all this "*free gratis.*" How much better this, than the old beverage of truckmen—rum, brandy and gin-sling!

The City of Boston has been held to damages in the sum of $10,000, at the suit of Isaiah Bacon, for injuries received by him in falling into a hole in the sidewalk, in Lancaster-st. on the 16th of January last. The writ directs the officers to seize upon the goods of the inhabitants of the City of Boston; the said inhabitants to appear at the Supreme Judicial Court, on the 2d of November next.

Stealing names from coffins is an offence which has actually been perpetrated. A gentleman of this city, owner of a vault in Trinity Churchyard, which has been closed for many years, had occasion to have it opened yesterday. To his surprise he discovered that the silver plates had been wrenched from eight of the coffins. The marks where the plates had been fastened were yet visible, and the plate nails still in some instances remained, showing that the silver plates had been hastily and roughly torn off.

HALIFAX, N. C. June 16.—We have now one of the highest freshets in the Roanoke that we have had for some years. Thousands of acres of land planted in corn have been inundated, and the season is too far advanced for many farmers to make any thing more than a support from their farms. Equal or greater injury has been sustained by the corn and whet grounds on the Tar, Neuse and Cape Fear rivers. I fear that the farmers on the upper Roanoke have had much of their wheat swept away by this freshet.

The "Cincinnati Commercial" states that there arrived in that city from New Orleans, forty-six Indians, chiefs and warriors, from seventeen different tribes, in care of Col. M. J. Lewis and others, on their way to Washington, D. C.

Donald McAdams, a Tennessee Volunteer, belonging to the Shelbyville Guards, suddenly died on Saturday night, at the camp below the city. His death was caused, it is supposed, by drinking cold water, when in a high state of perspiration.

The Post Office Department has strictly enforced upon Postmasters the duty of ferreting out cases of writing on newspapers. The postage on a newspaper, with writing on it, is about forty cents—the fine five dollars.

There are 45 thriving villages in Wisconsin, where there were none four years ago, and 69 the sites of which have been occupied within six years.

A boy named Coan, aged 14 years, met with his death in Batavia. He had been for some time amusing himself by swinging upon a rope, both ends of which were fastened to a beam in the barn, near the house. Soon after he was thus seen, he was found hanging by the neck, *dead*. The rope had probably slipped from his hands and caught him by the neck.

The Peace Address from Worcester, Mass. to Worcester, England, which was taken out by Mr. Burritt, was signed by 816 of the citizens.—The length of the roll containing the autographs was about 20 feet.

A promising little daughter of Mr. A. S. Buell of Greece, aged about two years, came to her death from eating loco-foco matches. Upon being taken into the stomach they produced violent vomitings and spasms—which finally caused her death.

According to the Milwaukie Sentinel, that city contains a fraction less than 10,000 inhabitants. In 1842 it was 2,800 all told.

COLTON'S patent pocket-book and watch safes are new articles which have just made their appearance, and are intended to curtail somewhat the profits of that quite numerous class yclept the light-fingered gentry. They consist of German silver locks, of different sizes, with catches attached to a pocket made of the common material, which is lined with wires to prevent cutting from the outside. The safe for the pocket-book is worn in the skirt or breast facings, and that for the watch in the usual places where the watch is carried.

Dr. Franklin writing to Mrs. Mewson from Europe in 1783, said: "At length we are in peace. God be praised! and long, very long may it continue. All wars are follies, very expensive, and very mischievous ones. When will mankind be convinced of this, and agree to settle their differences by arbitration. Were they to do it even by the cast of a die, it would be better than by fighting and destroying each other."

Mr. Edwin Thayer, of Chatham, Columbia County, has ivented a Self-Adjusting Break, by means of which it is believed that collisions upon Railroads may be almost entirely obviated. This invention places the whole train under the immediate control of the Engineer, who, by touching a lever, breaks the speed of each Car. Many accidents occur suddenly, before the Breakmen can get to their stations. Mr. Thayer's plan by arresting the whole train simultaneously, prevents the crushing of cars by running into each other.

The number of Emigrants who arrived at this port during the past week was 4316. A person in the habit of buying the foreign coin which the Emigrants bring with them informs us that he presumes they bring on an average $100 apiece. This would amount to upward of $430,000 received in specie for a single week.

It has been decided that Judge McLean of the Supreme Court at Springfield, Illinois, that the true construction of the 39th section of our law in relation to Wills, is that to bar dower there must be a devise of lands, or some estate therein and that to bar her portion of personality, there must be a bequest of personal property.

A correspondent of the Boston Post, writing from Valparaiso under the date of April 2d, says "the elections are over, and President Bulnes is again elected. We had some excitement here the last night of the election days—some sixty wounded and nine killed. This I have from one of the *medicos*. There were several stores robbed, and quite an attempt to raise a revolution.

The Pittsburgh Chronicle says: In a single warehouse in this city there are now lying, awaiting transportation East, 2 000 hhds. of tobacco, 1,900 of which was raised in Ohio. If Kentucky does not look to her laurels, Ohio will soon rival her in the production of this article of commerce.

About 3,000,000 eggs have been packed at and sent from Cincinnati this spring.

The New Orleans Delta says peaches are now selling here at from 10 to 50 cents each.

The run of the Steamer Thomas Powel to Newburgh in two hours and forty minutes is the quickest passage on record.

A new floating chapel, erected by the Church Missionary Society for seamen, for the port of New York, will be completed in a few weeks. It will be permanently moored on the North River, in connection with one of the slips on that side of the city.

It is stated, that on lake Ontario, the white fish at this season pass along close to the shore in shoals. On Tuesday night, a man took over 8000 at one haul, so says the Rochester Democrat.

The Harrisburg Union, states that on Friday last, during a thunder shower, a sudden wind squall blew down the whole of the fourth span of the new Railroad Bridge, in process of erection, and started the second and third spans. This is the third accident which has befallen this bridge during the present season.

The Debate on the Tariff Question in the House of Representatives, is to terminate on Thursday, (to-day.)

Two of our Foreign Ministers are about to return home—Mr. McLane, from London, in September, and Mr. King, from Paris, in August.

Wm. Huffington was killed on the 10th ult., near Indianapolis, by the accidental discharge of a gun in the hands of his brothers.

A son of Col. Benton was also killed a few days, since, at Brownston, Ia., by the discharge of a gun in the hands of a companion, with whom he was hunting.

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Review of New York Market—Monday, June 29.

FLOUR AND MEAL.—Michigan Flour, 4 00. Genesee, 4 12. Rye Flour, 2 50 a 2 62. Corn Meal is lower, Jersey being 2 87.

GRAIN.—Genesee, 97c. Illinois, 85. Corn, 46 to 56. Rye, 65. Northern Oats, 35.

PROVISIONS.—Mess Pork, 10 12 a 10 25. Prime Beef, 5 00. Lard 6 a 7. Cheese is improving, 6 a 8. Butter is 8 a 11 for western daries.

LETTERS.

George R. Wheeler, Wm. B. Maxson, Emery Townsend, Wm. F. Randolph, H. P. Burdick, J. S. Utter, Henry Clarke, James Stelle, R. Lewis, Ethan Lanphaer, Joshua Clarke, Joseph Goodrich, Wm. E. Hornblower.

RECEIPTS.

New York.—Benedict W. Rogers, J. W. Barker, M. B. Danielson, $2 each.
Berlin.—Amos Greene, $2; Mrs. Amelia Green, $1.
Brookfield.—R. Lewis, $2.
Stephentown.—Mrs. Lucy Carpenter, $2.
Plainfield, N. J.—Grace Ann Dunn, $2.
Hopkinton, R. I.—Henry Clarke, $2.
Ceres, Pa.—Wm. E. Hornblower, $1.
Milton, W. T.—John Clawson, $2.

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New Subscribers for the Third Volume.

Thomas A. Maxson, Norway
Nelson Reynolds, North Petersburgh
J. G. Sisson, South N. Berlin
P. Knight, Little York
Mercy Payne, So. Richland
Benj. S. Burdick, De Ruyter
Betsy Cartright, Phillip's Creek
S. W. Creen, Olean
R. Wetherlee, South Branch
Samuel Rider, Independence
Gilbert Winslow, New York
Caleb Harvey, " "
Thomas Harris, " "
E. J. Maxson, West Genesee
C. N. Crandall, " "
B. B. Barber, " "
D. A. Fairbank, " "
David Potter, Berlin
Ray Green, "
Barzilla Randolph,
Abel G. Lewis, Scott
Jesse Burdick, "
E. W. Whitford, Adam's Center
Daniel Maine, " "
Mahala Coon, West Edmeston
Daniel Coon, " "
Alanson Coon, " "
Henry Langworthy, "
Alonzo Potter, Alfred
Ezra Crandall, "
Wm. S. Burdick,
H. Lynch, "
J. Saunders, "
M. Stillman Jr., "
P. N. Vincent, "
S. & B. Burdick,
F. A. Pettibone, "
J. Neph, "
S. Maine, Portville
Orenzo Coon, "
J. J. Brown, "
Sheldon Marsh, Guilford
Luther Palmer, Syracuse
Dea. J. Crandall, L. Gene-see
George Hood, " "
M. Grove, Richburgh
Sohn Scott, "
P. L. Evans, "
N. & D. Maxson.
J. Chamberlin, Montrose Pa.
Michael Snider, Tigets, Pa.
Geo. R. Wheeler, Salem, N. J.
E. Kibbe, Harrison Valley, Pa.
M. Matterson, Condersport, Pa.
Daniel Pierce, Lewiston, Ill.
Joseph Ingraham, Noank, Ct.
Azel Davis, Vienna, O.
Samuel Davis, Janelew, Va.
Squire Dunn, Milton, W. T.
Frank Champlin, Mystic, Ct.
M. Champlin, Hopkinton, R. I.
V. Maxson, Ceres, Pa.
C. B. Cottrell, Lippitt, R. I.
J. B. Gardner, "
Wm. Langworthy, Westerly, R. I.
Shepherd Brown, "
James Lewis, Ulysses, Pa.
N. Palmer, "
G. T. Scott, "
S. A. Slade, "
John White, Milport, Pa.
G. W. Stillman, "
Isaac Brack, "
Gales & Wells, "
Wm. Hunt, Oswegatchie
Norman Stevens, "
Cortes Ellis, "
Nahum Humes, "
Jer. Smith, Turien Settlement
Daniel Coon, Jr. "
Venis Coon, "
Hezekiah Coon, "
Daniel Coon, "
James Hewitt, "
Elijah Mosher, Pitcairn

☞ Remainder of the list next week.

MARRIED,

In Westerly, R. I., on the 21st ult., by Eld. Henry Clarke, Mr. WM. H. SHERMAN, of South Kingstown, R. I., and Miss SUSAN CARPENTER, of Westerly.

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DIED,

In DeRuyter, Madison Co., N. Y., on the 1st of June, Mrs. TEMPERANCE BURDICK, widow of Daniel Burdick, in the 91st year of her age. Sister Burdick had long been waiting for her change to come, exhibiting that resignation to the divine will which is characteristic of a heart thoroughly regenerated by and under the influence of the grace of God. Her friends have no doubt that for her to die was gain. She embraced Christ in early life, and became a member of the 1st Seventh-day Baptist Church in Hopkinton, R. I., She has since been successively a worthy member of the churches of Petersburgh, DeRuyter, and Lincklaen. Of the last, she was a member until death closed her pilgrimage. She is now, without doubt, a member of the church triumphant. J. C.

NOTICE.

Brethren visiting the city and remaining over the Sabbath, are informed that meetings are held every seventh day, at 11 o'clock in the morning, at the meeting-house recently purchased of the Eleventh-street Baptist Church, in 11th street, a little east of Grace Church, between Bowery and Third Avenue. The public are also respectfully invited to attend. Evening lectures by the pastor, Eld. Thos. B. Brown, will be appointed as soon as circumstances will permit.

SOUTH-WESTERN ASSOCIATION.

The next meeting of the Seventh-day Baptist South-Western Association will be held with the North Hampton Church, Clark Co., Ohio, commencing on the fifth-day before the second Sabbath in October, 1846. A full delegation from all the churches is desired. And we would say to the brethren of our sister Associations, that we greatly need and earnestly solicit their attendance, counsel, and prayers.

WM. F. RANDOLPH, Cor. Sec.

DE RUYTER INSTITUTE.

Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science.

GURDON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department.

J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations with a MANIKIN, in the Fall or Winter Term.

Mrs. LUCY M. CARPENTER, Preceptress, and Teacher of Modern Languages and the Fine Arts.

The Academic Year will be divided into three Terms of 14 weeks each. The First commencing April 29, ending Aug. 5. The Second, Sept. 16, ending Dec. 23. The Third, Jan. 6, ending April 14.

TEACHERS' CLASSES, for the special benefit of those designing to teach, will be formed at the commencement of the Fall Term, and continue seven weeks, with daily Lectures, and Model Classes.

Tuition, to be arranged at the commencement of each Term. Primary Department, $2 00. Academic, from $3 00 to $5 00. Music on the Piano $5 00 per term of twelve weeks. No Extra Charges for Drawing, Painting, Lectures, or Incidentals. Convenient Rooms for study, or private board, at moderate prices. Board in the Hall, or in Private Families, from $1 00 to $1 50.

IRA SPENCER, M. D.,
Rev. LUCIUS CRANDALL, } Agents.

DeRuyter, March 6, 1846.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON,
IRA SAYLES, } Principals,

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 23, 1846.

WANTED—At Alfred Academy, a Teacher on the Piano Forte. One who is accomplished will meet with ample encouragement. No other need apply. Address,
W. C. KENYON, Alfred Centre, Allegany Co., N. Y.
June 24, 1846.

Miscellaneous.

From the Christian Register.

"OUR COUNTRY—RIGHT OR WRONG."

"Our Country—right or wrong!"—
That were a traitor's song;
Let no true patriot's pen such words indite!
Who loves his native land,
Let him, with heart, voice, hand,
Say: "Country or no country—speed the right!"

"Our Country—right or wrong!"—
O Christian men! how long
Shall he who died on Calvary plead in vain?
How long unheeded call,
Where War's gash'd victims fall,
While widows, orphans, sisters mourn the slain?

"Our Country—right or wrong!"—
O man of God, be strong!
Take God's whole armor for the holy fray;
Gird thee with Truth:—make Right
Thy breastplate:—in the might
Of God stand steadfast in the evil day!

"Our Country—right or wrong!"—
Each image of the throng
Of ghastly woes that rise upon thy sight,
O let it move thy heart,
Man! man! where'er thou art,
To say: "God guide our struggling country right!"

EXTRAORDINARY PRESERVATION OF HUMAN BODIES.

There is an arched vault, or burying ground, under the church of Kilsyth, in Scotland, which was the burying place of the family of Kilsyth, until the estate was forfeited, and the title became extinct, in the year 1715; since which it has never been used for that purpose, except once. The last earl fled with his family to Flanders, and, according to tradition, was smothered to death, about the year 1717, along with his lady and infant child, and a number of unfortunate Scottish exiles, by the falling in of the roof of the house in which they were assembled. What became of the body of the earl is not known; but the bodies of Lady Kilsyth and her infant were emboweled and embalmed, and soon afterwards sent over to Scotland. They were landed, and lay at Leith for some time in a cellar, whence they were afterwards carried to Kilsyth, and buried in great pomp in the vault above mentioned.

In the spring of 1796, some rude, regardless young men, having paid a visit to this ancient cemetery, tore open the coffin of Lady Kilsyth and her infant. With astonishment and consternation they saw the bodies as perfect as at the hour when they were entombed. For some weeks this circumstance was kept secret; but at last it began to be whispered in several companies, and soon excited great and general curiosity. For several weeks they underwent no visible change, and had they not been sullied with dust and drops of grease from the candles held over them, they might have remained as entire as ever. Many months after, the bodies were as firm as at first; and though pressed with the finger, they did not yield to the touch, but seemed to retain the elasticity of the human body. Even the shroud, though torn by the hands of the regardless multitude, is still strong and free from rot. Every feature and every limb was as full, nay, the very shroud was as clear and as fresh, and the colors of the ribbons as bright, as they were when lodged in the tomb. What rendered the scene more striking and truly interesting was, that the body of her son and only child, the natural heir of the title and estates of Kilsyth, lay at her knee; his features were as composed as if he had only been asleep. His color was as fresh, and his flesh as plump and full, as in the perfect glow of health; the smile of infancy and innocence sat on his lips; his shroud was not only entire, but perfectly clean, without a particle of dust upon it. He seems to have been only a few months old.

Both bodies seemed to have been preserved in some liquid, nearly of the color and appearance of brandy. The whole coffin seemed to have been full of it, and all its contents saturated with it. The body had assumed somewhat the same tinge, but this only served to give a fresher look. It had none of the ghastly, livid hue of death, but rather a copper complexion. It would have been difficult for a chemist to ascertain the nature of this liquid, though perfectly transparent; it had lost all its pungent qualities, its taste being quite vapid. The head was reclined on a pillow; and as the covering decayed, it was found to contain a collection of strong-scented herbs. Balm, sage and mint were easily distinguished, and it was the opinion of many that the body was filled with the same.

Many instances of the artificial preservation of bodies might be mentioned, still more remarkable, though perhaps less interesting, than the preceding. The tomb of Edward the First, who died on the 7th of July, 1307, was opened on the 2d of January, 1770, and after the lapse of 463 years the body was found not decayed; the flesh on the face was a little wasted, but not putrid. The body of Canute the Dane, who got possession of England in 1017, was found very fresh in the year 1766, by the workmen repairing Win chester Cathedral. In the year 1522, the body of William the Conqueror was found as when first buried, in the Abbey Church of Stephen, at Caen: and the body of Matilda, his wife, was found entire in 1502, in the Abbey Church of the Holy Trinity, in the same city.

No device of art, however, for the preservation of the remains of the dead, appears equal to the simple process of plunging them over head and ears in peat moss.

In a manuscript by one Abraham Grey, who lived about the middle of the sixteenth century, now in the possession of his representative, Mr. Goodbehere Grey, of Old Mills, near Aberdeen, it is stated that, in 1569, three Roman soldiers, in the dress of their country, fully equipped with warlike instruments, were dug out of a moss of great extent, called Kazey Moss. When found, after a lapse of probably fifteen hundred years, they "were quite fresh and plump!" [Boston Medical Journal.

The Greatest Wonder of The World.—It has for ages been a great mystery in the minds of men, that such vast quantities of water as are constantly flowing into the Dead Sea, from the river Jordon and many smaller streams, should not fill up this lake and cause it to overflow; and the only manner in which the phenomenon could consistently be accounted for, was by supposing that the Dead Sea had some subterranean outlet, through which its waters escaped to the ocean. But even this supposition has now become wholly invalidated by the result of recent observations taken by a committee of English gentlemen, by which this lake is proved to be 1400 feet *below* the level of the Mediterranean! The plains surrounding this lake are thus proved to be the lowest lands on the face of the earth. We have hopes that as civilization is progressing in that country, this subject will be further investigated, and that even the bottom of this lake will be in some measure explored, by means of the most perfect diving bells, and other submarine apparatus.

AN ARAB'S FIRST ATTEMPT AT MATRIMONY.

As I found nothing to interest me the first day from the foot of Mount Hor, I drew Said into a conversation about his own private affairs. Asking him if he had a wife, he replied, "No, but I came near having one." His story was as follows: "I said to my sister, I am going to get married to-night. So I put fifty dollars in my pocket, and went and made a great dinner—coffee and every thing—and gave twenty-seven dollars to the woman's friends for her. But, according to Arab custom, I had not seen the woman. Late at night all the men left, and I said to the old man, Where is my wife? He went out, and presently a woman entered, and I said, Who is that? She said, Your wife. I looked at her—a little, old, ugly thing: so I say, No, you not my wife; and in quarter of an hour I was on my way home. I was ashamed next day to see any body. My sister asked me if I was married. I said, *No.* She asked me where my money was. I told her I lent it. Long time after, one friend ask me if I did not want a wife. I said, What I want with wife? Maybe I not like her when I see her. So, when I want to get married again, I go buy me a slave—a pretty woman from Abyssinia—for $135; then, if I do not like her, she is not my wife, but my slave." He said he had one child, and his slave was about fifteen years old; that she often rode out on a donkey, attended by his mother; that he had beaten her but once, and that for looking through a latticed window into the street. I told him that a Christian can have but one wife, and may not change her. He said, "Suppose she is not good, and you do not love her?" I replied, "No matter, you must keep her." He seemed surprised, and his reply embodied the sentiment of the Jews, as expressed to our Saviour: "If the case of a man be so with his wife, it is not good to marry." [Dr. Durbin.

THE MORMON TEMPLE.

The Hancock Eagle gives the following description of the Temple erected by the Mormons at Nauvoo:

The Temple stands in a most prominent position, on the bluff, which overlooks the lower town and river, and such is the elevation of its spire, that it is distinctly visible from a distance of twenty or thirty miles in various directions. Viewed from the bank of the river, its whole appearance is grand and imposing. The material of which it is chiefly built, is white limestone, which has been worked and faced down to a perfect surface. Its dimensions, as far as we can recollect, are as follows:

Length 128 feet; width 88 feet; hight to comb of roof 77 feet; from the ground to the top of spire 170 feet. The upper windows of the steeple serve as an observatory, from which a magnificent view of the surrounding country may be had. The Mississippi is seen winding its serpentine form along the wooded valley to the North and South—the hills of Iowa rise in bold relief to the Westward, and lose themselves in the blue distance; while the prairies, fields, gardens, and private buildings, lie spread out like a map below. The walls of the temple are of massive stone, and at least two feet thick. On either side, and at the end, are rows of graceful pilasters, crowned with elaborately carved caps, upon the external surface of which are exhibited, in *bas relief*, the face of the 'man in the moon,' and two hands grasping trumpets. Each pilaster rests upon inverted crescents, and is at least fifty feet long. They are thirty in number, and the united cost of them is estimated at about $100,000. The structure is lighted by four rows of windows, two of which are quadrilateral, and two circular. These, with the other novel architectural embellishments, give the whole pile an original and not unpleasant aspect. All the entrances are from the West, and the immense doorways are gained by a flight of stone steps. The interior contains a basement, (in the center of which stands the celebrated baptismal font,) two great halls which extend nearly the entire length and breadth of the building, and a third hall underneath the roof, with small apartments on either side.

The baptismal font is a most extraordinary work, and will stand a monument of Mormon extravagance and grotesqueness of taste. It is an immense stone reservoir, resting upon the backs of twelve oxen, also cut out of stone, and as "large as life." The effect of a first view of these rigid animals, standing in such a singular position, and wearing such mysterious countenances, is somewhat startling; but a feeling of superstition soon gives way to curiosity, and the beholder is lost in wonder at the magnitude of the design, and extraordinary amount of labor that must have been expended in the erection of the work.

The hall on the first floor was intended as the regular meeting-place of the congregation, and when freed from the rubbish and surplus timber that now encumber it, will have a beautiful and imposing effect. The architectural decorations are chaste and rich; and the two grand pulpits at the East and West ends give to the whole an appearance of oriental magnificence. The attic (as it may be called) is lighted from the roof, and was designed for a large school-room. Leaving the body of the building, you ascend to the bell room of the steeple, thence to the clock room, and last to the observatory.

The immense structure is a *chef d'œuvre* of architecture, and will rank in grandeur with the largest and most costly edifices of modern times.

The entire cost of its erection is estimated at between 700 and 800 thousand dollars.

A Cool Excuse.—A gentleman was looking attentively at some amusing caricatures, in the window of a print shop, when on a sudden he felt some one at his pocket. As there was only one person standing near him, he instantly turned round upon him, and looking him full in the face, said, "Your hand, sir, was in my pocket!" "Was it, sir?" the other very calmly replied; "I really beg your pardon, if it was; but the weather is so very cold, one *is glad to put one's hands anywhere!*"

LIVING WITHOUT FOOD.

Most Extraordinary Case.—Capt. Mulhollen, an old and respectable planter of Rapides, whose death has been announced two or three times, was still alive some few days ago, having been forty-seven days without a particle of food or nourishment of any kind. A little water, put into his mouth by means of a spoon, is the only thing that has passed his lips in all this time. The case is said to baffle the skill or comprehension of all the medical men in the neighborhood. [N. O. Delta.

To the Editor of the New-York Tribune:—

The "medical men" mentioned in the foregoing would find their "skill and comprehension" enlightened to their entire satisfaction, if they would be enterprising enough to examine the 2d vol. page 426, of that monument of physiological wisdom, The Animal Kingdom, of Swedenborg; wherein he declares that the body is nourished in part from invisible or ethereal aliments sucked in by the innumerable little mouths of the skin, as "is convincingly demonstrated by those who have continued for months, years, and still longer periods, without visible and terrestrial food, and whose life has been renewed from day to day without blood; to say nothing of various species of living creatures that live for whole winters, and even for ages, upon no other than invisible support, as is perfectly well known to be the case with vipers and other serpents, with crocodiles, swallows, the chameleon, the ostrich, the balm cricket; nay, even with those most voracious creatures, bears, which, entering their winter dens with their cubs, lie through the bruneal months without a chance of food, sucking their paws with a constant murmuring sound, and yet meanwhile are not emaciated, but, if anything, fattened, as shown by those that have been roused up and driven from their lurking-places," &c.

Again: "Respecting the subjects of adispia, or those who have abstained from food for long periods of time, see Martin Schurig and other writers, [he enumerates nine.] C. M. Adolphus relates the case of a Silesian girl who took no food for nine months; Benedictus, of a person at Venice who took no food for forty-six days. J. M. Hesspus mentions several similar cases from other authors: for example, of a native of Almeria who neither ate nor drank for four months; of one Margaret Rhodia, who took no sustenance for more than sixteen months; of a young female, a native of Germany, with whom this was the case for two years. Johannes Weir gives an account of Henricus, at Hapalt, who abstained on two occasions for forty days. Paulus Lentalus has published a little treatise respecting one Apollonia Schriecra, who abstained for eighteen years; and Josephus Quercetanus and Gregorias Horytius have also made mention of the same person. Another instance is that of a girl at Spire, Margaritia Sagfretia by name, whom Ferdinand, King of the Romans, in 1542, consigned for the purpose of starvation to the charge of his own physician and another person, both extremely trustworthy men; and Gerardus Bucoldianus, physician to the King, and a witness difficult to deceive, declares that this girl took no food from 1530 to 1540, and again, after this, not for three years. Johannes Langius also mentions the case. Guil. Fabricius Hildanus gives an account of a girl at Menos, named Eva Flegen who abstained for sixteen years; Johannes Walfins, of a girl living near the town of Commercy, in the district of Toul, with whom this was the case for ten months; and Petrus Gregorius relates that the asitia of this patient lasted for twelve years. Franciscus Citesius relates the case of a girl at Confolent who remained without food for fourteen years. See also the account of Brother Nicholas, a hermit, who did the like for nineteen years and six months; of a boy in Brunswick who lived in this way for four years; of a girl at Hallenstadt who lived for ten years without food, though not without drink; of a Norwegian girl who abstained for nearly a whole year, only eating and drinking when compelled to do so; of a Swedish maid who abstained from food for ten years and drink for eight, and whose case was carefully watched by many, and is treated of by Dr. Dochelius, Professor of Medicine in the University of Lund, and by Jesper Swedberg, Doctor of Theology and Bishop of Sacra, my beloved father."

The authorities and references for all these remarkable cases are carefully given in notes at the bottom of the page of the book.

Your obedient servant,
WM. TURNER, M. D.

A TURKISH BATH.

In the antechamber there was a marble fountain of cold water, and around the walls were high divans with mats. On these some dozen Turks, who had just come out of the bath, were reclining very comfortably, smoking their pipes and sipping coffee, with towels thrown around them. Obeying the manager, I mounted on a divan, was undressed, and had a large towel wound around me, and a pair of heavy wooden clogs put on my feet. In this array I was led through several rooms, vaulted, and lighted by small crocks, closed with glass, built into the ceiling, to a small inner chamber, the temperature of which was so high as to make the perspiration start from every pore. In each of the rooms were men lying on the marble pavement by hot fountains, throwing the water over them at will. I lay down upon the polished marble floor beside one of these fountains, and in a few minutes an attendant came in, with no other dress than a piece of linen girt about him, and commenced rubbing me with a stiff hair-cloth. I stood the operation as philosophically as possible, and let the fellow turn me over and over at pleasure, and rub away to his heart's content. Both of us were pretty well tired of the operation before he left me to make way for another, who came burdened with a vessel of perfumed soap and water. He also turned me about as seemed good to him, washed me down well, and then drenched me from head to foot with pure hot water from the fountain; after which he left me to take my ease by the fountain side, and throw as much water over myself as I pleased. After a while came another attendant, who wrapped me up in towels, gave me a pair of clogs, and led me back again to the antechamber, where I lay down, covered with towels, on a pallet, rejected the proffered pipe, but drank a cup of delicious coffee, and fell asleep. I awoke wonderfully refreshed, dressed, and returned home. [Dr. Durbin.

Stevens' Grain Cleaner.—This is a new invention, the novelties of which are, that the operations of chaffing and screening are entirely independent of each other, the chaffing being done by a strong blast of wind, without the aid of riddles or screen; the fan or blower is situated in the lower part of the machine, and by a turn in the aperture through which the wind passes, it is made to act upon the grain twice, thereby instantly effecting a thorough separation. The grain then passes through a revolving screen which completes the operation. The hopper is formed by the necessary arrangement of the case and machinery, and in the bottom, is situated a roller armed with spikes, which draws in the grain with rapidity and regularity. Upon one of the gudgeons of this roller, out-side of the case, is fastened a wheel with a handle, which drives the fan and screen; the screen is made by winding the wire upon a strong frame and straining it perfectly tight, which keeps the spaces equal, as there are no cross wires to obstruct the grain, the operation is more effectual. The claims of superiority in this, are that it is more compact and durable than others, will clean much faster and better, and is not liable to get out of repair. The cost, says the Inventor, will be about the same as those in common use.

Printer's Greek.—A brother "typo" out in the west, recently "got married," and in sending a notice of the happy event to the Wayne Co. Standard, accompanied it with a generous allowance of wedding cake, the receipt of which the editor acknowledges in the following classic terms. It takes a "P. T." (Professor of Typography,) to understand it; but we assure our readers that it is all as "straight as shooting," and well and beautifully expressed:

"With the above message, from the hands of the fair bride, were the accompanying documents, in the shape of various large slices of most delightful wedding cake. We make our most respectful bow to the happy twain; and m⁓the opportunity to return our thanks for this almost un||ed act of liberality. May the matrimonial *chase* which *locks* the *form* of our brother typo, *justify* all his preconceived *impressions.* In whatever § of the country he may roam, whether called upon to face the ——ing waves of adverse fortune, or stand before the †† and ‡‡ of his enemies, may his life be such that when the ☞ of death shall be laid upon him, and the . of his existence shall draw to a close, he may produce a clean *proof* and a clear *title* to an honorable ¶ in the *page* of history, as well as an eternal inheritance beyond the ******."

Rather 'Cute.—A few days since, the city of New York was thrown into quite an agitation by the circulation of an Extra Sun containing the "full particulars" of the killing of Van Amburgh the lion-tamer, by one of his pet tigers. This horrible event was said to have occurred at Woonsocket, R. I., and naturally created a great deal of feeling for the unfortunate man. The story, however, was effectually discovered in the course of an hour to be a complete hoax, and the sale of the extras was suddenly stopped. The funniest part of this dreadful tragedy, however, consisted in the appearance, at about 1 o'clock, of an impromptu lithograph, purporting to be an accurate representation of poor Van Amburgh under the most stringent claws of tiger-law! The prints sold pretty well, we believe, and the feat of the engraver who got them out throws the enterprise of the Illustrated News entirely into the shade.

War without Powder.—Messers. Reynolds & Brothers, of Kinderhook, have invented an instrument which promises to be a most effective weapon of attack or defense. It is called a Projecting Engine, and throws balls with astonishing force and frequency. An experimental model, fitted to throw 1 1-2 ounce lead bullets, with the force of two men at the crank, drove these balls through a two inch plank at the distance of 150 yards. The projectile force is obtained by the centrifugal tendency of the ball to fly off from a horizontal wheel, while revolving at a very high velocity, and the engine seems to be perfectly manageable, delivering its fatal messengers at any point of the compass desired, and at the rate of *twenty-six balls per second!*

One, as good as a Thousand.—"A lawsuit was lately instituted in Spain, in which the heirs of a rich man sued the church, for the recovery of moneys paid under the will of the deceased, to purchase, at the fair market price, twelve thousand masses for his soul. The priests, though they took the money, objected to the labor, and the pope, at their request, abridged it, pronouncing that twelve masses should be as beneficial as twelve thousand. The council for the church, in answer to this allegation for nonpreformance of contract, produced the pope's certificate, that the soul had been delivered by the efficacy of those masses, and, that value being thus received, there was not any breach of contract."

The Arabs.—It is said by travelers that the wandering Arabs are often more attentive than the people of Christendom to the instruction of their children in the knowledge of religion and letters. An empty tent is appropriated in each for the purposes of religious worship, for the entertainment of strangers, and for a place of morning instruction to the children. In that tent all the children assemble every morning before day break, and are by an Iman, or other religious person, taught to read the prayers from the Koran, which are put before them in Arabic characters inscribed on boards, and also to commit those prayers to memory.

Woman's Voice.—How consoling to the mind oppressed by heavy sorrow, is the voice of an amiable woman. Like sacred music, it imparts to the soul a feeling of celestial serenity, and as a gentle zephyr, refreshes the wearied senses with its soft and melifluous tones. Riches may avail much in the hour of affliction; the friendships of man may alleviate for a time the bitterness of woe; but the angel voice of woman is capable of producing a lasting effect on the heart, and communicates a sensation of delicious composure which the mind never before experienced, even in the moments of its highest felicity.

"Would you like me to give you a dollar?" asked a little boy, of a gentlemen he met in the street. "Certainly," was the reply. "Very well then, do unto others as you would others should do unto you," said the boy.

SONG OF THE LABORERS.

Air—"Sparkling and bright."

Holy and pure is the labor sure,
In the rugged path we're treading,
'Twill lead us on, till the race is won,
For 'tis ever upward leading!
Then never shrink, for 'tis bliss to think
That our cause is true and holy;
Let us persevere in our calling here,
Be our station e'er so lowly.

Labor is love, and our deeds shall prove
That we're moved by kindly feeling,
And Labor's light when the heart's aright,
For 'tis only health revealing.
By toiling hands the record stands,
Shall come both wealth and pleasure,
And the time will come when we find our home,
And may claim a fadeless treasure.

Love for the Dead.—The love that survives the tomb, says Irving, is one of the noblest attributes of the soul. If it has its woes, it has likewise its delights; and when the overwhelming burst of grief is called into the gentle tear or recollection, then the sudden anguish and convulsive agony over the present ruins of all we most loved are softened away into pensive meditations, of all that was in the days of its loveliness. Who would root such a sorrow from the heart, though it may sometimes throw a passing cloud over the bright hours of gaiety, or spread a deeper sadness over the hour of gloom; yet who would exchange it even for the song of pleasure or the burst of revelry? No, there is a voice from the tomb sweeter than songs; there is a remembrance of the dead, to which we turn even from the charm of the living.

Wonders of Philosophy.—The body of every spider contains four little masses pierced with a multitude of imperceptible holes, each hole permitting the passage of a single thread; all the threads, to the amount of a thousand to each mass, join together when they come out, and make the single thread, with which the spider spins its web; so that what we call a spider's thread, consists of more than four thousand united. Lewenhock, by means of microscopes, observed spiders, no bigger than a grain of sand, which spun thread so fine, that it took four thousand of them to equal in magnitude a single hair.

Golden India.—Such has been the accumulation of the precious metals and stones in India, where the mines are indigenous, that it is generally estimated that Nadir Shah, in 1740, carried away not less than £400,000,000 sterling! In Jahanqueir's autobiography he relates that a golden platform around his throne weighed 400 lbs.; and that his throne and diadem were worth £4,000,000. When he married his minister's daughter, he presented her with as many laces as amounted to £7,000,000, and with a necklace of forty beads, each bead costing him £2,000. The province of Bearn on one occasion furnished about £4,000,000 of gold, and the same sovereign spent besides, nearly £2,000,000 on the tomb of his father Akbar, which formed one of the wonders of Golden India.

Gambling.—An individual, some time ago, published a statement in a German paper, the result of his own observation for two years—that of six hundred individuals who were in the habit of visiting gambling houses, he states that nearly one half not only lost considerable sums, but were finally stripped of all means of subsistence, and ended their days by self-murder. Of the rest, not less than one hundred *finish* their career by becoming swindlers or robbers on the highway.

Military Duty.—A Yankee being warned to do military duty, demanded to be excused on the plea that he was once drafted to go into the army; but that he procured a substitute, and of course was entitled to the same privileges as if he had gone himself; and as his substitute was killed, it was plain that if he had gone himself, he would have been killed, and thus forever would have been exempt from further duty. The plea was accepted by acclamation.

'Tis vain to regret a misfortune when it is past retrieving: but few have philosophy enough to practice it. A famous physician ventured five thousands guineas upon a project in the South Sea. When he was told at Garroways that it was all lost: "Why," says he, "'tis but going up five thousand pair of stairs more." This answer deserves a statue.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" Hiram P. Burdick.
Berlin—Wm. B. Maxson,
" John Whitford.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Friendship—Zuriel Campbell.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—S S Griswold,
" J. P. Livermore.
Leonardsville—Jabish Brown.
Newport—Abel Stillman.
New London—C. M. Lewis.
Otselic—Joshua Clark.
Petersburg—Geo. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richland—Elias Burdick.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Watson—Wm. Quibell.

RHODE ISLAND.
Westerly—Alex. Campbell,
" S. P. Stillman.
Hopkinton—Joseph Spicer,
" A. B. Burdick.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

NEW JERSEY.
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—R. Babcock.

VIRGINIA.
Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph.

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISKONSAN.
Milton—Joseph Goodrich,
" Stillman Coon.

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The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

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The Sabbath Recorder.

REASONS FOR KEEPING SUNDAY.

We have been not a little interested and instructed by reading the Report of the Board of Directors of the American Sabbath Tract Society, presented at the late Annual Meeting of that Society. A portion of the Report is made up of extracts from the journals of the tract distributors. These extracts give the reasons of different persons for keeping the first day of the week, and exhibit very clearly the confusion which prevails among them. How any person can read the Report without feeling that there is something wrong about the practice which has to be sustained by such conflicting arguments, we cannot tell. The following extracts will serve as specimens:—

January 11th.—During my visits through the day, nearly every one to whom I put the question, "Why do you regard the first day of the week as a Sabbath?" gave one uniform answer, "I do not know, unless it is because I was brought up to keep it." One man said—(and he appeared to be honest in it)—that he believed God commenced the work of creation on Monday, because he did not believe he would work on Sunday; consequently Sunday was the *seventh* day.

Jan. 12th.—Found some who appeared much pleased on receiving tracts, and expressed an anxiety to examine the subject. One good old Baptist sister said, she always thought that Monday ought to be called the first day of the week, and then the Sabbath would come on the seventh day.

Jan. 13th.—One individual to whom I presented a tract said, that if a vote was to be taken throughout the community to decide which day should be observed, he should vote in favor of keeping the seventh day; but that it was not convenient now for him to keep it, because he wished to attend the meetings which were held on Sunday. One individual, who is a man of talents and of considerable influence, said that if I had any tracts to prove that the seventh day *was* the Sabbath, he should be glad to read them, but he did not wish to read any that were designed to prove that the *first* day was *not* the Sabbath, for he never believed it to be such. He said that he was educated among the Friends, and was taught to believe that the seventh-day Sabbath was abolished; but since the agitation of the question in this place, he had thought much upon the subject, and the more he thought of the benefits of the Sabbath to community, and how much our moral and physical nature needed a day of rest, the more he was convinced that God had never abolished an institution which was so well calculated to benefit the human race. His wife, a very intelligent member of the Presbyterian Church, said that the Bible did not teach a first-day Sabbath, and although she was educated in the observance of that day, yet she did not believe it to be the Sabbath of the Bible. A Baptist sister to whom I offered some tracts said, that she was satisfied that she was right in keeping the first day of the week, and did not wish to read upon the subject.

Jan. 17th.—A Methodist exhorter, upon whom I called, said, that it could be proved from history that the early Christians observed the first day as a Sabbath—that there was a history to that effect, though *he* had not seen it. That appeared to be all that he had to support his observance of the first day. While at his house, some travelers called. One of them, a Baptist minister, said that the seventh day was the Sabbath, and should be kept, if we could tell which it was; but that the reckoning of time had been lost, so that no one could tell which was originally the seventh day; and if we kept one seventh part of time, God would accept it, and not condemn us for not keeping the original seventh day, seeing we could not tell which it was. Another, an aged Baptist brother, said that there *was no* Sabbath—that under the Gospel dispensation all days were alike; in proof of which, he read the 3d chapter of 2d Corinthians. Another, not a professor of religion, said that he had always believed that the seventh day was the Sabbath, but that his wife would not keep it, and so he had never regarded any day.

Feb. *10th—12th.*—Distributed tracts in two townships. Found the people willing to converse upon the Sabbath question, and they thankfully received our tracts. Some professed to believe that the seventh day only was the Sabbath, but did not observe it because it was not convenient. One individual said, that about three years since his mind was called to the examination of the subject. He was never acquainted with any who observed the seventh day, and could find nothing to read upon the subject but the Bible. During his examination he conversed with ministers and others in order to satisfy himself that Sunday was the Sabbath, but instead of that, he became convinced that it was not, and that it was his duty to keep the seventh day. This he at once began to do. He was, however, compelled to work six days. To do this he must work on Sunday, to the annoyance of his neighbors. This he did not feel authorized to do, and so came to the conclusion that it would be right for him to practice as his neighbors did, until he could convince them that the seventh day was the Sabbath, and that they ought to keep it. This he had since been trying to do, and he thinks that some of them are convinced, but they are not willing to keep it. I found this man to be "mighty in the Scriptures" upon this subject. About the time that he became satisfied that the seventh day was the Sabbath, he had a conversation with the circuit preacher, (being himself a Methodist,) who told him that he believed the same, but that he had two reasons for not keeping it—first, that he was a minister of the Methodist Episcopal Church, and if he embraced the Sabbath he would be silenced as a minister and excluded from the Church; second, that in order to have church fellowship he must unite with the *poor Sabbatarians*, which he was unwilling to do. As might have been supposed, the declaration from a minister of the church, and a professed follower of the meek and lowly Jesus, that he would not obey him because he should be despised and rejected of men, and compelled to take up his lot with the poor Sabbatarians, astonished this simple-hearted Christian beyond measure. He was very solicitous that I should visit him again, and bring with me a minister to preach a few times in that place, and lecture upon the subject of the Sabbath.

After this I fell in company with a man living about sixty miles distant—a member of the Free-will Baptist Church. He appeared to be convinced, during a conversation with him, that the seventh day was still the Sabbath of the Lord, and that it was his duty to keep it, and said that if, after examining the Bible a little more, he still remained of the same opinion, he shouldkeep it himself and try to persuade the church to which he belonged to do the same. He was very anxious that I should visit his place and distribute tracts, promising to go himself with me through the church and society.

In concluding his reports, this agent or colporteur says:—I think I may say that the Sabbath question is exciting a *good deal* of interest in this section. Many are ready to acknowledge the claims of the seventh day, who have not either religion or moral courage enough to carry out their principles in their practice. Many I find who admit that the seventh day is the Sabbath, but excuse themselves for not observing it because they say they cannot tell which it is. This is the position taken by the Presbyterian minister at C. He holds that before the change from old to new style, the reckoning of time had been lost, so that it is now impossible to tell which is the seventh day. If we knew, it would be our duty to keep it; but as long as we do not, it is as well to keep the first day as any other. This is now a common ocurse of reasoning with those who do not contend for a change of the day, and has great weight with a certain class of minds. A tract upon this point would do good.

I have not had an opportunity to ascertain the effect *generally* produced upon the minds of those who have read the tracts; but I firmly believe that sooner or later a harvest of Sabbatarians will be the result of the seed sown. I think I have good reason so to hope in view of one fact which I will here relate to you as a matter of encouragement to labor in the tract cause:—

The first Sabbath Vindicator that found its way into the town where I live, was sent to a clerk in a store. A deacon of the Baptist Church saw it lying on the counter, and requested the loan of it. After reading it through, he compared it with the Bible. He soon became convinced that the seventh day was the only day recognized in the Bible as the Sabbath. He had never in his life been acquainted with an individual who so regarded it. He however immediately changed his practice, although strongly opposed by the church to which he was attached, and also by his own family and friends. One result of his course has been, the organization of a Sabbath-keeping Church in the place, of sixteen members, all of whom were converts to the Sabbath through the means, under God, of one copy of the Sabbath Vindicator.

We may not expect, however, that many who have grown up, and have connected themselves with the first-day churches, will ever change their practice. As a general thing, they will believe and practice according to the creeds of the churches to which they belong, be they right or wrong. They think of their minister as a Catholic once said to me—"Our priests are learned men; they know which is the right way." As far as my knowledge extends, where the subject has been discussed the young people are growing up in the belief that the seventh day is the Sabbath. In after life, should they be brought to love God, they may be led to love and obey the truth in reference to his holy Sabbath, instead of obeying the traditions and commandments of men.

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The Westminster Catechism quoted as of equal authority with the Bible.

I gave to an old and respectable looking man a tract. He seemed to be much pleased, and said he was a friend of the Sabbath. But on being informed that it was published by the Seventh-day Baptists, he appeared somewhat perplexed; his countenance fell; he began a sort of fault-finding, and said that the Lord had changed the Sabbath to Sunday. I asked him where he learned that? He replied, that the Bible said so. I asked him where, but he could not tell. I then asked him if he could repeat the passage. He answered that he could, and on further solicitation repeated the following: "From the beginning of the world to the resurrection of Christ, God appointed the seventh-day to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath." I informed him that we did not acknowledge his Catechism to be Scripture; but he affirmed it to be true, and this, to him, was equal to "an oath for confirmation, which is the end of all strife." I saw in this man the necessity of correctly instructing our children.

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Prayer.—It is not the length but the strength of prayer, that is required; not the labor of the lip, but the travail of the heart that prevails with God. "Let thy words be few," as Solomon says, but full and to the purpose.

[Spencer.

◆

Archdeacon Fisher having preached an old sermon once, which he was not aware that Constable had heard before, asked him how he liked it. "Very much indeed, Fisher," replied Constable, "*I always did like that sermon!*"

READING.

Of all the amusements that can possibly be imagined for a hard-working man after his daily toil, or in its intervals, there is nothing like reading an interesting newspaper or book. It calls for no bodily exertion, of which he has already had enough, or perhaps too much. It transports him into a livelier and gayer, and more diversified and interesting scene; and while he enjoys himself there, he may forget the evils of the present moment fully as much as if he were ever so drunk, with the great advantage of finding himself the next day with the money in his pocket, or at least laid out in real necessaries and comforts for himself and family—and without a headache. Nay, it accompanies him to his next day's work; and if what he had been reading be anything above the idlest and lightest, gives him something to think of, besides the mere mechanical drudgery of his every-day occupation—something he can enjoy while absent, and look forward to with pleasure. If I were to pray for a taste which should stand in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading.

[Sir J. Herschel.

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BIBLE DISTRIBUTION.

We cheerfully make room for the following communication, and commend the object which it presents to the attention of our brethren.

To the Friends of the Bible throughout the United States:—

Dear Brethren:—The City Bible Society of the City of New York, auxiliary to the American and Foreign Bible Society, invites your attention to the following communication.

The object of the City Bible Society is the distribution of the Word of God among the poor and destitute, irrespective of locality. As its name imports, this Society is located in the City of New York, and is dependent to a great extent for its efficiency and usefulness upon the friends of Bible distribution in that particular section of the Union.

The history of our country shows that those portions which are newly settled, or thinly populated, most require the aid of the benevolent in furnishing the means of religious knowledge and improvement. This peculiar feature of our population has for several years engrossed the attention of this Society. The City Bible Society has ever sought and is now seeking to reach those who are destitute of religious privileges wherever such destitution has been known to exist. While Providence has smiled propitiously on our efforts, and blessed them even beyond our expectation, it has also furnished still greater incentives to activity and enterprise. Truly we can say the dispensation of charity is oftentimes its own reward. While the City Bible Society has thus sought to supply the destitute with the Word of God, its own usefulness has apparently increased its resources, as though a promise of rejoicing was returned even to the unknown giver. The City Bible Society has now on hand a supply of Bibles and Testaments adapted to general circulation, which it is proposed to furnish to ministers, colporteurs, and others, to be sold for a reasonable price, or in their discretion at their nominal value, or even to be circulated gratuitously among those who are unable otherwise to purchase them. While the City Bible Society, under the blessing of God, relies upon the generosity of a public heretofore of approved liberality, for the means of distribution, it also seeks to reach every destitute village and hamlet in the land.

From the organization of the City Bible Society even to the present time, one great obstacle to the consummation of this enterprise has been the want of the right kind of information respecting particular sections of the country. It is true that the Society has often heard complaints of great destitution prevalent in some specified county or section of a State, but at the same time no definite information concerning the benevolent and religious men who are residents of that immediate vicinity is in its possession. Similar statements have also emanated from the religious press. Doubtless if we knew the names, residences and post offices of such men, they would readily co-operate with us and communicate all the information requisite, and also fully reciprocate our wishes and efforts. But as yet we must unwillingly say that to many such we still are strangers. The City Bible Society, desirous of sending the Bible wheresoever the wants and exigency of the people may require, invites all who are willing to give their countenance and support to this great and good cause, to communicate the names of ministers and others who will co-operate with us, and also to furnish information as to the destitution of particular sections and localities, with which they are acquainted. The Bible is emphatically the Book of the world. It speaks a language and breathes a sentiment consonant to every human bosom, and while it cheers and gladdens the pathway of the children of calamity and misfortune, it also imparts to them the consolations and blessings of a holy religion. We ask all who love and revere the Bible to think, feel, and act with us.

Ministers, editors, agents, colporteurs, clerks of religious bodies, and others who possess the information desired, will confer a great favor by communicating with us and sending us the minutes and proceedings of different religious bodies with which they are connected.

This communication is addressed indiscriminately to all who appreciate the Bible. The sympathy and efforts of fellow laborers who also rejoice in the merits of a risen Saviour, would greatly accelerate the triumphs of the Christian religion. In behalf of the City Bible Society,

Emery Townsend,
Chairman of the Committee of Circulation.
New York, June, 1846.

All communications to be addressed to Emey Townsend, 64 John street, New York City.

THE RHODE ISLAND SABBATH UNION.

The good Book tells us of a class men in old times who supposed that *gain* was *godliness*. It strikes us that the writer of the following paragraph may justly claim some relationship to those men. We copy from Zion's Advocate:—

"The Rhode Island Sabbath Union held its annual meeting on Tuesday, the 19th ult., in this city, at the First Baptist meeting house. The meeting during the day was interesting, from the facts which were related in reference to keeping and violating the Sabbath; but the attendance was small—lamentably so for a meeting of such importance. Very few besides the clergy were out. It appears that the people of Rhode Island have coupled the idea of 'religious liberty,' with doing as they like on the Lord's day—with a neglect to sanctify the day. There is at present room for improvement, though a far better observance of the day prevails than formerly. It has been a common thing in large factories to make *repairs* on Lord's day. This originated in part from paying double wages to those who would work on that day, and in part from a competition in companies to see who would turn off the most work. Facts were brought out which showed that Sabbath-keeping establishments located on the same stream in close juxta-position, and in all respects equal with Sabbath-breaking mills, have had to stop *less times* in the week for repairs, and of course done more work and have less repairs to do as a whole. On the contrary, while a bonus for working on Lord's day was given, the machinery some how was wonderfully rheumatic. *Shrewd agents have begun to see the economy of Sabbath-keeping*. The evil is now fast going into desuetude, and is nigh gone. This society have employed the labors of the Rev. Dr. Edwards part of the year past, and have put a copy of his 'Manual' in every family in the State (25,000 copies) gratuitously."

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THE TWO BROTHERS.

The site occupied by the temple of Solomon was formerly a cultivated field, possessed in common by two brothers. One of them was married and had several children; the other was unmarried. They lived together, however, cultivating, in the greatest harmony possible, the property they had inherited from their father.

The harvest season had arrived. The two brothers bound up their sheaves, made two equal stacks of them, and left them on the field. During the night the unmarried was struck with an excellent thought. My brother, said he to himself, has a wife and children to support; it is not just that my share of the harvest should be as large as his. Upon this he arose, and took from his stack several sheaves, which he added to those of his brother; and this he did with as much secresy as if he had been committing an evil action, in order that his brotherly offering might not be refused. On the same night the other brother awoke and said to his wife, 'My brother lives alone, without a companion; he has no one to assist him in his labor, nor to reward him for his toils—while God has bestowed on me a wife and children; it is not right that we should take from our common fields as many sheaves as he, since we have already more than he has—domestic happiness. If you consent, we shall, by adding secretly a certain number of our sheaves to his stack, by way of compensation, and without his knowledge, see his portion of the harvest increased.' This project was approved and immediately put into execution.

In the morning, each of the brothers went to the field, and was much surprised at seeing the stacks still equal. During several successive nights the same contrivance was repeated on both sides; for as each kept adding to his brother's store, the stacks always remained the same. But one night, both having stood sentinel to dive into the cause of this miracle, they met, each bearing the sheaves, mutually destined for the other. It was thus all elucidated, and they rushed into each other's arms, each grateful to heaven for having so good a brother.

Now, says the legend, the place where so good an idea had simultaneously occurred to the two brothers, and with so much pertinacity, must have been acceptable to God. Men blessed it, and Israel chose it, there to erect the house of the Lord!

[Lamartine.

◆

GEMS ON PRAYER.

From Bishop Hopkins on the Commandments.

"In the morning, prayer is the key that opens to us the treasury of God's mercies and blessings: in the evening, it is the key that shuts us up under his protection and safeguard."

"It is less reproachfnl to tender God no service, than to perform it slightly and ceremoniously: the one is disobedience, the other contempt."

"Sacrifices, which under the Jewish economy were the greatest part of God's solemn worship, were commanded to be offered up with fire; and no other fire could sanctify them but that miraculously sent down from heaven .... So truly, all our christian sacrifices both of praise and prayer, must be offered up to God with fire; and that fire which alone can sanctify them mtst be darted down from heaven—the celestial flame of zeal and love which comes down from heaven, and hath a natural tendency to ascend thither again, and to carry up our hearts and souls upon its wings with it."

"God is not delighted with the ostentation of performance, but with the sincerity of intention; for every one is delighted with that which doth most of all declare some singular excellency that is in himself; but it is God's excellency and prerogative to contemplate the heart, to weigh and consider the spirits of men; and therefore he is chiefly delighted in the unfeigned desires and breathings of the heart after him, because by these we own him to be an all-knowing God."

THE HISTORY OF LIFE.

Day dawned. Within a curtained room,
Filled to faintness with perfume,
A lady lay at point of doom.

Day closed. A child has seen the light,
But for the lady fair and bright,
She rested in undreaming night.

Spring came. The lady's grave was green,
And near it oftentimes was seen,
A gentle boy with thoughtless mein.

Years fled. He wore a manly face,
And struggled in the world's rough race,
And won at last a lofty place.

And then he died. Behold before ye,
Humanity's brief sum and story,
Life, Death, and all there is of—Glory.

◆

DEATH OF MAHOMET.

In Medina, feeliug that his death was fast approaching, he ascended the pulpit from which he had so often preached, and thus addressed himself to the surrounding crowd:—"Oh! ye faithful, if any one of you have reason to complain that I have ill-treated him by blows, here is my body, let him return them; if I have wounded the reputation of any one, let him treat me in the same manner; if I have taken silver from any one, I am ready to restore it on the spot." A man here interrupting him, and demanding payment of a debt of three drachms, Mahomet paid him, and said, "It is more easy to suffer shame in this world itan in the other." This task finished, he betook himself to his bed, which he never more quitted. The evenine before his death he would fain have dictated a new chapter of the Koran; but the friends who stood round him wovld not allow it, thinking that his weakened mind might perplex his followers with some strange doctrine. It weıe better if they had permitted him; for, as the traveler, when he gains the summit of a hill, looks back, and perceives not only the road by which he has come, but also the position in, and relation to the surrounding country, so Mahomet, at that critical moment, set free from the influence of prejudice or passion, may have seen more clearly how far his own conduct had harmonized with that plan which his conscience pointed out as the plan of the Creator. Haply, if he had been permitted to speak, he might have modified much, and suppressed some of the doctrines which have, since then, so troubled and perplexed the world. But they would not let him speak—so the night passed in weeping and watching; and when the morning dawned, there was a sonnd of lamentation on on the minaret and the house-top, whilst couriers went forth on swift-footed camels to proclaim amongst the tribes that their lawgiver was dead.

[Macauley.

◆

And What Next?—A gentleman riding near the city, overtook a well dressed young man, and invited him to a seat in his carriage. "And what (said the gentleman to the young stranger) are your plans for the future?" "I am a clerk," replied the young man, "and my hope is to succeed and get into business for myself." "And what next?" said the gentleman. "Why, I intend to marry and set up an establishment of my own," said the youth. "And what next?" continued the interrogator. "Why, to continue in business and accumulate wealth." "And what next?" "To retire from business and enjoy the fruit of my lahors." "And what next?" "It is the lot of all to die, and I of course cannot escape," replied the young man. "And what *uext?*" once more asked the gentleman; but the young man had no answer to make—he had no purposes that reached beyond the present life.

How many young men are in precisely the same condition?—their plans embrace only this life—what pertains to getting wealth and enjoying lite. What pertains to the world to come, has no place in all their plans.

[Traveler.

◆

Timely Advice.—The following anecdote is related of the late Rev. John Fletcher, by one of his parishioners, as characteristic of the man:

"When a young man, he was married by Mr. Fletcher, who said to him as soon as the service was concluded, and he was about to make the accustomed entry, 'Well, William, you have had your name entered in our register once before this.' 'Yes, sir, at my baptism.' 'And now, your name will be entered a second time. You have no doubt thought much about your present step, and made proper preparations for it in many different ways.' 'Yes, sir.' 'Recollect that a third entry of your name,—the register of your burial, will sooner or later take place. Think, then, about death, and make preparations for that also, lest it overtake you as a thief in the night.' This person is now walking in the ways of the Lord, and states that he often adverts to this and other things which his serious and affectionate pastor found frequent occasion to say to him."

◆

Anecdote of Dr. Rush.—Dr. Rush was perhaps one of the most untiring students that ever lived. Two young physicians were conversing in his presence once, and one of them said, "when I finished my studies"—"When you finished your studies!" said the Doctor abruptly, "why you must be a happy man to have finished so young. I do not expect to finish mine while I live." The writer once asked him, how he had been able to collect such an amount of information and facts as his publications and lectures contained. "I have been able to do it," replied he, "by economizing my time as Mr. Westley did. I have not lost one hour in amusement for the last thirty years." And taking a note-book from his pocket, and showing it to me, he said, "I fill such a book as this once a week with observations and thoughts which occur to me, and facts collected in the rooms of my patients, and these are preserved and used."

◆

It may be said as truly of a knave as of an honest man, that his word is as good as his oath.

The Sabbath Recorder.

New York, July 9, 1846.

FAREWELL MEETING OF MISSIONARIES.

On third-day afternoon of last week, the Baptist Church in Baldwin Place, Boston, was filled by a company who had met to bid farewell to the band of missionaries about to sail for Burmah. The occasion is said to have been one of deep and solemn interest. All the missionaries were present, consisting of Mr. and Mrs. Judson, John Taylor Jones, of Siam, Mr. and Mrs. Beecher, Mr. and Mrs. Harris, and Miss Lillybridge. After the usual devotional exercises, the Rev. Mr. Stow delivered an address, designed to show that in the rise and progress of the Burman Mission the interposition of God was as real and authoritative as it was in the call of Abraham or in the mission of Peter to Cæsarea. He contended that from first to last there was not a humanly-contrived link in the chain of events. Many years ago, Dr. Morse said, in a notice of Burmah, "Here are two missionaries supported by the Baptists; it is supposed they will be obliged to leave on account of the opposition of the Government." Contrast this statement of human probabilities with the present prospects of the mission, and see what the Lord has done.

The instructions to the missionaries were read by Rev. Mr. Peck, Secretary of the Board, after which Mr. Judson made a few remarks, and requested Rev. Mr. Hague to read a farewell address which he had prepared for the occasion. The address speaks of the changes which have taken place since Mr. Judson sailed from this country in 1812, and urges in view of them a vigorous prosecution of the missionary work. But we cannot do it justice by a mere notice, and will therefore copy it entire, as follows:

"There are periods in the lives of men, who experience much change of scene, and variety of adventure, when they seem to themselves to be subject to some supernatural illusion, or wild, magical dream,—when they are ready, amid the whirl of conflicting recollections, to doubt their own personal identity,—and, like steersmen in a storm, feel that they must keep a steady eye to the compass, and a strong arm to the wheel. The scene spread out before me, seems, on retrospection, to be identified with the past, and, at the same time, to be reaching forward and foreshadowing the future. At one moment, the lapse of thirty-four years is annihilated; the scenes of 1812 are again present; and this assembly—how like that which commended me to God, on first leaving my native shores for the distant East. But, as I look around, where are the well known faces of Spring, and Worcester, and Dwight? Where are Lyman, and Huntington, and Griffin? And where are those leaders of the baptized ranks, who stretched out their arms across the water, and received me into their communion? Where are Baldwin and Bolles? Where Holcombe, and Rogers, and Staughton? I see them not. I have been to their temples of worship, but their voices have passed away. And where are my early missionary associates—Newell, and Hall, and Rice, and Richards, and Mills? But why inquire for those so ancient? Where are the succeeding laborers in the missionary field for many years—and the intervening generation, who sustained the missions? And where are those who moved amid the dark scenes of Rangoon, and Ava, and Tavoy? Where those gentle, yet firm spirits, which tenanted forms—delicate in structure, but careless of the storm—now broken, and scattered, and strewn, like the leaves of autumn, under the shadow of overhanging trees, and on remote islands of the sea?

"No; these are not the scenes of 1812, nor is this the assembly that convened in the Tabernacle of a neighboring city. Many years *have* elapsed; many venerated, many beloved ones *have* passed away to be seen no more. 'They rest from their labors, and their works do follow them.' And with what words shall I address those who have taken their places, the successors of the venerated and the beloved—the generation of 1812?

"In that year, American Christians pledged themselves to the work of evangelizing the world. They had but little to rest on except the command and promise of God. The attempts then made by British Christians had not been attended with so much success, as to establish the practicability, or vindicate the wisdom of the missionary enterprise. For many years the work advanced but slowly. One denomination after another embarked in the undertaking;—and now American missionaries are seen in almost every land and every clime. Many languages have been acquired; many translations of the Bible have been made; the gospel has been extensively preached; and churches have been established containing thousands of sincere, intelligent converts. The obligation, therefore, on the present generation, to redeem the pledge given by their fathers, is greatly enhanced. And it is an animating consideration, that with the enhancement of the obligation, the encouragements to persevere in the work, and to make still greater efforts, are increasing from year to year. Judging from the past, what may we rationally expect during the lapse of another thirty or forty years? Look forward with the eye of faith. See the missionary spirit universally diffused and in active operation throughout this country,—every church sustaining not only its own minister, but, through some general organization, its own missionary in a foreign land. See the Bible faithfully translated into all languages,—the rays of the lamp of heaven transmitted through every medium, and illuminating all lands. See the Sabbath spreading its holy calm over the face of the earth,—the churches of Zion assembling, and the praises of Jesus resounding from shore to shore,—and, though the great majority may still remain, as now in this Christian country, without hope and without God in this world, yet the barriers in the way of the descent and operations of the Holy Spirit removed, so that revivals of religion become more constant and more powerful.

"The world is yet in its infancy; the gracious designs of God are yet hardly developed. Glorious things are spoken of Zion, the city of our God. She is yet to triumph, and become the joy and glory of the whole earth. Blessed be God that we live in these latter times—the latter times of the reign of darkness and imposture. Great is our privilege, precious our opportunity, to co-operate with the Saviour in the blessed work of enlarging and establishing his kingdom throughout the world. Most precious the opportunity of becoming wise in turning many to righteousness, and of shining, at last, as the brightness of the firmament and as the stars forever and ever.

"Let us not, then, regret the loss of those who have gone before us, and are waiting to welcome us home, nor shrink from the summons that must call us thither. Let us only resolve to follow them who through faith and patience inherit the promises. Let us so employ the remnant of life, and so pass away, as that our successors will say of us, as we of our predecessors, 'Blessed are the dead that die in the Lord. They rest from their labors, and their works do follow them.'"

COUNTY AUXILIARY BENEVOLENT SOCIETIES.

To the Editor of the Sabbath Recorder:—

In your last paper but one, a correspondent speaks of the formation of a County Missionary Society, auxiliary to the Seventh-day Baptist Missionary Association. That is a good plan of operation to promote benevolent objects. Indeed, there can scarcely be a better one devised, if they will follow it out with a judicious organization. It is a plan, however, but little used among Sabbath-keepers. I would suggest, whether it would not be well for us generally to go into such organizations. Perhaps *County* Societies would not always be advisable. There should, if possible, be *several churches united* in such organization; the Executive Board of which should be mainly selected from the church having the best men able to meet frequently for transacting its business. One Director at least should also be elected from every church. With this Executive an intimate correspondence might be held by the Executives of the Parent Societies. Meetings to discuss the question which the organization is intended to affect, should be held with each of the churches in the confederation at regular intervals. At these meetings, the best talent could be selected, or otherwise obtained, to speak, and the best plan of operating *individually* would be suggested—(and no plan, however wisely matured, could be prosperous, which did not base its operations upon individual efforts)—and all such facts as might from time to time transpire within the compass of its labors, calculated to encourage further effort, might be stated and commented upon.

These meetings, if judiciously conducted, would partake much of the character of the Anniversaries of the large benevolent societies of the day, and would have a great influence upon the community, as they would frequently be held where we should seldom if ever think of going to hold the sessions of the Parent Societies, or the Associations, or the General Conference, and they would naturally call out the people to hear what they might not be disposed to attend our ordinary meetings upon the Sabbath to hear.

Such meetings might frequently be held without much if any sacrifice of time, by transferring existing meetings, or a part of them, into the meetings of the organization. There are in New Jersey four churches which might be so associated, which now are in the habit of holding joint meetings without any definite object before them when they convene. If at this season one day was appropriated to such organization, it would add much to the interest of the meeting, and would in no way lose by the change. And if all of our benevolent operations were included in the objects of the organization, they might all be advanced, and they would doubtless be aided just in proportion as the community were interested in regard to them respectively. There are also in Rhode Island similar meetings. The compass of these meetings might be extended so as to take in all the churches in the State, if they do not already, and also the church at Waterford, Ct. If these meetings were held quarterly, as I believe they now are, they would be held at each of the churches once in about two years. The churches in Rensselaer County might also thus have an organization to meet in each of the present places of worship once a year. There are but few churches in the Central or Western Associations which might not thus have meetings at proper intervals, to their own advantage, and to the great advancement of the common cause. Of the churches in the South-Western Association I know little or nothing, but presume that they are so situated that they might with more or less advantage enter into similar arrangements.

I will now state some of the advantages of these organizations:—

1st. Their influence will be more general than any other plan can be, as they will go to every man's door, as it were, and will make far more interesting meetings than can otherwise be got up for these objects. They will have a better influence upon the character of our denomination, inasmuch as our neighbors generally will get a chance to see occasionally a respectable representation of us.

2d. They will be of a more familiar character than ordinary religious meetings, and will be well calculated to bring out talents that otherwise might be neglected. They will also be calculated to engage the greatest possible number of active *laborers* to promote the objects contemplated.

3d. By the frequency of their convocations, properly conducted, as they would soon necessarily be, they would familiarize the brethren with the proper ways and means of doing business, and thus conduce to the preparation of a better class of delegates to our Anniversaries, Associations, and Conferences.

4th. As they would elicit a greater interest, they would be productive of a greater amount of collections.

5th. In *tract operations* they would tend to a harmony and activity that could not be hoped for in any other way.

6th. They would greatly familiarize and *fraternize* us—a desirable object, as our Lord's prayer may testify, "that they all may be one; as thou Father art in me, and I in thee, that they may also be one in us;" or, "I in them, and thou in me, that they may be made perfect in one."

Other advantages might be named, but these are enough, I hope, to secure for the plan a fair consideration. P. S.

PUBLIC WORSHIP.

How interesting to the devout mind is the return of the Sabbath. The husbandman retires from the field—the merchant from his speculations—and the mechanic from his shop. The toils of domestic life are suspended as far as possible—a season of rest for weary man and beast arrives. The Sabbath morn brings fresh to our recollection the divine existence, and the glorious Creator of all worlds. The dawn of the first Sabbath may be brought to view, when the noble creature man looked with wonder and rapture on this lovely sphere—when in notes divine and harmonious nature proclaimed the Almighty's praise—and when heaven and earth responded to the commendation of the great Creator. Oh what an infinite loss is sustained by the man who does not appreciate the Sabbath! Nothing, surely, is so calculated to kindle and improve the flame of devotion as the worship of God's house. Thither the pious multitude resort. The notes of praise begin to sound—the voice of prayer is heard—Christian hearts begin to beat—Christian love to glow—one holy and happy family communing with their Father. He speaks, and his Word proclaims his love. He tells of the incarnate One who died to save. Oh what music in the name of Jesus, to the soul that feels its need of mercy! Heaven's portals open to the eye of him who was doomed to woe, and he leaps for joy. Who can help wending his way to the house of prayer? Who will be hindered by trifling things—by slight indisposition—by a few drops of rain—or by the winter's cold? The soul-satisfying pleasures realized—the divive hopes inspired—the heavenly instruction gained, all serve as a fresh impetus in the Christian course. These delightful seasons will soon come to an end. So let it be, that we may enter upon an endless Sabbath in a nobler clime. W—R.

CONSISTENCY NECESSARY TO SUCCESS.

In an age when we hold the *singular* TRUTH, that "the seventh day is the Sabbath" of the Old and New Testaments—the Sabbath observed by our Saviour himself when on the earth, and by the primitive church previous to their religion becoming *fashionable*—do we not retard the progress of this truth, weaken the force with which it naturally applies itself to the minds of men, and derogate from our own consistency, when we observe the day so much to ourselves instead of to the Lord—when we observe it in so loose a manner that the question is often asked, Does such a person keep *the* Sabbath, meaning the Sabbath of the Bible in distinction from Sunday? Now I am not a stickler for the routine formula of observing the day as did the Jews anciently; but I believe that an observance consistent with the interests which gather around it, and the purposes for which it was constituted, will tend to spiritual health and activity—will say, in language stronger than tongue most eloquent, to those who observe it not, and refuse to read and understand the Bible as it is, "This is the way, walk ye in it." But when those who keep a man-made Sabbath, see those who profess to keep the Sabbath of the Bible pursuing on that day very many of the ordinary duties of the week, they sneeringly exclaim, "See how those fanatical Jews expect to be saved by their works." Do they represent us out of our just position, especially such of us as thus loosely observe *the* day? Do they not judge of us by the true criterion, that *acts are in reality the exponents of intentions?*

Look around, and how often do we see those who profess to love and honor the Sabbath of the Bible, reviewing the business of the week and planning their schemes of gain on that day; or find them taking time on that day to cast up their accounts, or rummage for obligations that are about to become outlawed; or see them scanning the farm, laying up rails and stones that are out of place in the fences, looking up their sheep and their young cattle to salt them, especially if they run in the common; or how often do we find them *unnecessarily* visiting the sick, because they cannot spare time on any other day in the week, or making friendly calls to learn the news of the day, the price of stock, grain, wool, etc.; or even lounging and sleeping at home, when it is but a step to where religious instruction is being imparted.

All this, and much more, is so often observed on that day set apart by the great God himself for the progress of the mind in spiritual things, and to show our regard and obedience to Him, that it is not strange that Sunday-keepers charge us with heartlessness in a matter to which we professedly attach so much importance.

Now if these things be so, every reasonable mind will at once acknowledge that they are not as they should be, for the very good reason that the Sabbath was not given to man for the performance of such labor, sufficient proof of which develops itself by an examination of the scriptural condition of those who practice as above described, in contrast with the religious interest manifested by those who observe the day to the Lord, and endeavor each week to make a full Sabbath-day's journey towards the haven of eternal rest.

Can we ever, as a denomination, expect to succeed, even with Bible truth on our side, whilst we practice such glaring inconsistencies—whilst we have not that abiding love of *principle* which will *oblige* us to practice what we profess? I believe it is vain to talk of enlightening the world around us, while we hold our peculiar truths so loosely as not to consider it essential to live up to their requisitions. Our consistency must be seen of all men. Then, and not till then, are *we* to feel that the work of Sabbath reform prospers. The same God rules now who ruled eighteen hundred years ago, and he works now as he did then by means, by his agents, and requires now as then that the members be brought into subjection to his government as set forth in the divine law, and made willing to execute his commands, which he declares are given in love to a fallen race, that the old man with his affections and lusts be put away, that we become new creatures, always abounding in the work of the Lord, striving to make ourselves perfect in Christian love, that we may have a well-grounded hope when it shall be ours to leave this world of sorrow and seek a mansion with the redeemed at the right hand of the Majesty on high. LUD.

Brookfield, 17th June, 1846.

Dr. Edwards and Joshua Leavitt.—In a late number of "The Emancipator," we find a letter from Rev. Joshua Leavitt, addressed to the Rev. Justin Edwards, D. D., Secretary of the American and Foreign Sabbath Union. It seems that Dr. Edwards has published in the newspapers an article on Christian Union, pointing out some things for the London Convention to do, among which perhaps the most important is, to declare "*the right and duty*" of all men to possess, read and obey the Scriptures, and keep the Sabbath. This doctrine evidently meets with the cordial approbation of Mr. Leavitt, and he is anxious to know whether the man who puts it forth for effect abroad, is consistent in carrying it out at home. For the purpose of deciding, he calls his attention to the fact that there are nearly three millions of slaves in this country who are not allowed to have any rights whatever, and many of whom are prohibited from reading the Bible or keeping the Sabbath. Now as the Doctor has been pretty free in applying his principle of "right and duty" to the laborers of the North and South, particularly those employed on the canals and railroads, Mr. Leavitt asks him to apply it also to the slaves, and exert his influence to secure for them the enjoyment of Bibles and Sabbaths. We should be right glad to hear Dr. Edwards' justification of his course on this subject, and wait with some interest, though with but little hope, to hear from him.

Congregationalism.—The General Association of Orthodox Congregational Churches in Massachusetts, met on the 23d ult. There were about 150 ministers present, who represented the state of the churches as generally encouraging, although their numbers have not been much increased for a year past. One of the delegates spoke of the wide diffusion of cheap pernicious literature as among the greatest obstacles to the advancement of religion. You may send us, said he, from your great metropolis, damaged goods, or clothes and provisions that are not of the best quality, but we entreat you not to send that which poisons the immortal spirit. The Association passed a resolution expressing devout thanksgiving to Heaven for the cheering prospect of continued peace with England, and their prayer that peace between the United States and a sister republic may speedily be restored. They also appointed a committee to consider the expediency of a bi-centennial commemoration of the formation of the *Platform of Congregationalism*, which was completed at Cambridge about 200 years ago.

Sabbath Accidents.—In the Recorder of June 25 was given a full account of the recent awful calamity at Quebec, by which about fifty persons were hurried into eternity without a moment's warning. We omitted to call attention to the solemn fact, that this calamity occurred late in the evening of the sixth-day of the week, when the Sabbath of the Lord had fully begun, agreeably to the law which says, "From evening to evening shall ye celebrate your Sabbaths." We do not now pretend to say, as is often said in regard to the accidents on Sunday, that this was a direct manifestation of divine displeasure for a neglect of the Sabbath. But we do say, that if the company had been engaged in keeping the Sabbath according to the commandment, instead of attending upon a theatre, no such calamity would have occurred. Let this truth be laid to heart.

Death of a Missionary.—Rev. Daniel McCoy, long known as a missionary to the Indians, died at Louisville, Ky., on the 21st of June, after an illness of twenty-one days.

Jewish Worship in New York.—We learn from the "Occident" that the Jewish Congregation in Elm-street, in this City, has recently chosen a new reader, who has engaged to lecture at least once in a month. We are glad to see that this custom of having lectures, or short sermons, at regular intervals, is becoming quite common. It will add greatly to the interest of the synagogue, and give opportunity for conveying much valuable instruction. We could wish, also, for a restoration of the custom which prevailed eighteen hundred years ago, when, after the reading of the law and the prophets, the rulers of the synagouge sent unto the visitors, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

Jewish Missions.—We have received the 23d Annual Report of the Board of Directors of the American Society for Meliorating the Condition of the Jews, from which we learn that the receipts into the Treasury during the past year have been $8,301 36. This money has been expended principally in the support of the Jewish Chronicle, the Mission-House in New York, and several missionaries among the Jews in different parts of the country. The Report represents the prospects of the Society as quite encouraging.

Likenesses of the Missionaries.—J. R. Bigelow & Co., of No. 9 Spruce-street, N. Y., have recently published lithographic prints of Rev. E. L. Abbot, Baptist Missionary to Arracan—Rev. J. L. Shuck, Missionary to China—and Yong Seen Sang, the Chinese preacher who accompanied Mr. Shuck to the United States. The prints are well executed, and the likenesses good. Many persons will thank Mr. Bigelow for thus placing it in their power to obtain some definite idea of the personal appearance of these men.

Accident to Bishop Wolle.—The stage between Bethlehem and Reading, Pa., was upset on Wednesday night of last week, and Right Rev. Peter Wolle, Bishop of the Moravian Church of the United States, and his lady, were severely injured. It was thought that the Bishop could not survive. The accident is attributed to a race with another stage belonging to an opposition line.

Accidents on the Fourth of July.—The papers from various directions contain about the usual number of fourth-of-July accidents. We shall not attempt to chronicle them as Sabbath accidents, although they occurred on the day of the week which we hold to be sacred. In this city there was an unprecedented amount of intoxication, and no less than three deaths occurred during the day from intemperance. One boy was brought to the Hospital with his right arm very much hurt by the bursting of a pistol. Another had his fore-finger blown off in the same way. A third had his right leg, from the knee down, most horribly crushed and mangled. A man in Brooklyn had a leg blown off by the bursting of a small ship's cannon which he was firing. In Albany, a woman was badly hurt by the falling of a stand on which the people had collected. At Harrisbnrgh, Pa., the premature discharge of a cannon took place, and blew over W. B. Rodney and Solomon Snyder, in doing which Snyder's arm was so much shattered as to require amputation. Rodney's front teeth were knocked out, his chin split in two, and his eyes completely blinded. It was thought that Rodney would not survive over twenty-four hours.

"Where is Dr. Edwards?"—The following paragraph, from a Pittsburgh paper, shows that there is work yet for the Doctor to do, and suggests the inquiry as to his present whereabouts:

"During all last Sabbath, military implements were being conveyed through our streets, to ship for Texas. Where are the zealous friends of the 'better observance of the Sabbath?' Or is it less wicked to convey munitions of war, to prepare for mangling human beings, than to pay a quiet visit, or pursue a needful journey, on 'the Lord's day?' Speak out, Revs. and D. D's. We want *light!* If God will not sustain the nation in the observance of the Sabbath, how can the people trust that he will secure them against loss in refraining from labor, and lying by from journeys, on the Sabbath?"

Dancing.—The following resolution was passed unanimously at a recent meeting of Presbyterians in Harrisburgh, Pa.:—

"*Resolved,* That it is the deliberate conviction of this Presbytery, that dancing by professed Christians is, in its tendency, sinful; that Church Sessions should regard it as a fit subject of admonition, and if persisted in, of discipline, and that we commend every appropriate effort which is put forth to suppress this evil.

Another Synagogue.—The corner-stone of a new Jewish Synagogue was laid in this city on third-day of last week, in Wooster-st., between Spring and Prince-sts.

☞ The poetry and music on our fourth page appeared originally in the Youth's Cabinet. We are indebted to the editor of that attractive little monthly for the loan of the stereotype plate.

☞ Eld. Thomas E. Babcock having removed from Persia to Richburgh, Allegany Co., N. Y., requests his correspondents to address him at the latter place.

Gen. Armstrong contradicts the rumor that Sir Robert Peel was opposed to offering the Treaty to our Government, and states that the Premier zealously advocated it.

General Intelligence.

FIFTEEN DAYS LATER FROM EUROPE.

The steamship Britannia reached Boston on Sabbath morning last, bringing fifteen days later news, the substance of which we give below:—

The bill reducing the Corn Laws has passed through Committee in the House of Lords by a vote of 135 to 103—33 majority. There can no longer be a doubt of its becoming law.

The Ministry of Sir Robert Peel is on its last legs. Its Tory opponents are far more bitter than the Whigs ever were, and are ready to turn it out at any moment, but the Whigs will not allow it to be done until the Corn Law reduction is perfected. That accomplished, Sir Robert will resign or be ejected from his post, probably before the corresponding reductions on other articles shall have been effected.

Pope Gregory XVI. died on the 1st ult. in his 74th year. He was a good, kind, tolerant man, and his death is generally regretted. His successor will be either Cardinal Fronzoni, born in Genoa, aged 71, or Cardinal Acton, born in England. (There has never been but one English Pope, Adrian, several centuries ago.) It is apprehended that Revolutionary convulsions will now break out in the Papal States.

Cotton is rather lower. Grain and Flour are no better. The British Crops look well.

The accounts of the Battles on the Rio Grande have been received in England, and excited a general contempt for the Mexicans. Gen. Taylor's bulletins are much praised.

France.

The following items are taken from a letter dated Paris, June 14:—

The Journal des Debats has lately published a remarkable article on the state of affairs between Mexico and the United States. It thinks that Mexico is totally unable to resist the United States, and that the existing hostilities will result in its dismemberment. It thinks, too, that the States will endeavor to seize the Californias, to make up for what they will be obliged to lose in Oregon; and it says that the Californias are infinitely more valuable than that barren territory.

The Epoque, the recognized organ of M. Guizot, Minister for Foreign Affairs, has also had a very long and carefully written article on the pending dispute between the two great Republics of Northern America. This article points out the necessity of France and England interfering in the matter, in order to bring about a reconciliation, and to protect Mexico. It alleges that France has interests sufficiently vast in Mexico to warrant such interference.

Lecomte, the would-be assassin of Louis Phillippe, has been brought to trial, condemned to death, and executed.

Last Sunday the little railway from Paris to Sceaux was opened with much ceremouy. It is for the trial of a new invention, which enables curves, exceedingly narrow, to be gone over with as much rapidity as straight lines.

Miscellaneous.

Emigration from Sweden and Norway to the United States is on the increase. A vessel lately left Skien with 250 emigrants, leaving 700 prepared to follow at the first opportunity. The greater part of the emigrants are artizans and agriculturists, and many of them are tolerably well to do in the world.

According to the Limerick Reporter, 3,857 emigrants have left that city for the United States during the present season.

The number of paupers in England was, in 1813, 1,426,065; in 1843, they were 1,539,490 in number.

Desertions from the French to the English West India Islands, where the slaves on arrival become, *de facto*, free, are said to be frequent of late, more especially from Martinque and Guadaloupe.

MEXICO AND THE WAR.

The week past has brought but little intelligence of interest from the seat of war. At the last accounts recruits continued to arrive, and preparations were making for future operations. The news from Mexico, which we give below, shows that the present government of that country is likely to have enough to do to take care of itself without fighting our troops.

Revolution in Mexico.—The New Orleans Picayune of June 24, gives the following important intelligence from Mexico:—

A revolution had broken out in the Department of Jalisco. It commenced on the morning of the 20th of May in the city of Guadalaxa. The battalion of Logos, followed by other bodies of military, and by the enthusiastic populace, attacked the palace of the Governor.

The assault of the insurgents was so prompt, that the guard had only time to make one discharge, by which one man was killed and one wounded.

Some of the defenders recognized friends among the assailants, and refused to fire. The disaffection then became general, and some of the leaders of the Government troops were arrested to save them from the fury of the insurgents. Some skirmishing ensued and preparations were making for a general engagement, when General Duque, who had taken command of the Government troops, proposed a parley. This was agreed to, and the result of the deliberation was that the troops under General Duque should be allowed to retire with the honors of war, by a route designated by them, directly to the city of Mexico. Provisions were given them, and they were allowed till the 22d, to prepare for their departure.

Don Jose Maria Tanez was at the head of the insurrection. A formal direction was drawn up by the insurgents proclaiming Santa Ana their Chief, and declaring that a new Congress should be summoned to be elected by the people, according to the electoral laws of 1824, to form a new constitution in which the monarchial principle is to be excluded.

It also provides that the Congress should meet four months after the liberating army shall gain possession of the Capital. Don Juan Camplida is recognized as Provisional Governor of the Department, and his oath includes the "repulsing of the infamous usurpation of the Americans."

Later.—Recent advices from Mexico and Havana leave little room for doubt that the insurrection at Jalisco was but a link in a chain of similar movements framed to take place in every province, and intended to overthrow Paredes and restore to Santa Ana the direction of affairs. It is evident that the rising has been planned by Santa Ana himself, aided perhaps by his friend Almonte. We shall soon learn the result in the various provinces, and see which of the rival chieftains is likely henceforth to be in the ascendant.

DOINGS IN CONGRESS.

In the Senate there was no single subject of absorbing interest last week. A bill was introduced for the relief of the heirs of Robert Fulton. The Secretary of War was directed to furnish the names of officers and privates killed or wounded in the battles of May 8th and 9th. A bill was passed to retrocede Alexandria to Virginia. A bill was under consideration to reduce and graduate the price of Public Lands. This bill proposes to divide the land into five classess. The first class is to be five years in market, at $1 25 per acre; second class ten years at $1; third class fifteen years at 75 cts.; fourth class 20 years at 50 cents, and the fifth class 30 years at 25 cents. Lands remaining unsold ot the end of any of these periods, are to go into the next lower class.

In the House of Represenratives, the most important matter under consideration was a bill for the reduction of the Tariff, reported by Gen. McKay of North Carolina. The debate on this bill closed on Thursday afternoon. Much time was occupied in disposing of the various amendments proposed. But the final question was taken on Friday afternoon, when the bill passed by a vote of 114 to 95. The bill takes effect on the 1st of December next, after which the duty on Brandy and other Distilled Liquors will be 100 per cent.; on preserved fruits, tobacco, mahogany, &c., 40 per cent.; on clothing, jewelry, paper, wool, &c., 30 per cent.; and so down by different schedules to five per cent, and nothing.

Freeman's Trial.—The negro Freeman, of Auburn, who murdered the Van Nest family, is on trial at Auburn. He is defended by W. H. Seward, D. Wright, and C. Morgan. The prosecution is conducted by the Attorney General and District Attorney.

The testimony as far as we have it, shows Freeman to have been convicted of horse-stealing, wrongfully, as is said, when he was sixteen years old, for which he was sent for five years to the State Prison. He was slow and dull at his work, in Prison, and of violent temper, for which he was frequently and severely flogged. He came out of prison deaf, and departed, and failing to get work, became reckless. He applied to magistrates for warrants against those who sent him to prison, and insisted that he ought to be paid for the time he had been wrongfully imprisoned, &c. Being refused warrants, he made up his mind to kill somebody. He went with such view to several houses before entering that of Mr. Van Nest, but finding them without light, he passed on, because, as he said, he could not "see to fight in the dark."

Magnetic Telegraphs.—The following is a statement of the Magnetic Telegraph Lines now in operation or being constructed:—

	Miles.
New York to Boston, complete	265
Jersey City to Washington, do.	250
Albany to Rochester, do.	250
Rochester to Buffalo, to be completed in ten days	100
New York to Albany, via. Poughkeepsie, Troy, &c. to be completed July 15	173
Troy to Saratoga, to be completed July 10	33
Oswego to Syracuse, do.	38
Lockport to Buffalo, do.	26
Ithaca to Auburn, complete	45
Boston to Lowell, do.	25
Boston to Portland, to be completed in 60 days	100
Philadelphia to Harrisburgh, not complete	98
Total	1403
Total in operation	961 miles.
To be in operation before Sept. 1st	1403 "

The great Southern line to New Or eans will probably be in operation by the middle of October.

Wreck and Loss of Life.—On Sabbath morning, June 27th, the Brig Sutledge of Picton, N. S., for Fall River, Mass., struck a rock and sunk in ten fathoms of water. She had on board fifty-six passengers, all foreigners, and mostly Scotch, who were on their way to Pennsylvania, where they expected to find employment in the mining establishments. Thirty of the passengers were drowned. Sixteen dead bodies, together with the Captain, the crew, and twenty of the passengers saved, were brought into Newport, R. I., by the schooner Dusky Sally. The bodies recovered from the wreck were buried at Newport.

A 'Quid' for Tobacco Chewers.—Dr. Woodward, Superintendent of the Worcester Insane Hospital, speaks thus of tobacco.

'If asked my medical opinion, which is safest, four glasses of wine or four quids of tobacco daily, I should say unhesitatingly, the wine. Of the two evils, this would, in my opinion, be the least. Tobacco is the strongest and most difficult to overcome, and the influences felt from it the most baneful and destructive to health.'

Transposition of Letters.—By the transposition of letters, fifty nine words can be made from one word containing seven letters, and being two syllables, namely, *Remains*:—the words are, main, aim, rain, man, ream, name, mire, remain, men, rein, same, ran, sam, smear, ire, ram, is, arm, ear, an, ire, rim, seam, am, mar, sea, in, mea, are, mane, sir, mare, sin, rise, sire, arms, rine, amise, raise, sear, rinse, aries, earn, I, arise, inseam, manes, names, marine, miser, resin, miner, snare, maine, sane, mien, manse, amen.

The Crops.

A letter dated Dansville, Livingston Co. N. Y., June 29, says:—

For twenty-eight years I have been a resident of Western New York, and for the most part of Gennesee Valley. In all that time I have never known so great a promise of an abundant crop. There is nothing common to our soil but what bids fair to pay the farmer richly for his labor. And while we can proclaim abundance, we can also say that it is in a state of forwardness that is without a parallel in this section.

The Cincinnati (Ohio) Atlas says the prospect of an abundant crop of grain throughout the entire West, and indeed in the whole Wheat-growing region, was never better than the present. With a few exceptions we have heard of no complaints of any damage having been sustained by the growing crop.

We hear equally favorable accounts from Michigan, Illinois, Wisconsin, &c. Should nothing extraordinary happen, the product of Wheat this year will be considerably greater than any previous one.

The Detroit Advertiser says that the favorable prospect noticed some weeks ago still continues. Wheat eyerywhere throughout the State promises a most abundant yield. But a short time now remains before the harvest, and we may look forward with reasonable certainty to the result. In all human probability the crop will far exceed any ever gathered in Michigan.

A Pittsburgh paper says that judging from all accounts, never were there more bountiful crops in this section of country. The wheat is very heavy and stands thick on the ground, and the quality excellent. The prospect also for fruits of all kinds, for grass, corn, and indeed for every production of earth almost, cultivated in this section, is exceedingly favorable.

A paper from Augusta, Me., says: "The prospects of our farmers were never more encouraging than at the present time. Our fields are covered with the most luxuriant verdure, and the weather is most propitious. Grass and grain never looked more promising. The recent rains have effectually secured a most abundant crop of hay. Potatoes and corn also look well.

A paper from Independence, Mo., says: "The grain crops in this country never promised better than now. Wheat will be abundant. We have had fine growing weather for some time, and not more rain than was necessary for vegetation. Corn looks very promising."

SUMMARY.

A young lady of Baltimore, Miss Margaret Hugar, has completed a quilt in which there are 27,000 pieces, none of them larger than a half dime. It is all her own handiwork, and for three years most of her spare time was devoted to it. It took her two days to count the pieces.

Mr. Packenham, the British Minister, bought a suit of chamber furniture in the National Fair, at an expense of $8,000. The correspondent of a Baltimore paper thinks that this furniture is destined for the British Court, as a specimen of Yankee ingenuity and the mechanic arts of this country.

The astonishing power of machinery is shown in a single fact, that the machine tended by one girl at the Westbury, Conn., pin factory, does the work performed by 300 persons by the old process. At that factory, they manufacture 8,000,000 of pins each day. American pins will soon become an article of export.

The reader will recollect that a few months ago, the French in Algiers destroyed a large number of Arabs, by suffocating them in a cavern in which they had taken refuge. The last accounts from that country represent that as soon as the fact was communicated to the chief, Abdel Kader, he caused 320 French prisoners immediately shot! A dreadfnl retribution?

It is a fact not perhaps generally known, says an Eastern paper, that Washington drew his *last* breath in the *last* hour in the *last* day of the *last* week in the *last* month of the year, and in the *last* year of the century. He died Saturday night, 12 o'clock, Dec. 31, 1799.

The New England Farmer, published by Joseph Breck & Co., the oldest agricultural paper in New England, a paper which has always been prized for its correct statements, its good sense, and its valuable facts, is about to be discontinued. It was for many years edited by Thomas G. Fessenden, Esq.

A beautiful young lady, in Delaware county, Indiana, having been compelled by her father to marry a gentleman of fortune, though she had promised her hand to another, took poison in her coffee the morning after her marriage, while at breakfast with her husband and parents, and expired in less than an hour.

A lady in New Haven numbers among the members of her family a *mouse*, who makes his appearance every day when the dinner-bell rings, trots gently down stairs, and into the dining room, where he takes his station, and feeds on the crumbs dropped from the table, without any symptoms of fear. When the company rises from their meal, his mouseship is off also, and, hopping up the stairs, is seen no more until the following day.

The Dayton Transcript says that when one of the volunteers was about leaving Piqua for the Rio Grande, the other day, a lady who wished to prevent his going, poured a basin of boiling water on his foot, in order to disable him from a march. The voluntear "bound up his wounds" and limped off, notwithstanding.

A lawyer on his death bed willed all his property to the Lunatic Asylum, giving as a reason for so doing, that he wished his property to return to the same liberal class of people who patronized him.

A steam brick press is in operation at Baltimore, and makes 25,000 bricks a day.

The expense of the revolutionary war was about $130,000,000, of which one half was paid by direct taxation during its continuance.

Quicksilver mines are of but rare occurrence, and none have, heretofore, been discovered in the United States. Lately, however, one has been discovered in Alabama.

In Bangor, Me., a city containing more than ten thousand inhabitants, but one death occurred during the two weeks previous to the 13th ult.

It is said that the price of flour has not been so low as at present, for twenty years past.

It has been proposed to establish at Pottsville, an asylum for disabled miners. The thought is a happy one. No class suffer more severely than the miners, or are more exposed to injuries and privations.

During the year 1845, the number of letters delivered in Great Britain was two hundred and seventy-one and a half millions! This shows an increase of nearly thirty millions on the previous year, giving a revenue of $10,000,000.

An artist painted a bottle of spruce beer so naturally, that the cork flew out before he could paint the string to fasten it.

Counterfeit Ten Dollar Bills of the Stonington Bank, Stonington, Ct., are in circulation. They are payable to Wm. P. Amy, dated Jan. 1, 1845, check letter C.

A man who amused himself by sticking pins into the horses of a procession at Mobile, stuck once too often. A horse hicked him dead.

A sheep only 15 months old has been sheared at Northampton, Mass., of a fleece which weighed 11 lbs. and 13 ounces.

The census of Illinois in 1840 exhibited a population of 472,929. In 1845 the total had grown to 661,999.

The Utica Gazette cautions ladies against one Hiram N. Barnes, a hatter. He has already had five wives.

The number of languages, or dialects, in the known world, is estimated at about three thousand—in America, 1200; in Asia, 1000; in Europe, 500; in Africa, 300.

The Waterbury American relates as good an instance of the useful sagacity of the dog, as we remember to have lately seen recorded, numerous as stories of this kind are. While a farmer in a neighboring town was paying another for a cow, he accidentally dropped a five dollar bill in the street. Without noticing the loss, both left the spot, but the dog kept by, and on their return sometime after, he was still occupying the place, and as they discovered with surprise, holding the lost bill between his teeth in a very careful manner, so as not to injure it.

The Hancock (Ill.) Eagle says tranquility has been again restored in that County. The Anti-Mormons have gone to Carthage, where they threaten to rally in large numbers and make another demonstration against Nauvoo. A wealthy gentleman has offered to purchase the temple and other Mormon property which is yet unsold, provided the new citizens will guarantee it against mob violence. The whole purchase will amount to nearly $500,000.

While Mr. Torrey was in prison awaiting his trial, he wrote to Henry B. Stanton: "If I am a guilty man, I am a very guilty one; for I have aided nearly four hundred slaves to escape to freedom, the greater part of whom but for my exertions would have died in slavery."

A late number of the Milwaukie Sentinel, in a large city located 1,500 miles west of a point ever dreamed of by 'the oldest inhabitant,' announces the receipt of news from Albany only *four* days old! This annihilation of time and space, upon the 1,200 miles of Western Lake navigation, was produced by General Reed's magnificent steamer Niagara, which is said to be the most splendid specimen of naval architecture afloat in the world—the Hendrik Hudson excepted.

The New-England Puritan says: Rev. Samuel I. Prime (Editor N. Y. Observer,) is to deliver an address before the Adelphic Union Society of Wms. College, at the ensuing Commencement. Rev. Geo. B. Cheever, D. D. (of N. Y. Evangelist) is to address the Society of Inquiry and Theological Society on the Sabbath evening preceding Commencement.

M. Comminski, a Pole, sent to Sing Sing for ten years, from Brooklyn, on a charge of Arson, arrived at the Prison on Thursday afternoon, and put an end to his life by hanging in the course of the night.

It is stated as a fact that over thirty thousand dollars are received by the City of New York for Licenses to sell Liquors at $10 each, making the number of Licensed Sellers over three thousand, to say nothing of the numerous places where it is sold without License. In our deliberate judgment the Taxes of our City are half a million per annum higher than they need be if this traffic were resolutely forbidden.

The Chicago Journal says, "We have been shown a model of a reaping machine and rake combined, the invention of Mr. Clinton Foster, of La Porte, Indiana, which strikes us as just the thing needed on our prairies and calculated to be of great benefit to the farming community. It cuts the grain and deposits it in bundles with speed and accuracy, and with one man to attend it will cut an acre of grain for every mile traveled by the horse to which it is attached.

On the night of July 4th, the Fulton Bank in this city was broken open, and $1,000 in gold stolen.

Near Southport, W. T., a schooner was recently capsized, and a Mr. Bivens, of Utica, N. Y., with his wife, three daughters, and two sons, drowned.

The Massachusetts Diocesan Convention of the Protestant Episcopal Church have appointed a Committee of thirty-six laymen to carry out the design of William Appleton, Esq.—to wit, the establishment of a school of divinity in that diocese, for which purpose he has contributed $25,000.

William Lloyd Garrison, Editor of the Liberator and President of the American Anti-Slavery Society, leaves for England on an Anti-Slavery mission in the steamer of the 16th of July.

Rev. Mr. McElroy, and Rev. Mr. Rey, of Georgetown College, D. C., and recently appointed chaplain in the army of occupation, arrived in New Orleans on the night of the 18th ult., and the next day took passage in the steamship Alabama, for Matamoros.

A letter from Switzerland, published in the Washington Union, says: "The Jews, who were very much oppressed in some of the German States, were lately called upon, in one of the German papers, to emigrate to America, where they would enjoy the same privileges and attain the same distinctions as other citizens. President Polk was quoted as an example, who, it was asserted, is a Jew, and had arrived at the highest honors in America."

DIED,

In Hounsfield, on the 24th inst., Ann Mercy, youngest daughter of Rev. Wm. Green, aged 21 years. The disease which terminated the earthly existence of this excellent young woman, was pulmonary consumption. For many months her health has been gradually declining, and every means, suggested by the skill of physicians, and the affection of doating friends, had been tried for the purpose of restoring her to health; but all was vain. She continued to decline till a few days since, when she ceased to visit her friends as usual, was confined to her room, and finally to her bed, and ended her life without pain, other than that which attended a slight difficulty of breathing, and without fear. The sting of death had been extracted. She conversed on her approaching dissolution with the utmost composure, and expressed a pleasure in the prospect of departing and being with the Saviour. Miss G. made a public profession of religion about four years since, but had been pious almost from childhood. Possessed of an amiable disposition, her piety was not of an ostentatious, but of a deep and consistent character. Connected with a large circle of friends and acquaintances, to whom her many virtues had endeared her, her loss is severely felt, especially by the young. Her funeral was attended by an unusually large and deeply affected concourse, who testified the estimation in which they held the deceased, and their sympathy for the afflicted family in their flowing tears. "The righteous shall be in everlasting remembrance."

LETTERS.

Clark Rogers, John P. Livermore, Sanford P. Stillman, Reuben W. Utter, Charles H. Stillman, Jason B. Wells, Luther Clarke, Thomas E. Babcock, I. D. Titsworth.

RECEIPTS.

DeRuyter—Thomas Maxson, B. S. Burdick, Hiram W. Babcock; C. B. Burdick, $1 each; S. S. Coon 87c.
Independence—John C. Bassett, Decatur M. Clake, Wm. B. Clarke, $2 each.
Preston—Adin Rogers 1st, Paul Clarke, J. C. Maxson, $2 each.
Shiloh, N. J.—J. B. Davis, Nathan Tomlinson, $2 each.
Brookfield—H. C. Babcock $2.
Wakefield, R. I.—George W. Ohamplin $2.
Peace Dale, R. I.—John H. Whaley $2.
Stonington, Ct.—B. F. Langworthy $2.
Plainfield, N. J.—Zeruah F. Randolph $2.
New York—Maxson Rogers $2.
West Clarksville—Clark Saunders $4.
Friendship—Joseph Allen $4.

New Subscribers for the Third Volume.

DE RUYTER.
T. Maxson,
I. C. Burdick,
Pardon Coon,
S. B. Cardner,
Thompson Burdick, Jr.,
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P. Kingsbury,
David Cardner,
P. C. Burdick,
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Jared Stillman,
Thomas Stillman,
S. B. Stillman,
Clarke Coon,
C. B. Burdick,
Wm. G. Crandall,
Waite Crumb,
Matthew Stillman,
Robert Stillman,
Asa C. Nichols.

WESTERLY & HOPKINTON, R. I.
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Samuel Church,
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Elizabeth Bivans,
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J. H. Fogg & M. T. Davis,
G. Stimebraker & T. Bennett.

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Albert Clarke,
Josiah Maxson,
C. Langworthy,
Hezekiah Babcock,
H C. Babcock,
Clarke Burdick,
B. R. Saxton,
Jerod Covey,
J. Witter & D. Babcock.

Scott—S. D. Maxson.
Sangerfield—Job Spencer.
Preston—J. C. Maxson.
Independence—Maxson G. Livermore.

NOTICE.

Brethren visiting the city and remaining over the Sabbath, are informed that meetings are held every seventh day, at 11 o'clock in the morning, at the meeting-house recently purchased of the Eleventh-street Baptist Church, in 11th street, a little east of Grace Church, between Bowery and Third Avenue. The public are also respectfully invited to attend. Evening lectures by the pastor, Eld. Thos. B. Brown, will be appointed as soon as circumstances will permit.

SOUTH-WESTERN ASSOCIATION.

The next meeting of the Seventh-day Baptist South-Western Association will be held with the North Hampton Church, Clark Co., Ohio, commencing on the fifth-day before the second Sabbath in October, 1846. A full delegation from all the churches is desired. And we would say to the brethren of our sister Associations, that we greatly need and earnestly solicit their attendance, counsel, and prayers.

WM. F. RANDOLPH, Cor. Sec.

MEDICAL NOTICE.

Dr. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

A FARM FOR SALE,

In the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety-five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. Nelson Stelle, No. 146 Grand-st., N. Y.—Mr. Burris, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

WEEKLY NATIONAL INTELLIGENCER.

This paper, being made up of such portions of the contents of the National Intelligencer proper as can be compressed within the compass of a single newspaper, continues to be issued and mailed to subscribers on Saturday, at two dollars a year, payable in advance in all cases—no account being opened with subscribers to the weekly paper.

To bring this paper yet more nearly within the reach of such as desire to take by the year a cheap paper from the seat of General Government, a reduction will be made in the price of it where a number of copies are ordered and paid for by any person or association at the following rates:

For Ten Dollars six copies will be sent.

For Twenty Dollars thirteen copies: and

For each sum of Ten-Dollars, above twenty-eight copies will be forwarded; so that a remittance of Fifty Dollars will command thirty-seven copies.

Publishers throughout the several States and Territories who will give a single insertion to this advertisement (with this note annexed) and send one of their papers to this office, with the advertisement marked therein, shall receive the Weekly National Intelligencer for one year free of charge.

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

Miscellaneous.

LITTLE THINGS.

Scorn not the slightest word or deed,
 Nor deem it void of power;
There's fruit in each wind-wafted seed,
 Waiting its natal hour.

A whispered word may touch the heart,
 And call it back to life;
A look of love bid sin depart,
 And still unholy strife.

No act falls fruitless; none can tell
 How vast its powers may be;
Nor what results enfolded dwell
 Within it, silently.

Work and despair not; give thy mite,
 Nor care how small it be;
God is with all that serve the Right,
 The holy, true, and free. [Lon. Inq.

CHINESE RITES FOR THE DEAD.

The Chinese are distinguished for the respect which they pay to the memory of deceased parents and ancestors. Indeed, there is no religious act which they perform with such commendable assiduity and apparent devotion as this *posthumous* duty—a neglect of which is punishable by the laws of the empire. When a father or elder relative dies, the event is formally announced to all the branches of the family; to the priesthood, who hasten to the house of mourning to commence their prayers for the departed, and is made known to the neighborhood by the fixture of white labels on each side of the principal door, and the suspension from bamboos, of numerous burning papers, curiously figured, which are seen fluttering in the breeze. The lineal descendants of the deceased, clothed in coarse white cloth, with bandages of the same round their heads, sit weeping near the corpse on the ground; the women keeping up a dismal howl after the manner of the Irish. In the meantime, the friends of the deceased appear with white coverlets of linen or silk, which are placed on the body; the eldest son, or next lineal male descendant, supported on each side by relations, and bearing in his hands a porcelain bowl, containing two copper coins, now proceeds to the river or the nearest well, to "buy water," as it is termed, with which the "face and body of the dead are washed." After this the deceased is dressed in his finest garments, and is laid in a coffin, of which the planks are from four to six inches in thickness, and the bottom strewed with quick-lime. On being closed, it is made air-tight by cement, and covered with a thick varnish within and without. By its side the priest sets up a tablet, which bears the name and titles of the deceased, as they are to be engraven on the tombstone; at its foot is a table loaded with meats, lights, and perfumes. On the preparation of a coffin, in which his body may be incased after death, a Chinaman sets his heart during his life, and great expense is frequently lavished upon it, insomuch that the poor peasant will give all he is worth to obtain a decent one; and even a son has been known to sell himself into slavery, that he might purchase for his venerable father a magnificent coffin, as the most suitable gift of filial affection.

After these preliminaries they place the remains of their relative in a pavlion or shed erected for the purpose, till the appointed time for interment, which usually occurs after twenty-one days, though many, bidding defiance to laws, preserve them above ground a year, some even thirty years, and according to the Canton Register, in January, 1830, there were no less than ten thousand coffined bodies in that city, which were uninterred.

On the expiration of the days prescribed, the funeral procession takes place, in which the bonzes, or priests, take the lead, while the children and relatives of both sexes follow, being dressed in white habiliments, which betoken grief. The coffin borne under a canopy is carried by four men, often by eight, on account of its weight, while the tablet is conveyed in a gilded sedan, with incense and offerings before it. As they slowly proceed to the place of sepulture, which is always at a distance from a city or town, and generally upon an eminence, beautiful in site, and tastefully planted with trees and shrubs of various kinds, two or three persons are employed in strewing on the highway pieces of paper, which serve as charms to drive away all malign spirits, and to purchase for the corpse a safe passage from their annoyance and detention. On their journey they are not permitted to pass through any walled town or gateway, which is within the jurisdiction of the Emperor, as the transit of a corpse is supposed to be an unfavorable omen.

On reaching the burial ground, which is sacred to Howtoo "queen of earth," the rites and offerings for the dead commence, and the coffin is deposited under a discharge of rockets and crackers. In selecting a site for the sepulchre great care is taken, as in their estimation it exerts no little influence on the prosperity and happiness of surviving friends, and the circumstance is not unfrequent for children who have fallen into poverty to ascribe their misfortunes to the unlucky spot of their father's tomb; and with the hope of ameliorating their condition, to remove the bones of their progenitors to a more favorable one. The Chinese do not put the dead into a grave dug in the earth, but place the coffin on the ground, when it is either covered with matting or inclosed in a small brick building, well whitened, and finished with great taste. The form of the tomb, whether large or small, is that of the horse-shoe or of the last letter of the Greek alphabet, which, it has been observed, if taken in the sense of "the end," is an odd accidental coincidenee. The sepulchres of the wealthy and honorable are usually magnificent; they generally face a pond of water and extend to the edge;—they might with propriety be styled mausoleums, some of them "occupying ground enough for a hundred ordinary graves," and adorned with pillars and ornaments of almost every conceivable form.

After the interment, the tablet of the deceased is brought back in procession, and if the family be rich, it is placed in the hall of ancestors; if poor, in some apartment of their domiciles, before which incense is kept constantly burning, and a sumptuous entertainment concludes the solemnities of the funeral.

But the rites for the dead do not close here The period of mourning for a parent, extends through twenty-seven months; and, according to the precepts of Confucius, children are bound to pay an annual visit to the tombs of their departed relatives, and to sacrifice to their manes. The day for commencing these sepulchral festivities is about the 5th of April, when multitudes may be seen hastening out to "the cities of the dead," to repair and sweep the tombs of their forefathers, to present the prescribed oblations, and to decorate the surrounding spot with paper of variegated hues, and "at this season whole ranges of hills, speckled with tombs, may be seen covered with these testimonials of attention to the departed, fluttering in the wind and sunshine."

On these anniversaries, the Rev. Mr. Abeel relates, "The more wealthy erect booths on the hills, assemble their kindred, prepare a sumptuous entertainment, provide candles, incense, gold and silver paper, which is cut and formed in imitation of houses, suits of clothes, sedan chairs, boats, horses, and whatever articles of necessity or luxury the deceased are imagined to require; which being converted by the operation of fire into smoke, pass away into the world of spirits. Then they kneel and pray to this effect:—'We, a multitude of children, grand-children, and other descendants, now—on such a day—have come hither to worship at our ancestors' tumuli. We pray, that by the protection of our ancestors we may become prosperous, and that their descendants may be constantly supported.' Even those who profess to believe the doctrine of spiritual annihilation, or metempsychosis, are among the most scrupulous in their 'offerings to the dead.' Such are some of the absudities sanctioned by Confucius, the greatest sage of this 'land of sages'—but what light has he afforded his disciples on the mysteries of the grave, of the world to come? None. 'Christ hath abolished death, and hath brought life and immortality to light through the gospel.'" [London Sunday School Mag.

POVERTY AND WEALTH.

The following testimony of an eye-witness to the poverty and utter wretchedness of the people of Ireland, is given by a clergyman, Rev. Justin McCarthy of Mallow. Doubtless similar horrors are constantly enacting in portions of the earth deemed far more favored than the Green Isle.

I myself saw, a few days ago, a lot of grayhound dogs belonging to one of those gentlemen to whom I allude, and, on talking with persons in the neighborhood about them, ascertained that his pack consisted of 14, and that each dog was allowed a pint of new milk every day, and a competent quantity of oat-meal, and that the milk would be given in greater abundance if it were not for its fattening qualities. (Some persons of this class adopt the convenient practice of mixing sulphur with the meal intended for the kenels, as it answers the double purpose of acting medicinally on the dogs, and preventing the unfortunates who have them in charge *from sharing their commons!*) This gentleman has lately come into possession of an unincumbered property estimated at from £10,000 to £12,000 a year, has a residence, and about £500 a year of that amount in our district. There is at his gate a hamlet, containing a pauper population of at least 200 souls, and I can safely aver, that those dogs consumed more milk during the past winter than that number of human beings—as for oat-meal, it is an article of diet they never indulge in. When representing their distress, they often say, "We envy Mr. ——'s dogs." One of his race-horses was the winner at a race-meeting very lately, and these starvlings made a bonfire to commemorate the event. He was written to, on their behalf, now at least three weeks ago, by the Relief Committee, and though the statistics of distress above given were laid before him, he has not vouchsafed even to send a reply.

"Another gentleman in his neighborhood keeps a pack of the same species of hounds, and to the above food adds fresh beef or mutton for three or four days before each coursing or hunting meeting. This latter, too, is a resident of our district—has property, though in other counties, put down at 2 or £3,000 a year; but occupies here a mansion and demense admired for its natural beauties, and appropriate landscape gardening, beyond anything in the neighborhood—was waited on by the Relief Committee—first refused their application—but was coaxed, after a little humorous *badinage*, into a donation of £3 ! !

"A gentleman who ranks with the *elite* of the aristocracy, when prosecuting his dog-boy for the alledged theft of a few potatoes, which the accused said he was permitted to eat, asserted that he meant his permission should only extend to the potatoes boiled and stewed up with the *carrion* in the chaldron of the kennel, but that he did not intend he should prepare any for his own separate use. Though his assertion naturally produced a thrill of horror in a crowded court, yet this gentleman, who receives at least £30,000 in rents as agent to four or five properties, has not been deprived of any of his agencies, nor lost aught of his *status* in society.

◆

City of Mexico.—The city of Mexico is said to be the finest built city on the American continent. In some respects it certainly is so. In the principal streets the houses are all constructed according to the strictest architectural rules. The foundations of the city were laid, and the first buildings were erected by Cortes, who did every thing well which he attempted—from building a house or writing a couplet, to conquering an empire. Many of the finest buildings in Mexico are still owned by his descendants. The public square is said to be unsurpassed by any in the world; it contains some twelve or fifteen acres, paved with stone. The cathedral covers one entire side; the palace another; the western side is occupied by a row of very high and substantial houses, the second stories of which project into the street the width of the pavement; the lower story is occupied by the principal retail merchants of the city. The most of these houses were built by Cortes, who, with his characteristic sagacity and an avarice which equally characterized him in the latter part of his life, selected the best portion of the city for himself.

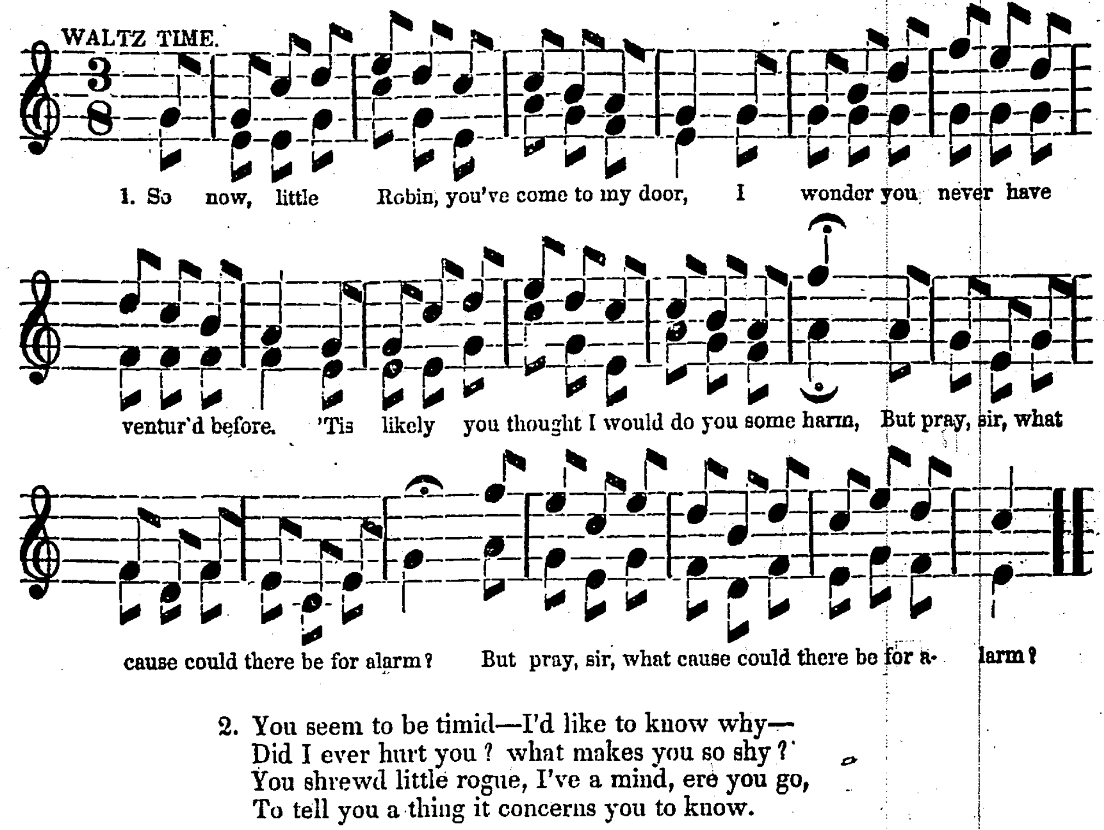
[Waddy Thompson's Recollections.

◆

"I can't," has ruined many a man—has been the tomb of bright expectation and ardent hope. Let "I will try" be your motto in whatever you undertake, and if you press onward you will steadily and surely accomplish your object, and come off victorious. Try, keep trying, if you would prosper in the world.

The Boy and the Robin.

POETRY BY FRANCIS C. WOODWORTH.—MUSIC BY WILLIAM B. BRADBURY.


WALTZ TIME.
1. So now, little Robin, you've come to my door, I wonder you never have ventur'd before. 'Tis likely you thought I would do you some harm, But pray, sir, what cause could there be for alarm? But pray, sir, what cause could there be for a-larm?

2. You seem to be timid—I'd like to know why—
Did I ever hurt you? what makes you so shy?
You shrewd little rogue, I've a mind, ere you go,
To tell you a thing it concerns you to know.

3. You think I have never discovered your nest;
'Tis hid pretty snugly, it must be confessed.
Ha! ha! how the boughs are entwined all around!
No wonder you thought it would never be found.

4. You're as cunning a robin as ever I knew;
And yet, ha! ha! ha! I'm as cunning as you!
I know all about your nice home on the tree—
'Twas nonsense to try to conceal it from me.

5. I know—for but yesterday I was your guest—
How many young robins there are in your nest
And pardon me, sir, if I venture to say,
They 've had not a morsel of dinner to-day.

6. But you look very sad, pretty robin, I see,
As you glance o'er the meadow, to yonder green tree;
I fear I have thoughtlessly given you pain,
And I will not prattle so lightly again.

7. Go home, where your mate and your little ones dwell;
Tho' I know where they are, yet I never will tell;
Nobody shall injure that leaf-covered nest,
For sacred to me is the place of your rest.

8. Adieu! for you want to be flying away,
And it would be cruel to ask you to stay;
But come in the morning, come early, and sing,
For dearly I love you, sweet warbler of spring.

THE RED MAN.

The following paragraph occurs in an address delivered before the new confederacy of Iroquois, by Henry R. Schoolcraft:—

"But it is not alone to these, that the Red Man and his associations, present a field for study and contemplation. His history and existence on this continent, is blended with the richest sources of poetry and imagination. His beautiful and sonorous geographical nomenclature alone, has clothed our hills and lakes and streams with the charms of poetic number. The Red Man himself, who once roved these attractive scenes, with his bow and arrows, and his brow crowned with the highest honors of the war-path and the chase, was a being of *noble mould.* He felt the true sentiment of independence. He was capable of high deeds of courage, disinterestedness and virtue. His generosity and hospitality were unbounded. His constancy in professed friendship was universal, and his memory of a good deed, done to him or his kindred, never faded. His breast was animated with a noble thirst for fame. To acquire this, he trod the war-path, he submitted to long and severe privations. Neither fatigue, hunger nor thirst was permitted to gain the mastery over him. A stoic in ensurance, he was above complaint, and when a prisoner at the stake, he triumphed over his enemy in his death-song. The history of such a people must be full of deep tragic and poetic incidents; and their antiquities cannot fail to illustrate it. The tomb that holds a man, derives all its moral interest from the man, and would be destitute of it without him. America is the tomb of the Red Man."

◆

Sir Robert Peel's Devotions.—It is stated on authority of confidence, says a London paper, that a certain distinguished Irish law functionary, who is on the most intimate terms with Sir Robert Peel, calling upon him one day, made his way into Sir Robert's study, without being announced. Seeing the Premier on his knees, he stood still for a moment, and then, as noiselessly as he could, retreated into the outer apartment. After a short period had elapsed, Sir Robert Peel joined him, and, conscious that he had been discovered, remarked: "You were perhaps surprised to find me at prayer; but the truth is dear ———, I find that, in aeality, the whole of the affairs of this people is laid upon my shoulders. I have, therefore, been to the only source of strength for help, and I find it continually requisite, and only to be obtained there."

◆

Americans in Russia.—A London correspondent of the Boston Traveler says:—"It is now stated that the Emperor has smiled upon another American, a Mr. Slocum, who is about to introduce throughout the Russian Empire such improvements in agricultural implements and the useful arts, as, in his opinion, are suited to the condition of that country. For this purpose a fund is placed at Mr. Slocum's disposal by the Russian Government to be expended as he may consider expedient. Mr. Slocum is now on his way to St. Petersburg, accompanied by a practical iron founder and machinist, who will manufacture in Russia such implements and machines as seem best adapted to the requirements of that country. Mr. Slocum has taken with him specimens of the approved agricultural implements and machinery used in the United States; also the best varieties of garden seeds, fruit and other trees. Mr. Slocum will probably return to America in a few years with honor and wealth, and his *port feville* filled with the sparkling gifts of the Emperor!"

◆

A Word to Butter Makers.—A correspondent of the Tribune, who subscribes himself Butter Dealer, says, "As the season for butter manufacture progresses, it may not be amiss to hint to your numerous subscribers engaged in the same, to be careful and not salt their butter too much, keep it in new white-oak firkins of fifty and one hundred pounds—proportioned to the number of cows—which are perfectly air tight. One half inch salt at top and bottom—without brine, unless to soak the firkin, is all-sufficient; keep it in a cool cellar until frost comes, and then forward it to market. It is atmospheric air which ruins butter, and if kept free from it in cool situations it will keep sweet for years."

Ephesus.—A more thorough change can scarcely be conceived, than that which has actually occurred at Ephesus. Once the seat of active commerce, the very sea has shrunk from its solitary shores; its streets, once populous with devotees of Diana, are now ploughed over by the Ottoman serf, or browsed by the sheep of the peasant. It was early the stronghold of Christianity, and stands at the head of the apostolic churches of Asia. It was there, that, as St. Paul says, "the word of God grew mightily and prevailed." Not a single Christian now dwells within it! Its mouldering arches, and dilapidated walls, merely whisper the tale of its glory; and it requires the acumen of the geographer, and the active scrutiny of the exploring traveler, to form a probable conjecture as to the very site of the "first wonder of the world."

◆

Too True.—An African preacher speaking from "What is a man profited if he gain the whole world, and lose his own soul?" mentioned among other things that they lost their own souls by being too charitable! Seeing the congregation astonished beyond measure at his saying, he very emphatically repeated it, and then proceeded to explain his meaning.

"Many people," said he, "attend meeting, hear the sermon, and when it is over, they proceed to divide it among the congregation—this part was for that man, and that part for that woman; such denunciations for such persons, these threats for you sinners—and so," continued the shrewd African, "they give away the whole sermon and keep none for themselves."

◆

State's Evidence.—A good story is told of George White, a notorious thief, in Worcester county, Mass. He was once arraigned for horse stealing, and was supposed to be connected with an extensive gang, which were laying contributions on all the stables round about. Many inducements were held out to White to reveal the names of his associates, but he maintained a dogged silence. An assurance from the Court was at last obtained, that he should be discharged upon his revealing, under oath, all he knew of his accomplices. The Jury were accordingly suffered to bring in a verdict of "not guilty," when he was called upon for the promised revelation. "I shall be faithful to my word," said he; "understand, then—*the Devil was the only accomplice I ever; had* we have been a great while in partnership;—you have acquitted me, and you may hang him—if you can catch him!" [Boston Daily Times.

◆

Tumult in a Church at Jerusalem.—A letter from Jerusalem says:—"A deplorable scene occurred in the church of the Holy Sepulcher, at Jerusalem, on Good Friday. The Latin priests were engaged in the ceremonies of the day, and a procession was passing through the Church of the Holy Sepulcher, when a carpet happening to be placed in the part of the church set aside for the use of the Greek schismatics, gave rise to an extraordinary tumult. The Greeks insisting that the carpet should be taken away, the Latins insisting upon its remaining. An exchange of abusive words ensued, which were speedily followed by blows. A tremendous battle was the consequence, in which the wax candles were upset, the candelabra destroyed, the banners pulled down, and their poles turned into pikes for the use of the combatants. A great number of persons were seriously hurt, and some were killed; but at length the Pacha came with a party of troops, and cleared the church of both parties. It was then found that not only had a great deal of damage been done to the church, but that some of the most valuable and portable objects had been stolen by the pious and pugnacious pilgrims."

◆

A machine for sowing wheat has recntly been invented in England, which not only facilitates the process of sowing the grain, but proves a great saving in the quantity of seed. It distributes the seed very uniformly over the surface of the ground, and preforms the labor exceedingly well. Dr Drummond, a very clever writer on this subject, remarks, that 'the introduction of the use of this important machine will save much time and labor, and will in addition, save to the United Kingdom five millions of bushels of wheat annually, in the quantity required for seed.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.
Alfred, June 23, 1846.

◆

WANTED—At Alfred Academy, a Teacher on the Piano Forte. One who is accomplished will meet with ample encouragement. No other need apply. Address,
W. C. KENYON, Alfred Centre, Allegany Co., N. Y.
June 24, 1846.

DE RUYTER INSTITUTE.

Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science.

GURDON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department.

J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations with a MANIKIN, in the Fall or Winter Term.

Mrs. LUCY M. CARPENTER, Preceptress, and Teacher of Modern Languages and the Fine Arts.

The Academic Year will be divided into three Terms of 14 weeks each. The First commencing April 29, ending Aug. 5. The Second, Sept. 16, ending Dec. 23. The Third, Jan. 6, ending April 14.

Teachers' Classes, for the special benefit of those designing to teach, will be formed at the commencement of the Fall Term, and continue seven weeks, with daily Lectures, and Model Classes.

Tuition, to be arranged at the commencement of each Term. Primary Department, $2 00. Academic, from $3 00 to $5 00. Music on the Piano $5 00 per term of twelve weeks. No Extra Charges for Drawing, Painting, Lectures, or Incidentals. Convenient Rooms for study, or private board, at moderate prices. Board in the Hall, or in Private Families, from $1 00 to $1 50.

IRA SPENCER, M. D., } Agents.
Rev. LUCIUS CRANDALL, }
DeRuyter, March 6, 1846.

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Pica,	32c.	Minion,	54c.
Small Pica,	34	Nonpareil,	66
Long Primer,	36	Agate,	86
Bourgeois,	40	Pearl,	$1 20
Brevier,	46		

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The Sabbath Recorder,
PUBLISHED WEEKLY AT
NO. 9 SPRUCE STREET, NEW YORK.

TERMS.

$2 00 per year, payable in advance.
$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.

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☞ Communications, orders, and remittances, should be directed, post paid, to

George B. Utter, No. 9 Spruce St., New York.

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

VOL. III—NO. 4. NEW YORK, FIFTH-DAY, JULY 16, 1846. WHOLE NO. 108.

The Sabbath Recorder.

LEGAL PROTECTION OF SEVENTH-DAY BAPTISTS.

To the Editor of the Sabbath Recorder:

SIR—I am directed by the Central Association to transmit to you for publication in the Recorder the following extract from my report of labors under their appointment in Albany last winter. JAMES BAILEY.

—

To the Seventh-day Baptist Central Association:—

DEAR BRETHREN—I received an appointment at your last Semi-Annual Session, as a delegate to Albany, to secure, if possible, an amendment to the law passed in 1839, for the protection of Seventh-day Baptists. I herewith submit to you an account of my labors under that appointment.

Conceiving it of importance that early action should be secured, I requested, through the Sabbath Recorder, that all petitions should be forwarded as soon as practicable. About the first of February I left for Albany, carrying with me several petitions from different sections. Through the courtesy of Hon. Benjamin Enos, then State Treasurer, I obtained an introduction to several members of the Assembly. I likewise obtained an introduction to many other members, and several of the Senators. I explained to them the peculiar embarrassments under which all observers of the Sabbath in this State are placed, and requested their influence to secure an amendment of the existing law that would protect us in the enjoyment of the Sabbath as fully as those are protected who observe the first-day. Among them all, I found only two that raised any sort of opposition. These were Mr. Morehouse of Otsego, and McNeil of Jefferson. The substance of their objection was, that if we wished protection, we ought to keep Sunday as other folks do. The petitions that I carried, I distributed among the Members, all of which were presented, with the exception of the one entrusted to Mr. Morehouse.

Previous to my arriving in Albany, a Bill had been introduced by Mr. Graves, of Cortland, of the Committee on Charitable and Religious Societies, that was designed to meet our petitions. On examining the Bill, I found that it did not cover the ground of the petitions. This Bill was framed from one that was sent to Albany by some of our brethren. The following is the Bill:—

AN ACT

To amend an act entitled, "An act in relation to the Seventh-day Baptists," passed 7th May, 1839.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The first section of said act shall be amended so as to read as follows:

"§ 1. No writ, process, warrant, order, judgment or decree issued by any court, or any process issued by a justice of the peace, which shall be served or executed upon the seventh-day of the week, commonly called Saturday, upon any person or persons whose religious faith and practice is to keep said seventh-day set apart by divine command, as a day of rest from labor, and dedicated to the worship of God; nor any judgment rendered by or any requirement of any court or justice of the peace to or against any such person, to attend as a party, witness, or juror in any case or suit at law upon said seventh-day of the week, shall be valid, but utterly void and of no effect, any law or requirement of law to the contrary notwithstanding, except in cases of breach of peace, or where charged with crimes or misdemeanors."

§ 2. No person shall be subject to do or perform any military duty, or attend any court martial on said seventh-day of the week, whose religious faith and practice shall be the same as specified in the first section of this act, except in cases of invasion, domestic insurrection, or in time of war.

This bill is essentially the same as the existing law, with the exception of rendition of a judgment on the Sabbath, whereas our petitions asked for full protection from all civil service, &c., the same as is granted to the observers of Sunday. In conversation with Judge Hull of Erie, I learned that he designed to offer an amendment to it when it should come up in the Committee of the whole. He stated that any and every officer who should serve a process, &c., on any Seventh-day Baptist on the seventh-day, would be liable to an action for false imprisonment. I was also assured by other legal gentlemen, that such was the case. The design of his amendment would be to protect the officers of the law.

I very soon learned, that unless Bills had some particular friend to urge them forward, they would be very likely to be passed over through the session; and I also learned that almost every law that was passed was thus urged forward of its order on the General Orders. Mr. Rice of Cattaraugus, volunteered to take this Bill in charge. In order to get it in the best possible shape, it was thought best to take it from the General Orders and have it referred to a Select Committee to report complete. Bills thus reported are not subject to amendment. After three days effort, Mr. Rice succeeded in having the Bill thus referred. Mr. Rice of Cattaraugus, Judge Hull of Erie, and Dr. Potter of Madison, were appointed as the Select Committee. I designed to go before this Committee and explain to them fully our wishes, and also give them a statement of our number, and the reason for our practice, together with the reason why we should be thus protected, viz. because our Constitution designed to afford equal protection to all. I was, however, informed, on the sixth-day, that the Committee would meet on the seventh-day to arrange the Bill. I then hastily drafted the following, a copy of which I handed to Mr. Rice:

ALBANY, Feb. 6, 1846.

To the Honorable the Select Committee of the Assembly, to whom is referred Bill No. 3 of the General Orders, relating to the Seventh-day Baptists, to report complete:—

The undersigned would respectfully represent, that he is now in Albany to secure an amendment to the law passed May 7, 1839, for the protection of Seventh-day Baptists, so that they may be protected in the peaceful and undisturbed enjoyment of the seventh day of the week as the Sabbath.

In asking an amendment of said law, your petitioners conceive that they are only asking the protection guarantied in the Constitution, which provides the free enjoyment of religious profession without any discrimination. The denomination that I have the honor to represent here, conscientiously believe that the seventh-day of the week, commonly called Saturday, should be observed and kept as the Sabbath, holy to the Lord. There are upwards of thirty churches, consisting of near four thousand communicants, of the denomination in this State. Besides these, there are many in their societies, not members of the churches, whose faith and practice is the same. All of these persons are now liable to do and perform on said seventh-day any and every duty that they are required to perform on any other day of the week. Immense cost and damage has already been sustained by them, because they could not conscientiously attend to secular business on said day. All others are fully protected in the observance of the first day of the week as a Sabbath. It is no more than right that we should be equally protected on the day we observe. You will therefore allow me to suggest to you the substance of what we wish incorporated in the law we ask.

1. To be exempt from the service or execution of any and every process of any court, justice of the peace, or other officer, upon the time we observe as the Sabbath. And here allow me to suggest, that most of our denomination commence the Sabbath on the evening before the seventh day, believing it to be in accordance with the Word of God. I would therefore wish that the law might be so framed as to cover all the time kept by us.

2. We wish any judgment of any court rendered against us on said Sabbath to be invalid, and also any requirement to attend as parties, witnesses, or jurors.

3. We wish to be exempt from the performance of any military or civil duty on said time.

4. We wish that our rights and privileges may not be abridged by the holding of any school-district or other meeting for the transaction of business where we are alike interested with others on said day.

5. We wish to be as fully protected in the enjoyment of the Sabbath we observe, as they are who observe another day as the Sabbath.

Whenever any service is required of us on said day contrary to the provisions of the law we ask, or any writ or requirement of any kind is served or executed by those who may be ignorant of our practice, we are willing to give them notice properly certified that we come within the provisions of the law, and wish shat all such officers may be fully protected from any action for such violation of this law.

But it would be unequal and oppressive to require us to give such notice to those who are acquainted with our faith and practice. It is the duty of all persons, especially all officers, to be acquainted with the laws; but it may not be their duty to know every man's peculiar sentiments. We therefore ask that we shall not be required to give such notice to those who know our faith and practice on this subject.

I would further respectfully suggest, that if any writ is made returnable on the seventh day against any who observe it as the Sabbath, that the law you may frame may provide for its return on the following Monday, at the same time of day.

Your petitioners feel and have ever felt it a sacred duty to render due obedience to all the laws of the land, when such laws do not contravene the higher and more authoritative law of God. JAMES BAILEY.

The result of their deliberation was the following Bill:

AN ACT

To amend an act entitled, "An act in relation to the Seventh-day Baptists," passed May 7th, 1839.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The several sections of the Act entitled An Act in relation to the Seventh-day Baptists, passed May 7th, 1839, shall be and are hereby repealed.

§ 2. No writ, attachment, warrant, summons, or other process, or order issued out of any court, or by any justice of the peace or other officer, shall be served or executed on the seventh-day of the week, commonly called Saturday, upon or against the person of any individual resident in the same county in which such service is offered or attempted, or in any adjoining county, whose religious faith and practice it is to keep said seventh-day as the Christian Sabbath, and as a day of rest from labor, set apart by divine command of God, dedicated to the worship of God, provided that such individual shall at the time of the attempt or offer to make such service, deliver to the officer or person offering or attempting to make the same, a printed copy of this Act, with an affidavit of such individual annexed thereto and duly sworn to by him before some justice of the peace, not more than six months prior to such delivery, that such individual is one of the persons whose religious faith and practice is such as is mentioned in the act, a copy of which is thereto annexed, and that the seventh-day of the week, commonly called Saturday, is by him conscientiously regarded and observed as the Christian Sabbath. Whenever such affidavit shall be delivered or offered, such offered or attempted service shall be of no effect; but no officer or person shall incur any liability by the attempt or offer in good faith to make such service. In the case of a summons or other process or order returnable on a future day, the service thereof, if made either personally or by leaving a copy thereof with some person of suitable age and discretion, at the usual or last place of residence of said individual, on the Monday or Tuesday next succeeding such offered or attempted service, the return of such service and of the delivery of such affidavit shall be for all purposes of the same validity, force, and effect, as if said service had been made on the Saturday preceding such service.

§ 3. No person whose religious faith and practice is such as is specified in the last section, shall be forced or required to attend any court or officer, or any court martial, or arbitration, on the said seventh-day of the week, as a party, witness or juror, provided that such person at the time of the service on him of the summons or other process, notice or order so to attend, shall deliver to the officer making such service an affidavit such as is specified in the last section.* In case such affidavit shall be delivered to the officer or person making such service, it shall be his duty to annex the same to such summons, process, notice or order, and to state the delivery thereof on his return; and thereupon every such summons, process, notice, or order, which by its terms should be proceeded on on any Saturday, may be proceeded on on the succeeding Monday, at the same place and time of day on which the same might have been proceeded upon on Saturday if this act had not passed.

§ 4. No cause in any court of record in which an affidavit of merits shall have been filed according to the course and practice of said court, and to which any person of the religious faith and practice mentioned in the second section of this act shall be a party, shall be tried on said seventh-day of the week, provided that on or before the Thursday preceding such Saturday such party shall have filed with the clerk of such court his affidavit, such as is specified in the second section of this act, and served a copy thereof on the opposite party. In case of the filing and service of such affidavit, such court may in its discretion, and to prevent injustice, take up and try said cause out of its order, at any time except on said seventh-day of the week.

§ 5. No cause in any court of record, the trial of which shall be delayed or postponed on account of any party or necessary witness being excused from attendance under the provisions of this act, shall, by being passed, lose its place upon the Calender, but the same shall be entitled to be called on after the next Monday before any other cause having a lower place on the Calender. No party shall be compelled to pay costs on account of any such delay or postponement. No cause depending in a justice court shall be adjourned to or tried on said seventh-day of the week, if an affidavit annexed to a printed copy of this act shall have been filed in said court with such justice, showing that either of the parties or any necessary or material witness therein, is of the religious faith and practice mentioned in the second section of this act.

§ 6. No person whose religious faith and practice is such as is mentioned in the second section of this Act, shall be forced to attend any military training on said seventh-day of the week, provided such person shall have filed with the Captain of the company to which he belongs such an affidavit made by him as is specified in the second section of this Act.

§ 7. No person whose religious faith and practice is such as is specified in the second section of said Act, shall be liable to work on the highways, in any road district in this State, on the said seventh-day of the week, provided he shall within eight months next previous have filed with the overseer of highways of said district an affidavit made by him in the form specified in the second section of this Act.

§ 8. No School District Meeting shall be called or held on said seventh-day of the week in any school district in this State in which one-fourth of the taxable inhabitants of said district, being of the faith and practice mentioned in the second section of this Act, shall have filed with the district clerk their affidavits in the form specified in the second section of this Act. And when, by adjournment or otherwise, any such meeting is now to be held on said seventh-day of the week, the trustees of said district shall be authorized, and they are hereby required, to change the day of such meeting, and the usual and required notice of such meeting for the day to which the same shall be changed, shall thereupon be given as required by law.

§ 9. Nothing in this act contained shall extend to any process or proceeding against any person of the description mentioned in the second section of this act, for any felony, misdemeanor, or breach of the peace, nor to any writ, attachment, execution, or process against the property of any such person.

§ 10. Any wilful false swearing in making any affidavit authorized by or mentionod in this Act, shall subject the party guilty thereof to the punishment, fines, and penalities of perjury.

On showing me the Bill, the Committee assured me that it would be impossible to frame a general law that would be as good as a specific one. They therefore framed it with its several specifications. On examining it, I expressed my gratitude for the improvement made in it, but informed them that we should consider it burdensome and unequal to be compelled to submit to its provisions, and requested that they would amend it by striking out of the several sections of the Bill the clause that required the affidavit with a copy of the law annexed in order to be protected. The Committee agreed to consider it further, and I then penned the following note:—

ALBANY, Feb. 12, 1846.

Gentlemen of the Select Committee of the Assembly, having in charge the Bill for the protection of Seventh-day Baptists:—

As a representative of that denomination, I would most respectfully ask that those observing the seventh day of the week as the Sabbath be not required to make affidavit, with a copy of this law attached thereto, as is required in the second section of the Bill now before you; but instead of that, give a written notice to the effect that they, as observers of the seventh day of the week as the Sabbath, come within the provisions of this law. To any false notice thus given, you may annex whatever penalty you may deem proper. I am induced to ask this, because I am persuaded that your petitioners will be satisfied with this course, while they will consider it oppressive and unequal to require the former.

Most respectfully yours,
JAMES BAILEY.

I also objected to the last clause of the 9th Section, viz. "That nothing in this Act shall extend to any writ, attachment, execution, or process, against the property of any such person." By this clause, any evil disposed person might very much annoy many who observe the Sabbath.

The Committee finally engaged Mr. Harris of Albany to draft a Bill. I had an interview with him, and explained our wishes and views, to which he fully responded, and drafted a Bill that would give us all that we could ask without the objectionable features of the other Bill. It also provided for imposing a fine of $25 against any one who should maliciously annoy us on the Sabbath. Mr. Hull however objected to it, and the Bill framed by the Select Committee was so modified that the oath could be made on or after the service of the process, and a copy of the law be dispensed with. In this shape it was reported to the House, and was passed without opposition.

I conversed with several Senators, but deeming it inexpedient for me to remain in Albany till final action should be had, I engaged several Members of the Assembly to use their influence to secure its passage in the Senate. From all the encouragement I received, I considered the Bill safe, and therefore returned home. After several weeks, I received information that after the Bill was passed in the House, it was referred to the Judiciary Committee in the Senate, and an adverse report made, that was concurred in. Thus the Bill was lost, and we placed on the law of 1839. I am persuaded that some of the Senators, especially Mr. Spencer, could not have been in their seats when this report was made, or they would have objected to it.

It was suggested at the time of my appointment, that I should use my influence against the passage of any law for closing canal locks, &c., on Sunday, if an effort should be made; and also do what else I could to bring the Sabbath into notice. There was no effort of importance made to have the canal locks closed on Sunday, or in any other way to legally sanctify Sunday. Only one petition to that effect was presented while I was there. I conceived it would be productive of more harm than good to attack this single petition in any manner, and therefore let it pass unnoticed.

I designed to secure, if practicable, the use of the Assembly church to give a Sabbath lecture in, hoping by this course to bring the Sabbath into notice. Dr. Edwards, a few years since, obtained it to deliver a Sunday lecture in. But I soon learned that the Members were unwilling to grant the use of it for almost any purpose, and were in the habit of refusing it; and having no one upon whom I could rely to aid me, I deemed it unadvisable to make the request. Still hoping to bring the subject before the public, I applied to the clerk, who was also a deacon of one of the Baptist churches, for the use of their house, but could not obtain it. All prospect of bringing the subject before the public was thus cut off. I did not think it advisable to bring the subject into the public journals, unless there had been some demonstrations for securing aid for sanctifying Sunday. In that case, I should have done according to my ability.

In conclusion, I would add, that although our petitions have not been granted, yet some prominence has been given to the denomination by the large list of petitions presented. And perhaps a failure, just at this time, is better than to have succeeded, as we can now make an effort to have our organic law so amended as to meet our wishes. Every effort we make brings the Sabbath of the Bible and its claims, more into notice, and such agitation will be very likely to bring the conscientious Christian to a proper examination of the subject.

JAMES BAILEY.

A FRAGMENT.

There's sadness on thy brow,
And tear-drops fill thine eye;
O why does grief oppress thee now?
Sweet sister, tell me why.

"The heathen's wail has met my ear,
"And therefore I must go—
"Must leave the friends I hold so dear,
"To soothe the sufferer's woe." C. B.

THE WAYS OF PROVIDENCE.

The following account is given by the Rev. Legh Richmond, as having been related by a minister in a meeting of the British and Foreign Bible Society.

A drunkard was one day staggering in drink on the brink of the sea. His little son by him three years of age, being very hungry, solicited him for something to eat. The miserable father, conscious of his poverty and the criminal cause of it, in a kind of rage occasioned by his intemperance and despair, hurled the little innocent into the sea, and made off with himself. The poor little sufferer, finding a floating plank by his side on the water, clung to it. The wind soon wafted him and the plank into the sea. A British man-of-war passing by discovered the plank and child, and a sailor, at the risk of his life, plunged into the sea and brought him on board. He could inform them little more than that his name was Jack. They gave him the name of Poor Jack. He grew up on board that man-of-war, behaved well, and gained the love of all the officers and men. He became an officer of the sick and wounded department. During an action of the late war an aged man came under his care, nearly in a dying state. He was all attention to the suffering stranger, but he could not save his life.

The aged stranger was dying, and thus addressed this kind young officer: 'For the great attention you have shown me, I give you this only treasure that I am possessed of, (presenting him a Bible bearing the stamp of the British and Foreign Bible Society.) It was given me by a lady—has been the means of my conversion, and has been a great comfort to me. Read it, and it will lead you in the way you should go. He went on to confess the wickedness and profligacy of his life before the reception of this Bible; and among other enormities, how he cast his little son, three years old, into the sea, because he cried to him for needed food.

The young officer inquired of him the time and place, and found here was his own history. Reader, judge, if you can, of his feelings, to recognize in the dying old man his father, a dying penitent under his care; and judge of the feelings of the dying penitent, to find that the young stranger was his son, the very son whom he had plunged into the sea, and had no idea but that he had immediatly perished. A description of their mutual feelings will not be attempted. The old man soon expired in the arms of his son. The latter left the service and became a pious preacher of the gospel. On closing his story, the minister in the meeting of the Bible Society bowed to the chairman and said, '*Sir, I am Poor Jack.*'

CALVIN AND LUTHER.

Calvin was a clear-headed lawyer; Luther was a stout-hearted hero. Calvin was as remorseless in carrying out his dogmas as was ever Napoleon in charging bayonet upon his foe. He was not deterred from his sober purpose even by any superstitious feelings or wayward fancies. He never saw devils as Luther did, nor brought the allegorical conceits of his time to the interpretation of Scripture. Calvin had none of Luther's glowing fancy, little of his love of nature, his passion for music, his delight in the arts that adorn the home and the altar. He had a mind in its very nature puritanical, and it cost him no sacrifices of taste to exchange an imposing cathedral for an ungarnished conventicle. Luther was by temperament much of a churchman, and exhibited the old church feeling quite as much in his ideas of music, rites and emblems, as in his dogmas of consubstantiation.

In personal relations, Calvin was a much cooler friend and far more deliberate opponent than Luther. He could never, like the Saxon, weep in agony over a child. His letters after the death of his father, his wife and only child, show little of a breaking heart. His pen turns easily from the mournful theme to write other things. If his idea of woman is to be taken from his own description of the qualities he needed in a wife, she who best combines the qualities of nurse and cook is the ideal of the sex. The fact that his constitution was somewhat nervous and sickly may somewhat excuse such an opinion.

In active power, Calvin was more the student and counsellor than the man of executive force. He was naturally timid and retiring, with little disposition or gifts to move him to be forward even in a sphere so quiet as the pulpit. In the study, he could be the theologian, the lawyer, and the statesman. He did not love the market place, the council, or the social hall. Necessity seemed to make him in reality what otherwise he could have been only in thought—the theocrat of a new Israel. Yet no necessity could change his nature or give him the warm blood and heroic will of Luther. [Rev. S. Osgood.

A GEM.—In an account of a lost child in Missouri, going the newspaper rounds, we find a sentiment, that for a simple expression of that confiding reliance on the Divine care, which should characterize a believer in a Providence, we have never seen surpassed. The little boy narrating the incidents of his wanderings, when night came on, says, "It grew very dark, and I asked God to take care of little Johnny, and went to sleep."

WISDOM.—Wisdom consists in not thinking we understand those things, or rather fancies, of which we can form no natural conception. [Socrates.

The Sabbath Recorder.

New York, July 16, 1846.

☞ The Executive Board of the Seventh-day Baptist Missionary Association holds its next meeting at Metouchin, N. J., on first-day, July 19, at 2 o'clock P. M. This meeting is one of great importance. It should be generally attended by members of the Board, and prayerfully remembered by all who feel an interest in the advancement of the Redeemer's kingdom.

SUNDAY LAWS—PERSECUTION IN PENNSYLVANIA.

We are often told by those who favor the enactment of laws against working on Sunday, that such laws are not designed to restrict the privileges of Sabbath-keepers, and ought not therefore to meet with their opposition. No doubt this declaration is sometimes made in good faith, by persons who really think that they are doing God service in advocating Sunday laws, and that we are wounding the cause of religion by opposing them. But facts have come to light within a year past, which show beyond the possibility of dispute, that all laws in favor of the first-day of the week, when consistently carried out, are necessarily unjust and oppressive in their bearing upon those who observe the seventh-day. Of course, therefore, we are bound to resist them, and have a right to expect the countenance and support of all enlightened friends of religious freedom an equality.

We are led to these remarks by reading a letter from one of the German Seventh-day Baptists of Snowhill, Pa., informing us that the work of persecution has again commenced against that unoffending people. Our readers will remember, that something more than a year ago certain "lewd fellows of the baser sort" created a riotous disturbance at one of the religious meetings of the Snowhill Society. For this they were complained of—not by members of the Society, but by friends of good order in no way connected with the Society—and several of them were fined or imprisoned. Last August, as a means of securing revenge, some of these persons entered complaint against several of the Snowhill members for working on Sunday, and had them brought before a justice of the peace, by whom they were fined according to an Act passed in 1794, which had seldom if ever before been enforced. Since then they have refrained from working in their fields on Sunday, and have petitioned the Legislature, though unsuccessfully, to relieve them from the application of the old law by which they were fined.

On Sunday, the 21st of June, however, being the busiest part of the haying season, when several of the members had much grass lying out, they went to work in the fields. To this course they had been advised by many of their first-day neighbors, who recommended them, if complained of, to stand a trial, and if fined to carry the case up to the higher courts. Their persecutors were aware of their intention, and accordingly formed a company who rode to a meeting in the neighborhood, and thence went from farm to farm to see who was at work. Fourteen persons were singled out for persecution, and their names returned. The trial was to have taken place on the 30th of June, but the suit was posponed until the 14th of July. Should the magistrate then give judgment against them, they intend to carry the case to the County Court; and if defeated there, they will appeal to the Supreme Court, and see how far the Constitution of the State is respected by that body. In determining to pursue this course, they have no doubt acted wisely; and we confidently hope that the result will be a triumphant vindication of that portion of the State Constitution which says, "No law shall ever be passed to interfere with the rights of conscience."

There can be but little difference of opinion as to the *motive* which prompted this crusade against the German Seventh-day Baptists. It was not a respect for the Sabbath, but a love of *revenge*. That the men who went from farm to farm to spy out those who were at work had no respect for the Sabbath, is evident from the fact that on their route they called at a tavern for *liquor*, and also rode several miles out of their way to get a supply of cherries. That *revenge* was what they sought, is evident from the fact that every person who has yet taken part in the persecution is connected in some way with the riot of last summer—the riot on account of which prosecutions were commenced, as we have before said, not by members of the Seventh-day Baptist Society, but by persons in no way connected with them. We are glad to state, that the religious portion of the commmunity in the immediate neighborhood of the Society, do not sympathize with the persecutors, but with the Sabbath-keepers. They have shown their sympathy during the past winter by signing petitions to the Legislature for relief, and they show it now by giving no countenance to these movements. Of course religious men would be as likely as any body to feel the annoyance of having their neighbors at work on Sunday. But yet they suffer no inconvenience from it. Why should others complain? This whole transaction deepens our conviction of the truth of what we have said heretofore, that the laws now in existence against working on Sunday are good for nothing else but to enable blind bigots and designing hypocrites to wreak their vengeance upon those who conscientiously observe the seventh-day.

—In this connection we cannot refrain from publishing the following letter, written last winter to a member of the Pennsylvania Legislature, by a gentleman who was a member of the late Convention of Pennsylvania, and whose name is favorably known. It breaths a true manly and Christian spirit, and shows in what light the German Seventh-day Baptists of Snowhill are regarded by candid persons:—

John Stewart, Esq.:

Dear Sir—Permit me to address you upon a subject about which I have for some time had serious reflections; and not I alone, but many of my neighbors have their sympathies. The subject in question is relating to our Seventh-day Baptists at Snowhill. It appears that their case is now before your honorable body, and it is hoped that a favorable result may be effected. I would consider it, on my part, rather presumptive to intimate an idea to you which might be construed as dictating. But suffer me to state, that some of our good people have expressed the opinion that a law to exonerate said Baptists from the fine of violating the first-day of the week, or what we call the Lord's Day, would be unconstitutional. You are well aware, that such is not the fact; for the Constitution says that "no law shall ever be passed to interfere with the rights of conscience." It would therefore appear, that the act of 1794, which inflicts a fine for violating the first-day of the week, is unconstitutional, for that act makes no exceptions, and therefore infringes upon the rights of conscience with the Seventh-day Baptists. It is much to be regretted, that they did not make application to the Convention when revising the Constitution. Had they done so, they might have had a clause inserted which would have avoided all the present difficulty.

It is well understood, I may venture to say, by a large majority of our well-disposed persons, that said Baptists are a sober, unoffensive, honest class of our community, and as respectable as any other. It is therefore hoped, and also the desire of the neighbors generally, that your honorable body will pass a law exempting them from the fine for pursuing their labors on the first-day of the week; otherwise they will be compelled to keep both days. But should they fail in getting their ends accomplished at this time, they certainly will persist in their intentions, and implore every legislature from year to year until they do succeed.

As stated before, it is not my intention to dictate to you or Mr. Pomeroy. With that gentleman I have but a slight acquaintance, but must confess, so far as I know him, he stands high in my estimation. But the probability is, that he and Mr. Carson, on account of the distance they reside from Snowhill Society, have not that intimate knowledge of them which their neighbors have. It is perhaps nothing unreasonable, therefore, if they should not feel the same affection for them as those who are acquainted with them. But it is sincerely hoped that you three gentlemen, from the same county, will use your influence in their behalf; and I feel satisfied that there will be no censure cast upon you by any person who loves to see good order and the laws respected, for of such is the Society at Snowhill. Your affectionate friend.

J. S.

THE GREAT WESTERN ANTI-SLAVERY CONVENTION.

Chicago, Ill., June 26, 1846.

To the Editor of the Sabbath Recorder:—

I hasten to inform you of the great Liberty Party Convention which came off here this week—the largest one of the kind ever held in the West. The mammoth tent from Ohio was procured, which was so crowded that they were obliged to take down the sides to make room for the vast multitude. Some say there were over five thousand in attendance, full one-third of whom were females. There were several distinguished speakers present; among whom were Mr. Hamlin, of Ohio, late Member of Congress; Messrs. Bibb, Beck, and Harris, of Mich.; Mr. Lovejoy, and several other good speakers from Illinois and Wisconsin. Several resolutions were brought before the Convention, which were ably discussed; and here permit me to add, that every resolution which related to the great idea of the party was passed with scarcely a dissenting voice. Many indeed who professed to be pro-slavery men voted in favor of those resolutions.

Perhaps you have seen Mr. Bibb, and heard him deliver his narrative. He is truly a subject that demands the sympathy of the American people—not altogether because he has been a poor ignorant slave—not because he lacks judgment—but because with qualities which render him one of the noblest of God's children, and with a heart full of sympathy for distressed humanity, a bosom overflowing with the patriotism of '76, he knows from observation that three millions of his brethren groan and writhe beneath the tyrant's grasp, and yet sees but little action taken upon this subject by those who profess to be opposed to slavery. It is almost insupportable to him, and for this reason he demands our sympathy. Notwithstanding he has spent twenty-five years in the most degrading bondage; notwithstanding he has been called upon to pass through scenes which it would make a man with the hardest heart shed tears to hear him relate; notwithstanding he has a wife and child in hopeless servitude in a southern clime, the tyrant over whom has reduced the darling of his bosom to prostitution; yet he stands up, in mind, eloquence, and Christian benevolence, a noble specimen of the race which God created a little lower than the angels. His language is of the best; he makes no use of high-flown words; his is pure native eloquence, simple though sublime, smooth yet deep, irresistibly piercing the heart of every hearer. At one time he holds the assembly spell-bound in the most joyful anticipations of youth; at another he casts a cloud of dark despair over their future days; again he places them, as it were, between the gulf of darkness and the haven of endless bliss, now hoping to reach the latter, now trembling for fear of sinking into the former. At one time he makes the heart leap with joy at a happy meeting with wife and children; at another melt with pity at a cruel separation. Now his countenance beams with innocence; again his low and dismal voice, like the distant thunder, tells the hearer of an approaching tempest. At one time his audience sits in listless silence, dreading the issue of an approaching event; at another impatient to have him proceed as he pauses a moment for breath. Thus, by the simplicity of his language, his sound reasoning, his warm feelings, and the truthfulness of his narrative, he entertains the largest audience for several hours. Whatever else may be said of this truly wonderful man, he is destined to become one of the best speakers in the West, a most useful citizen, and a powerful advocate of emancipation.

Mr. Hamlin of Ohio entertained the audience somewhat over two hours with a very sound and eloquent address. Mr. Lovejoy, who is the candidate of the Liberty Party for Congress from this district, brother of the Lovejoy who fell a martyr to the liberty of the press at Alton, spoke upon several resolutions with the spirit of a republican. Mr. Clarke, of your city, sung several beautiful songs, with which the audience were greatly delighted. Perfect good order preprevailed throughout the whole aseembly.

Yours &c., G. R. C.

"THE CENTRAL ASSOCIATION AND THE AMERICAN AND FOREIGN BIBLE SOCIETY."

To the Editor of the Sabbath Recorder:—

I noticed in your paper of July 2d, a piece with the above caption, subscribed Thomas B. Brown, containing strictures on the course pursued by the Central Association, and the reception they gave the Agent of the American and Foreign Bible Society. He (Bro. Brown) states that his (the Agent's) mission was received in a manner that could not have been very gratifying to his feelings. I take the liberty to dissent entirely from the views expressed by brother Brown. We were bound to treat him with Christian politeness, but we were not bound to co-operate with the American and Foreign Bible Society. Brother Leonard was treated with the utmost courtesy, not only during the session of the Association, but at the houses of the ministers and brethren whom he visited previous to its session. He received their hospitalities, and was welcomed to their pulpits, and every facility was proffered him that he could desire. At the Association he was introduced to the Association, and was invited to lay before them any business with which he might be charged. On his presenting his mission, a committee was raised to confer with him on the subject embraced in his mission, who met with him, and a free interchange of views was made, after which the committee recommended that he be invited to lecture before the Association, with which request he complied, and gave an excellent lecture on the importance of giving the Scriptures to *all men*, which I presume gave universal satisfaction. But we have the evidence of the New York Baptist Register to sustain us against the charge preferred by brother Brown. (See Baptist Register, July 3d.) I deeply regret that brother Brown should have felt himself at liberty to publicly assail the Central Association without possessing more extensive information on the subject.

But impoliteness is not our only fault. Bro. Brown insinuates that we think that every organization composed of religious people, no matter for what purpose formed, ought to regard itself as bound to preach in regard to every sin that troubles the land. I presume no member of the Central Association entertains any such opinion, at any rate the writer of this repudiates it in toto. But while he rejects this doctrine, he does hold, that in every organization of religious people for benevolent objects, they should be governed by the divine law in forming their organizations, and they should not adopt principles that would to any extent defeat their object and expose them to the charge of inconsistency and hypocrisy. Our objection to co-operating with the American and Foreign Bible Society is not based upon their object; of this we cordially approve. Nor is it because "they do not leave the circulation of the Scriptures to expound them." We object to the organization of the Society, and the manner of compassing its object. God has forbidden the bringing into his treasury the wages of a harlot. See Deut. 33: 18. He likewise declares that he hates robbery for a burnt-offering. See Isaiah 61: 8. Would brother Brown receive the wages of licentiousness to aid in sending the Scriptures to the heathen? I presume he would not. But slavery compels its victims to live in a state of concubinage, and strips the female of all protection to her chastity. Slavery robs its victim of his wages, and himself in the bargain, and then offers the one and the price of the other to send the Bible to the heathen of other lands, while it makes it a crime to teach a colored man to read* in this.

The Apostle exhorts to have no fellowship with the unfruitful works of darkness, but rather reprove them. See Eph. 5: 11. Does the American and Foreign Bible Society reprove slaveholding while she admits the slaveholder to all the privileges of the Society? By no means. If slaveholding is not a work of darkness, it will be difficult to say what is. But slavery to a certain extent defeats the avowed object of the American and Foreign Bible Society, which is to give the Scriptures without note or comment to *all men;* while American Slavery denies the Bible to nearly three millions of American citizens. I conceive that the American and Foreign Bible Society recognize principles that subject them to the charge of inconsistency and hypocrisy. They profess to give the Bible to the heathen of foreign lands, yet they fraternize with men who make heathen of American citizens and then withhold the Scriptures from them. This is shown by the reports of southern ecclesiastical bodies themselves. How would an agent of the Society appear to an enlightened heathen of Asia? Would he not charge him with hypocrisy, when proffering the Bible to him as Heaven's best gift to man, and at the same time holding those in full fellowship who deny this boon to their own countrymen? But I contend that the American and Foreign Bible Society do virtually sustain the Central Association, in the course they have adopted by withdrawing from the American Bible Society. What was the charge preferred by the former against the latter? It was simply withholding the translation of a few words, while they gave those words in their original dress. If they were justified in separating for the above cause, are we not justified in refusing to unite with a society which in its connections withholds the *whole* Bible from millions of American citizens?

Brother Brown, in conclusion, professes to be gratified that some of the Seventh-day Baptist churches have contributed to the funds of the American and Foreign Bible Society, and that the act of the Central Association is not a denominational one. To which I reply, that the *Central Association* never pretended to be the *representative* of the *denomination*, nor has she ever presumed to *dictate* to other ecclesiastical bodies what principles they should adopt, or what course they should pursue, but has attended to the transaction of their own business in their own way.

A Member of the Central Association.

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* In Louisiana the second or third offence is punishable with death.

How our Tracts work among Sunday-keepers.—Some years ago I happened to be temporarily occupying the room of a Baptist brother at Hamilton, where he was studying for the ministry. Eld. W., of Washington Co., N. Y., came in and was introduced to me. During a conversation which ensued, he saw a "Sabbath Almanac," and supposing me to be one of his own brethren, said, "Ah, do you have these things *here* too?" I replied, that there was now and then one to be found at the Institution. "Well," continued he, "somebody sent me one through the mail, and I read it through, and I think they have got the strongest argument on their side." I replied, that I believed there were some who thought so. "Yes," he continued, "I think the Scripture evidence is on their side, and it will be a difficult thing to get round them." At this stage of the conversation, I was called out for a moment. On my return, he appeared to have learned that I was a Sabbath-keeper, and had no more to say. Of course, under such circumstances, I could not press him, and so the matter ended. I could but think that his unwitting confession of the truth was just what might be obtained from hundreds if we could meet them in the same circumstances.

P.

Progress of the Sabbath [Sunday] Union.—The Rhode Island branch of this organization lately held a meeting, and urged upon its Executive Committee the expediency of using all exertions to stop the running of steamboats, railroad cars, and omnibuses, on the Sabbath—(meaning the *Sunday*)—and to prevent the opening of livery stables for letting horses and carriages, of markets for the sale of provisions, of post offices, etc., on that day. Of course, if the Executive Committee are faithful to their trust, an appeal will be made for legislative authority, if they have not laws at present which will enable them to do it, since nothing less than that will be "using all exertions." The labor of the past year has been to supply every family in the State with a copy of the "Sabbath Manual," through which the good people of the State have seen the necessity of the Sabbath to secure a long life and the greatest amount of work from both man and beast; and now, it seems, the Union designs to put on the screws, and carry out the maxim, that "the bird that will not sing must be made to sing."

P.

Speaking like a Christian.—The Michigan State Journal, in speaking of the doctrine couched in the popular adage, "Our Country, right or wrong," and the danger that denouncing the iniquity of the war with Mexico will hurt the party to which it is attached, says:—

"Straight-forward honesty is as superior in policy as in true manliness to the cunning shams of expediency politicians, who are afraid that speaking the truth, and acting honestly, will *injure the party!* Why, bless your careful souls!—don't you know that *a party that is injured by doing right, deserves to be killed stone dead?* Speaking the sincere and honest truth and living it, can never injure any thing but Satan's kingdom."

Well would it be for "our country," if it had only such editors to direct its public press, and politicians to act out such principles. Well too would it be for the church, if she had only such editors and ministers. Men are slow to learn that honesty in all cases is really the best policy.

Progress of Episcopacy.—The English government is about to establish a Bishopric in Hong Kong. The Bishop of London has received $25,000 from one individual to endow it, and the same sum from another for the foundation of a College; $40,000 has been received from other sources for the same objects. Two bishoprics are also to be established in Australia.

Great Temperance Meeting.—The Delavan State Temperance Union, embracing several of the Temperance Societies of the People of Color in New York, Massachusetts, Connecticut, New Jersey, and Maryland, held its fourth anniversary at Poughkeepsie, N. Y., on the 8th of July inst. Four or five steamboats, chartered expressly for the purpose, conveyed the members of the Society to the place of meeting from New York, Troy, Albany, and other towns along the Hudson. There were probably four thousand persons present from abroad. A procession about one mile long was formed, composed entirely of the colored race, with banners, devices, &c., and several bands of music. The exercises were held under a large and beautiful tent prepared for the occasion. They consisted of an address by the President, H. H. Garnett—the Annual Report, read by the Secrtary—and the discussion of several resolutions by Messrs. Julius C. Morell, Horace Greeley, Rev. C. Van Loon, and others. The meeting adjourned towards evening, when the boats left Poughkeepsie on their return. Those who were present speak of the meeting as one calculated to cheer the heart of every friend of the temperance reform.

London Missionary Society.—This Society held its anniversary at Exeter Hall, London, on the 14th of May last. It was stated in the Annual Report, that gratifying success had attended the missions in Polynesia, India, China, and the West Indies. Several new missionary stations have been added. There are now connected with the Society one hundred and sixty-five European missionaries, and seven hundred native pastors. The Society has theological seminaries established in India and Polynesia, in which more than fifty young men are receiving a ministerial education. It was stated that the worst difficulties the missionaries have to contend with are the agents of the Church of Rome, particularly in South Africa, where their strength is very greatand rapidly increasing. In the Mauritus, batch of young Irish Roman Catholic priests had just arrived to cope with the missionaries. One of these young men was such a zealot that he scarcely ever ate any thing, lived constantly in the church, wore a belt closely studded with small nails, and slept in a coffin half filled with ashes. The receipts of the Society during the year were £80,000, or near $400,000.

The Free Church of Scotland.—The experiment of sustaining a church in Scotland upon the voluntary principle proves quite successful, and there is reason to hope that its influence will not be lost upon other Churches supported by the State throughout Europe. The Free Church has already fifty ministers and about seventy congregations in Canada; its missions in India and other pagan lands are nobly sustained; and its efforts in the work of evangelization at home indicate an enlarged liberality. At the late meeting of the General Assembly it was stated that the contributions to missionary and educational objects during the past year had been more than three hundred and fifty thousand dollars. Of this sum more than five thousand dollars was contributed by juvenile societies."

Consequences of the Hot Weather.—There were two or three excessively hot days last week, the consequences of which were frightful to man and beast. We have seen no statement of the number of over-driven horses which dropped down and died in the streets of N. Y.; but the Coroner's report states that from Friday to Sunday noon he was called to hold inquests upon over thirty persons whose deaths, with few exceptions, were occasioned by exposure in the sun.

☞ The following article is copied from the Geneva Evangelist. We wonder if the Editor of that paper ever heard of a man's being drowned on any other day than Sunday. One would think not, from the *improvement* which he makes of this instance. Yet we could tell him of thirty persons drowned on a *Sabbath* morning less than three weeks ago, or of fifty persons burned to death while attending a theatre on a *Sabbath* evening less than five weeks ago. In either of these instances we think it would be much easier to find proof of an "awful visitation" than in the case before us. They did not occur on *Sunday*, however, and therefore the editor of the Evangelist can see no warning in them.

Sabbath Desecration—Awful Result.—The particulars of the following awful visitation we take from the Democrat of Wednesday. On *Sunday* last, at the mouth of Sandy Creek, in the town of Clarkson, about twenty-six miles from this city, a party of young men entered a boat for the purpose of amusing themselves on the water. Among them was a Frenchman named Pierce, who could not swim, and who showed some alarm whenever the boat was rocked. His companions discovering this, commenced rocking the boat so violently that it finally upset, and threw the whole party into the water. The Frenchman immediately called for help, and one of the party went to his assistance. The drowning man seized him and held him so tight that there was danger of both perishing. He managed, however, by tearing off part of his clothes, to get clear from him and swim to shore. A young man named Robert Hoskins, an expert swimmer, then went to the assistance of the Frenchman, who was fast sinking, and he was seized and dragged under water, where they both perished before assistance could arrive to their aid. The bodies were recovered about three hours afterwards. Hoskins was a son of an old settler in that vicinity, and was very much esteemed.

General Intelligence.

DOINGS IN CONGRESS.

The Senate last week passed a bill to sell the reserved mineral lands in Arkansas, Illinois, Iowa, and Wisconsin. They also passed the Land Graduation Bill by a vote of 26 to 18. The resolution passed by the House thanking Gen. Taylor and the army for the victories on the frontier of Texas, was adopted by the Senate. The Tariff Bill was received from the House, and made the special order of the day for Monday of this week. A great number of private bills were passed, which are not of sufficient interest to the general reader to pay for enumerating.

The House of Representatives passed a resolution to adjourn on the 3d of August. But the principal subject before that body was the Land Graduation Bill. This was discussed with much animation through several sessions. The debate on the Bill ended on Friday. The whole of the following day was spent in disposing of amendments, and the final vote was not taken when the House adjourned at two o'clock until Monday morning. The subject was under consideration all of Monday, but no decission was obtained.

* * *

American Ocean Steamers.—There is now lying at the Novelty Iron Works in this city, where she is receiving her machinery, an Ocean Steamer of about 1,000 tons measurement, nearly completed. She is intended for a new line between Charleston, S. C., and this city, and is to be called the Southerner. She will be the first mercantile *marine* steamer in the United States. Her owners intend, as soon as she is completed, to build a companion for her, to be called the Northerner. The Ocean Steam Navigation Company are just closing a contract with the same eminent steam-engine establishment for the machinery for the first of five magnificent steamers of 1,750 tons measurement, which the Company have contracted with the United States Government to run as mail steamers to Cowes, Havre, and Bremen.

* * *

Singular Case of Poisoning.—We find in Alexandria, La., papers the following account of the trial and conviction of an old negress named Hannah, a black girl named Judy, and a boy, for poisoning Mr. Sheffield, an overseer on the plantation of Capt. Wilkinson, on the Red River, his wife and child, and Dr. Shields:

From some cause the negress Judy formed a dislike for Mr. Sheffield, the overseer, and communicated her feelings to an old woman named Hannah, who wielded considerable influence in the quarter. It would seem that this woman was the master spirit of the diabolical proceedings that ensued. She suggested poison as the surest means of getting rid of the overseer, and named the seed of the Jamestown weed as 'certain death.'

The seed were procured by the boy Bill Johnson, and this appears to be the head and front of his offending. They were green, and were ground with coffee, which was given to Mr. and Mrs. Sheffield and child, Dr. Shields, and a negress. Sickness immediately followed, which would undoubtedly have resulted in death had the seed been in a state of preservation, as a more certain poison cannot be named.

When arrested the girl and boy made a full confession, but the old woman maintained rigid silence. After a clear and patient investigation, she was found guilty and sentenced to be hung on the 3d inst. The boy was sentenced to wear around his neck a five pound iron collar for twelve months; and the girl to wear a similar collar, and to receive twenty-five lashes per month for the same period.

* * *

Shooting.—In New York, on Saturday last, Henry C. Marx, alias Dandy Marx, residing in Broadway, near Fourth-street, was arrested for shooting and dangerously wounding a young milk-man named Francis Crusick, under the following circumstances, viz: It appears that a sister of Crusick had been living in the family of Marx as a domestic for about six weeks, but in consequence of her compensation not being liquidated to her satisfaction she left, and this morning came to the city with her brother, and called at the house to ask for the amount alledged to be due her, when, as it is stated by the girl, the door was shut in her face; whereupon she informed her brother how she had been treated, and on going to the house of Marx himself, with a view of seeing that justice was done to his sister, Marx fired off a pistol loaded with heavy shot, seriously wounding him.

* * *

Cleanliness and Godliness.—A New York paper of Monday morning last says: "A friend who looked down to the Pavilion at Coney Island yesterday, reports that he saw at least *Five Thousand* of our citizens illustrating the natural affinity between cleanliness and godliness by a cooling roll in the surf which breaks on the shining sand of that fairy Isle. We trust they all came up refreshed and edified, and were prompt and attentive at Church in the afternoon and evening."

* * *

Murder of Mr. Schoolcraft.—The Albany Evening Journal contains the following by Telegraph:

Buffalo, July 10, 1846.

The steamer Niagara is in from Chicago, having made the run in 3 days and 20 minutes, including all stops. By her we learn of the death of Mr. Henry R. Schoolcraft, late Indian Agent at Sault St. Marie. He was murdered by a Half Breed named Tanner, last week. The muderer is at large, but pursued by the entire population.

* * *

The Boston Post has an account of a stupendous piece of ordnance which was cast at Alger's Foundry, South Boston, on the afternoon of the 8th inst., which when finished, will exceed Captain Stockton's celebrated "Peacemaker," by 5000 pounds in weight. The quantity of metal used was about 46,000 pounds, and the amount of coal used in reducing it to the requisite state of fusion was eight chaldrons.

The Striped Pig.—Some years since, on a muster day in old Massachusetts, a rumseller erected his tent and advertised on the outside, that a stiped pig was to be seen within—admittance, six cents. Within was a common pig with some stripes made upon him with a paint brush. So they paid for seeing the pig, and drank what rum they pleased for nothing. From the following, which we clip from the Genesee Evangelist, it appears that a rumseller has tried a similar plan in Western New York, but without success.

"A rumseller in Erie Co. undertook to evade the license law by exhibiting the pictures of "Polk and Dallas" at six-pence a show, and giving the viewers a drink. But some of his customers were called upon to give testimony, which they did to the purport that they frequently went to the defendant's house for the purpose of seeing *Polk* and *Dallas*—gave six-pence, and got a drink of whiskey gratis. The jury found the defendant guilty."

* * *

Decidedly the Coolest Case of Impudence yet!—The Rochester Advertiser says that one of the most unblushing cases of impudence of the rascals who prey upon our citizens, that has ever come to our knowledge, occurred a day or two since. Something like three months ago a rogue entered the barn of Dr. Mathews and carried off a set of one-horse harness, which had just been purchased. Diligent search was made for a short time, but without success, and the Doctor was forced to buy him another. The new one, however, had hardly got soiled before *that*, too, came up missing, and on going to harness his horse yesterday morning he found the same identical old harness hanging up in the place of the new one, and attached to it was a very polite letter explaining the reason of its return. The rogue stated that some time previous he had taken the harness under the impression that it would answer his purpose, but after using it three or four months he found it *would not do at all;* and as the new one looked as though it might do very well, he would make the exchange; that he was just going out on a little peddling excursion, and would return in the fall, when he would call upon the Doctor, *and either pay him for the harness or return it!*

* * *

Pillory.—The punishment of Pillory was, on the 6th, inflicted upon Andrew Musseiman and Wm. Marks, who were sentenced to endure this punishment, so little beneficial to the criminal, so disgusting to the spectators, and so disgraceful to the age and the country. The prisoners remained in the frame about half an hour exposed to the view of about 500 white persons and three times that number of negroes. It is twenty years since this punishment has been inflicted in Charleston, and having been again revived, we trust it is only to receive its death blow from our Legislature at its next session.

[Charleston News.

* * *

American Provisions imported into England.—A late English paper states that the following quantities of provisions from the United States, arrived at London and Liverpool in the course of a few days:

Bushels of wheat, 3,000; barrels of flour, 30,000; bushels of Indian corn, 18,000; packages of beef, 2,000; packages of pork, 1,000; packages of lard, 4,000; packages of oil cake, 2,000; packages of bacon, 100; packages of hams, 200; packages of bread, 100; packages of tongues, 20; hampers of potatoes, 10.

SUMMARY.

☞ No news of importance has been received from the Army in Texas within the past week.

William Huffington was accidentally killed at Indianapolis, on the 10th ultimo. He was up in a mulberry tree engaged in picking berries. Two of his brothers were on the ground, preparing a gun for the purpose of shooting birds on the same tree. The gun laid across the arms of one; the other pulled back the hammer of the lock, and both were engaged in putting on a cap, when the gun was accidentally discharged, shooting the brother in the tree through the heart, who fell to the ground lifeless.

Boston was a severe sufferer by fire the last month. At one fire $36,000 worth of property was destroyed; at another $35,000; at another $28,000 worth; at two others $20,000 worth each; at another $15,000, and several at from one to two thousand dollars worth each; making a total of about $160,000. Besides these, a fire occurred at Charleston, and two in Roxbury, destroying about $60,000 worth of property.

More than a dozen daily papers have been called into existence by the wonderful revolution the Electric Telegraph is working in the world of news. They are handsomely printed, and well conducted sheets. Among them are the Syracuse Journal, Star and Standard, the Auburn Advertiser and Tocsin; the Oswego Advertiser, Penn-Yan Telegraph, Lockport Courier, Geneva Courier, &c.

Mr. Grimes, late an inmate of a lunatic asylum in Nashville, Tenn. is traveling through Kentucky with a book or treatise on insanity, written by himself, for sale.

At the Merchants' Exchange Hotel, Boston, about one o'clock, in the morning of July 9, Rev. Richard Davys died suddenly of a disease of the heart. In company with Rev. Mr. Deans, he had been in this country about three years collecting subscriptions toward building a Catholic cathedral in Ardagh, in Ireland, and arrived here from a tour to the West a few days ago. He was born at Mount Davis, county of Longford, Ireland, and was 38 years of age.

Some sensation has been created in the Protestant Episcopal Church in Philadelphia by the secession of one of its ministers, Rev. Mr. Major, to the Catholic Church.

The recent census of New York shows the population of that State to be 2,504,495, of which 1,311,362 are males, and 1,293,133 females. Voters 539,379. Natives of this country 2,206,801; foreign countries 347,186.

England seems bent on outdoing the world in the way of a navy. She has now building, 100 ships of war, among which are no fewer than 35 steam frigates and other war steamers; four 36 gun frigates; ten 50 gun frigates, and ten ships of the line, averaging from 80 to 84 guns each.

In this city on Monday afternoon, July 6, the Corner-Stone of a new Jewish Synagogue, to be called the 'Synagogue of the Gates of Prayer,' was laid with the usual ceremonies, in Wooster-st between Prince and Spring. The services were conducted by Rev. S. M. Isaacs, who delivered an eloquent and appropriate address upon the occasion. The erection is to be of free-stone, Gothic, fifty feet front and eighty-five in depth, and will cost about $20,000.

We have heard of a most shocking occurrence in the Anna Coco settlement, La., a few days since. Two children, a boy and a girl, aged, it is said 8 and 10 years, with axes or hatchets killed a younger brother and sister. Their mother, it is said, went from home and left the young children in charge of the old ones, when the latter determined to kill them, in order, says the report, that they might be rid of the trouble of minding them.

Up to the 27th of June, 21,303 emigrants had reached Quebec from Europe, chiefly from the United Kingdom. The imigration into British America, this year, from Europe, at all the ports, is over 26,000, but of these a large number are settlers on their way to the United States.

Garrett Brown, of Newton, Brooks county, Pa., has invented a horsefork, by which a ton of hay may be unloaded and stowed away in six minutes. It is thought thirty-five tons may be disposed in the time required to put away seven or eight by the ordinary mode.

The Boston Daily Advertiser says Judge Kent will return in the steamer now on its way to Boston, and thinks he will accept the Dane Professorship of Law in the Harvard University, vacated by the decease of Judge Story.

A piece of rock about the size of a hen's egg, was picked up on the 10th ult. on a field belonging to Mr. Angus McInnis, in the neighborhood of Brewer's Gold Mine, in Chesterfield district, S. C., and 154 1-2 pwts. of pure gold was extracted from the rock.

An order has passed the Senate of Maine, providing that all persons who shall enlist as volunteers in the war with Mexico, and who shall actually serve in said war, shall be entitled to one hundred acres of land.

In the city of Pool, in England, says the Rochester American, a newspaper—a weekly—has been established for the first time in that place. It is a town of some 9,000 inhabitants, and has for ages been a seaport of consequence. No newspaper of any description has ever been started there.

Any quantity of counterfeit 1s on the Albany Exchange Bank, have been put in circulation in Utica within a few days. The general look of the bill at first sight, might deceive, but on examination of the engraving and signatures, the cheat is apparent.

Several counterfeit notes of the denomination of $20, purporting to be on the Bank of Troy, in this State, have been passed in this city.

A Baltimore jury, locked up on the fourth, ordered the following moderate bill of fare: "4 hams, 3 dozen chickens, 1 quarter of veal, 4 hind quarters of lamb, 10 gallons of oysters, 40 pounds of beef, 5 bushels of potatoes, 20 bunches of beets, 4 boxes of cheese, 1 barrel of crackers, lemons, brandy, gin, old rye whisky, 5 barrels of ice, 1 peck of mint."

At Washington City, on the afternoon of Sunday, 5th inst., as a procession of Odd Fellows was passing down Pennsylvania Avenue to the funeral of Marmaduke Dove, at the Navy Yard, an old gentleman of the name of James Cuthbert, who kept the Adelphi Hotel, who had been standing in the door a spectator of the procession, fell down dead.

The Grand Jury of Marshall Co., Miss., have indicted a whole gang of loafers and loungers with which that goodly town has been infested for a long time past. The fellows dress well, live high, and do nothing. The way they earn a living, and whether honestly or not, is what the Grand Jury is determined to ascertain.

It is related in the Concordia Intelligencer that a negro boy of Dr. Williams of Tensas Parish, La., shot a very large panther on Saturday the 6th ult. He measured fully eight feet in length—was upwards of three feet high—his paw measuring five inches across; and his weight over 120 pounds.

Elisha Day and Thaddeus Parsons, Jr. have been arrested for blowing up a school-house with powder at South Farms, Northampton, Mass. on the 3d inst.

We learn, with sincere pleasure, that the serious difficulties so long existing among the Cherokee Indians, with their claims against the United States, arising out of treaty stipulations, are about being brought to a final adjustment.

The Jury on the trial of Freeman's present insanity, were out twenty-four hours and brought in their verdict that the prisoner had mind and memory sufficient to distinguish between right and wrong.

Mr. Shelby, son of Gen. James Shelby, and grandson of Gov. Isaac Shelby, is now on trial for murder, at Lexington, Ky.

The Post-Office Department seems determined to get rid of the "incidental" newspapers. Several of our citizens "suffered some" yesterday, in the shape of postage on papers containing written communications. One gentleman received a paper with the announcement of a friend's death, around which were drawn lines, upon which he was charged full letter postage.

A writer in the Boston Recorder coridally congratulates one who had abandoned the use of tobacco, on behalf, 1. of personal cleanliness; 2. the joy of his wife; 3. his pew in the church; 4. his purse; and 5. his children. I make you welcome, he says, to all the quietness of mind, calmness of nerves, cleanliness of person, household purity, and feminine smiles, which a thorough purgation from tobacco carries in its train.

A dishonest Postmaster in Pennsylvania has been sentenced to ten years imprisonment at hard labor in the penitentiary, having been convicted of embezzling a letter from his office.

The people of Franklin, Mass. where Rev. Nathaniel Emmons, D. D. labored so long in the ministry, have erected in the Public Square of the village a neat and appropriate monument to his memory. He was one of the most remarkable men of the last generation.

George Thompson, the last of the three young men who were imprisoned in the Mississippi Penitentiary some years ago, for aiding in the escape of slaves, was liberated a few weeks since by the Governor of that State. He has returned to his parents in Granville, Kentucky.

The Colonization Society design sending a vessel from New Orleans, with emigrants to Liberia, on the 20th Dec. next. About one hundred and fifty go out from Kentucky, and several from Tennessee.

Miss Parker, who was captured at her father's fort on the Navisolo, ten or twelve years ago, has married an Indian chief, and is so wedded to the Indian mode of life, that she is unwilling to return to her white kindred. The Commissioners made every effort in their power to reclaim her, but she would not listen to their kind offers; but fled with her husband to the prairies. Even if she should be restored to her kindred here she would probably take advantage of the first opportunity, and flee away to the wilds of Northern Texas.

The total number of voyages made by the Cunard steamers (since 1840) has been 110. They have carried 1,286 passengers to Halifax, 6,346 to Boston, 1,101 from Halifax, and 4,635 from Boston. The average length of the voyages has been 14.8 days. The average number of passengers to Boston has been 70, and from Boston 52.

A young Seneca Chief at present sojourning at the American Hotel, in New York, was robbed of $1,400 in American gold, which he had received from the U. S. Government in payment for lands sold to the United States.

Kennebec Salmon preserved in ice and in fine condition, were sold from a cart in Wall-st. at retail for ten cents a pound. This is a very rare occurrence, these days; yet it is not many years since this most delicious fish was in Massachusetts, a perfect drug. The father of one of our most active families now, was, when a boy, apprenticed in Newburyport, with the special condition in the indentures, that he should not be obliged to eat salmon more than three times a week.

The National Intelligencer says that the damage caused in the country around Washington by the recent rains exceeds a million of dollars.

An Anti-Slavery Lecturer, named David Officer, was killed on the 5th inst. while lecturing in Shanesville, Tuscarawas county, Ohio, by David M. Mains. The latter was drunk and had been put out of the meeting; he returned in a short time with a brickbat in his hand, and threw it with such violence against the head of Officer, that his skull was completely shattered. Officer survived but a short time.

The brig Delaware, Capt. Taylor, at Philadelphia from the Coast of Africa brings a lot of curious specimens of the feathered race called "Crown Birds." They are about five feet high, and have long slender legs and neck. Their heads are small, with a tuft of hair on it, from which they take their name.

It came out in one of the New York Courts the other day on the trial of a young man for defrauding his employer of $250, that this young man had for nineteen months performed to the satisfaction of his employer the duties of confidential clerk, book-keeper, cashier, &c. for the beggarly salary of *two dollars and a half a week.* Out of this pittance he had to pay for his board, his washing and his clothes.

A young lady, who had been a patient in the Insane Department of the Pennsylvania Hospital for two or three years, died week before last. A younger sister, who had for some time attended the Picture Room attached to the Hospital, on Spruce-st., after returning from the funeral, was so completely overwhelmed with grief that her reason was dethroned, in about forty eight hours, and she took the place of her deceased sister in the insane ward. She also expired! She has a widowed mother, and an only surviving sister, of fragile constitution, to both of whom, it is feared, this heart-rending blow will be fatal.

The Louisville Courier says, "During the recent severe storm in this vicinity, a large tree about two feet in diameter, on the farm of Mr. Brasher, was blown down, and a large pile of musket balls, about 150 pounds in weight, was found among the roots of the tree. A French boat, on its way from Fort Duquesne in 1754 or '55, was captured by the Indians near where the tree was blown down, and it is supposed they threw this keg of bullets on the bank of the river, and the tree sprung up and hid the bullets until the recent storm revealed them.

Considerable excitement was caused in Rochester, N. Y. on the 4th inst, by the announcement in a flaming hand-bill that at a certain hour in the day, an individual would jump from the center of the Genesee Falls into the stream below. Long before the hour arrived, the banks on both sides were lined by an eager crowd, with eyes wide extended, and waiting with gaping wonder for a demonstration of the fact that "some things can be done as well as others." The appointed hour came and went, as did the succeeding one, and yet no Sam Patch appeared; and then the crowd, in the most quiet way imaginable, "grew small by degrees and beautifully less."

The Philadelphia correspondent of the N. Y. Tribune, under date of July 10, says: "To think of writing a letter to-day is preposterous—the thermometer at 103, and not a breeze stirring! I could as soon expect to imitate the old Roman and hold my hand over a flame to show my powers of endurance. Write! why, flesh is melting and drops from our finger's end like tallow from a dip. We are being tried down as they do lard in porking time, and human nature cannot stand it much longer.

A correspondent of the New York Observer says, "On a recent visit to New-Rochelle, I was informed by an intelligent gentleman that Mr. Pintard, a descendant of one of the Huguenot families, by whom that town was settled, had in his possession two manuscript volumes in the hand writing of Oliver Cromwell, which contained the history of his times. How they came into the possession of the family is not known; but there was no question of their being genuine.

* * *

Review of New York Market—Monday, July 13.

FLOUR AND MEAL—Genesee $4; Michigan 3 90. Rye Flour 2 50. Corn Meal 2 75.

GRAIN—Rye 70c. Corn 46c a 48c. Oats 35c.

PROVISIONS—Prime Pork $8. Beef 4 75 a 6 75. Butter, Western dairy, 11 a 12c. Cheese 5 a 6½c.

MARRIED,

In Brookfield, N. Y., on the 7th inst., by Rev. S. B. Crandall, Mr. William H. H. Coon and Miss Harmina C. Burdick, all of Brookfield.

* * *

DIED,

In Troy, N. Y., on Sunday, the 5th inst., after a long and painful illness, Mrs. Alice J. Eaton, widow of Prof. Amos Eaton.

LETTERS.

Wm. B. Maxson, S. G. Sears, H. Grinnell, George Greenman, F. A. Utter, Geo. R. Clarke, Lorenzo D. Ayres, Obed Snowberger, John Edwards, Charles M. Lewis, Samuel Snowberger, B. C. Church, S. B. Crandall, Maxson Green, E. Rider, Richard S. Geer.

RECEIPTS.

Westerly and Hopkinton, R. I.—By the hands of S. P. Stillman—Lucius Crandall $5; Jesse Maxson, Charles Maxson, Jonathan Maxson Jr., Welcome Stillman, J. P. Stillman, Jonathan Maxson, Amos Stillman, A. M. Babcock, N. H. Langworthy, Corydon Clarke, J. H. Potter, C. C. Stillman, Stephen A. Albro, A. G. Coon, Lester Crandall, Samuel F. Babcock, J. D. Babcock, Robert Langworthy, Horace Maxson, T. W. & J. Potter, Phebe Potter, Franklin Barber, Sanford Noyes, Maxson Johnson, Sands Palmer, Samuel P. Kenyon, Nathan Chipman, Elias T. Burdick, Josiah W. Langworthy, Joseph Langworthy, L. G. F. Randolph, Peter C. Wells, C. C. Lewis Jr., Oliver Babcock, Thomas M. Clarke, Daniel Lewis, Thomas Lewis, Samuel Merritt Jr., Thomas Langworthy, Joseph Spicer, Reuben Brown, $2 each.

Mystic Bridge, Ct.—George Greenman, Clark Greenman, Thomas S. Greenman, V. R. Ball, Geo. Paine, W. B. Lewis, Ethan Lanphear, Wm. M. Barber, Wm. E. Maxson, Francis H. Rogers, Charles Mallory, $2 each.

Westerly, R. I.—George A. Lanphear, Russell W. Merritt, J. W. Brown, Truman Lanphear, $2 each.

Petersburgh—W. & W. Hall $1 13; Daniel Lee Wells, Joseph Wells, $1 each.

Alfred—David Stillman, Asa Burdick, B. W. Millard, Nathan Maxson, $2 each.

Almond—David Vincent $2.
Stephentown—Wm. B. Maxson $2.
Pitcairn—Richard S. Geer $2.
Milton, W. T.—E. Rider $2.
Perryville, R. I.—Hezekiah Lanphear $2.
Mystic, Ct.—B. F. Collins $2.
Austerlits, Mich.—Lydia C. Hnnter $2.
Leonardsville—Catharine Sisson $2.
Unadilla Forks—Lewis Bassett $2.
Rome—D. W. Hazard 50c.
New London, Ct.—Peleg L. Berry $2.
Brookfield—Eli S. Bailey $2.
Wyoming—Henry Terry $2.
East Florence—Wm. Lea $1.
Scott—Datus E. Lewis $2.
New York—Wm. B. Wells $2.
Quincy, Pa.—Snowhill Society $2.

* * *

New Subscribers for the Third Volume.

LEONARDSVILLE.
Nathan Burch Jr.,
Ethan Burdick,
Leonard Babcock,
Niles Davis,
Nancy Burdick,
C. St. John,
Catharine Sisson.

PETERSBURGH.
Russell Stillman,
Nathan Lewis,
E. R. Clarke,
W. & W. Hall,
Asa Stillman,
Olive Scriven,
Daniel Lee Wells,
Joseph Wells.

Berlin—Thomas Davis.
Millville—Barton Hall.
West Edmeston—O. B. Arnold.
Rome—D. W. Hazard.
New London—Amy Hazard.
" " A. Babcock.
Lowell—A. R. Bennett,
" John Lee.
Mystic Bridge, Ct.—Francis H. Rogers.
East Florence—Wm. Lea.
Wyoming—Henry Terry.
Austerlits, M.—L. C. Hunter.
Metouchin,—R. Hickman.
Cussewago, Pa—L. Hotchkiss.
Meadville, Pa.—H. Terrell.
Richburgh—L. Rogers.
Washington, Pa.—E. Lewis.

SOUTH-WESTERN ASSOCIATION.

The next meeting of the Seventh-day Baptist South-Western Association will be held with the North Hampton Church, Clark Co., Ohio, commencing on the fifth-day before the second Sabbath in October, 1846. A full delegation from all the churches is desired. And we would say to the brethren of our sister Associations, that we greatly need and earnestly solicit their attendance, counsel, and prayers.

WM. F. RANDOLPH, Cor. Sec.

NOTICE.

Brethren visiting the city and remaining over the Sabbath, are informed that meetings are held every seventh day, at 11 o'clock in the morning, at the meeting-house recently purchased of the Eleventh-street Baptist Church, in 11th street, a little east of Grace Church, between Bowery and Third Avenue. The public are also respectfully invited to attend. Evening lectures by the pastor, Eld. Thos. B. Brown, will be appointed as soon as circumstances will permit.

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety-five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. Nelson Stelle, No. 146 Grand-st., N. Y.—Mr. Burris, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

☞ Remittances for Tracts, addressed to the General Agent, Paul Stillman, New York, containing full directions how and where to be sent, will be promptly attended to.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" Hiram P. Burdick.
Berlin—Wm. B. Maxson,
" John Whitford.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Friendship—Zuriel Campbell.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—S S Griswold,
" J. P. Livermore.
Leonardsville—Jabish Brown.
Newport—Abel Stillman.
New London—C. M. Lewis.
Otselic—Joshua Clark.
Petersburg—Geo. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richland—Elias Burdick.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Watson—Wm. Quibell.

RHODE ISLAND.
Westerly—Alex. Campbell,
" S. P. Stillman.
Hopkinton—Joseph Spicer,
" A. B. Burdick.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

NEW JERSEY.
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—R. Babcock.

VIRGINIA.
Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph.

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISKONSAN.
Milton—Joseph Goodrich,
" Stillman Coon.

Miscellaneous.

FLOWERS.

The English appear to me to have a strong passion for flowers, and I commend their taste. A country house without its plantation of flowers and flowering shrubs would be quite an anomaly; and many of the humble and moss-grown cottages have their small gardens of flowers, their doors trellised with woodbines and honey-suckles, and their outer wall covered with a thick mantling of ivy, and made gay with the sweet brier and monthly rose. The dooryards of the English in the country, their windows, their halls, their palaces, are all decorated with flowers; they are among the most beautiful ornaments at their festivals, and even the highest charms of female loveliness are studiously augmented by these innocent and splendid adornments.

Looking out of my window a short time since, I saw that the laborer, wheeling his barrow before the door, had his button-hole decorated with a beautiful geranium. I went into the street, and the driver of the omnibus whom I first met wore a handsome nosegay. I met a bridal party, and besides the white favors worn by all the servants in attendance, each one had a bunch of flowers at his breast. I met the crowd of magnificent equipages hastening to a drawing-room to pay their courtly homage to a sovereign queen, whose virtues and most exemplary demeanor render her worthy of the homage of true affection and respect; and every lady bore in her hand a magnificent bouquet; and the coachmen and the footman seemed to emulate each other in the gaiety and beauty of the flowers which they all wear. At St. Paul's at the opening of the term of courts, the long procession of grave and learned judges, who then go in state to church, appears, each one with an elegant nosegay in his hand. At the opera, upon the breathless and successful competitors for public favor, in the midst of a tempest of applause, descends a perfect shower of floral wreaths and rich bouquets.

I sympathize heartily in this taste of the English for flowers, which thus pervades all ranks, and flowers being accessible to all, and among the most innocent and the cheapest of all pleasures, diffuse a vast amount of enjoyment. They are indeed among the richest adornments of the creation, and every where, in the tangled forest, in the most secluded thicket, on the ocean prairies, and even upon the desolate heaths, are scattered about in such an endless variety and profusion as cannot fail to impress a reflecting mind with the most grateful veneration and delight.

As for those persons who can see no good and no utility in any thing beyond that which fills the belly, or covers the back, or puts money into the pocket, they are of the earth, earthy. Such groveling selfishness and animalism I trample under foot with ineffable scorn. But the cultivation of flowers does much for the benefit of the mind. A taste for objects so pure expels a taste for others, which are unworthy. A passion for what is beautiful and refined in nature often secures the mind from the intrusion of passions low and hurtful. Every advance which is made in any direction for the improvement of the taste or the refinement of manners, is so much done for the general comfort of social life and for good morals.

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BOOKS IN LONDON.

An American in London, after spending a few days in looking over the Library of the British Museum, and the stocks of the London booksellers, will not wonder that Englishmen should find it difficult to acknowledge that America has any literature at all. If the quantity of our books is the test, we certainly have no literature worth speaking of. It is my candid opinion, that if you were to empty the stocks of all the Boston booksellers into one, the aggregate would not equal what may be found on the shelves, and counter and floor of many a London bookseller. The press has been at work three or four hundred years, and for the last twenty by steam. Books beget books. Hundreds of writers employ themselves in diving into the depths of the book ocean, to bring up what pearls they can. Besides that literary genius which is born of poverty, which is sharp, pungent, and pushes its way in the world for very life—and which, in this great focus of the world, is abundant—there is the literary genius which is born of wealth, and which is sharper or duller as the case may be, but, heavens! how prolific! One day I was looking over some magnificent pictorial works at a bookseller's shop, and came across one of inferior size which I had seen on this side of the water. It was Audubon's largest book of birds! At the Library of the Capital in Washington, it cuts something of a figure, and is regarded by most visitors as the gigantic king of books. But here, on a bookseller's counter, it was but a humble and obscure individual, hid among stacks of larger works, the products of Dukes, Lords, and great learned Societies. Some of these books, it is true, contain but little "matter." With paper as thick as paste board, and type as large as that of a show-bill made to be read across the street, there were acres of margin. But they were generally full of costly engravings. Some literary lord who has several estates, and nothing to do but to be waited on, and eaten up alive by his flunkies, takes it into his head to write a history of his family or his castles. He employs writers, engravers, printers, and the result is, a magnificent book which might be read comfortably by the Titans. A few copies are sold at an enormous price, or given away to his friends, and the rest find their way to the trade. Stocks of such publications have accumulated with a few dealers, who make it their special business to buy the remainders of editions at a nominal price, and sell them as they can find purchasers. Henry G. Bohn, of York street, Convent Garden, is the prince of this trade. He occupies about four four-story dwellings, all the rooms of which, from the cellar to the garret, are filled up with all manner of books, ancient and modern, acquired chiefly by purchasing the remainders of editions, from Longmans, Murry, Knight, and the Paternoster Row publishers.

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Newspaper Literature.—The Paris correspondent of the Boston Atlas says that Eugene Sue, Dumas, Scribe, and in fact almost every French writer of any distinction, are now at work for the daily press, "the intellectual life of the nineteenth century—the great agent of modern civilization," as Dickens terms it. Even the British Quarterly Review admits "that there is no capital on earth where good newspaper writing is better paid than in Paris, and no capital where better newspaper writing is produced; if there, indeed, be any capital where so good is fabricated." The leading articles of the leading daily journals of London, such as the Times, the Chronicle, and the Daily News, are written with great strength, vigor and boldness of tone, but being for the most part composed on the spur of the moment, bear about them, occasionally, marks of haste, incorrectness and inelegance. The French leading articles in the Debats and the Constitutionnel, are written more carefully, and in a more chaste and classic style. The writers in French papers have sometimes twenty-four hours, and often a week, to prune, to elaborate, and to polish.

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A NOBLE REPLY.

Rev. W. Chalmers, minister of the Free Church of Scotland, after a few remarks at one of the London Anniversaries, said:—"I remember standing, two or three years ago, near a stone on the shore of one of our deepest bays in Scotland. It marked the resting-place of one of our 'noble army of martyrs'—one of the many thousands that lost their lives for the cause of truth in the reign of Charles II. On that stone was cut the name of 'Margaret Wilson;' she was a young girl of eighteen, who, along with an aged widow of sixty-three, was adjudged to die, because she refused to acknowledge the supremacy of any other than Christ in the church. The sentence pronounced against them was, that they should be fastened to stakes driven deep into the oozy sand that covers the beach, and left to perish in the rising tide. The stake to which the aged female was fastened was further down the beach than that of the young woman, in order that, being soonest destroyed, her expiring sufferings might shake the firmness of faith of Margaret Wilson. The tide began to flow—the waters swelled; they mounted from the knee to the waist, and from the waist to the chin, and from the chin to the lip of the venerable matron; and when she was almost stifled by the rising tide, when the bubbling groan of her last agony was reaching her fellow-sufferer further up the beach, one heartless ruffian put to Margaret Wilson the question, 'What think you of your friend now?' And what was the calm and noble reply? 'What do I see but Christ in one of his members wrestling there? Think you that we are the sufferers? No, it is Christ in us—He who sendeth us not a warfare upon our own charges.'"

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PRESSED GLASS TUMBLERS.

Every house-keeper must have observed the admirable imitation of cut glass furniture which has become so common. We believe the imitation is a western invention—at any rate the manufacture is almost exclusively confined to that section. A correspondent of the Christian Mirror, (Maine,) writing from Steubenville, Ohio, thus describes the process of making the pressed glass tumblers:—

"In the first place, they have a brass mould, consisting of a solid mass, about as large over as a half-peck measure, containing a hollow in it, exactly the form of the tumbler to be made, with a follower of brass, of the same form, but so much smaller as to fit the inside of the tumbler. When the two parts of the mould are put together, the space between them is the exact thickness of the vessel required.

"In the process of manufacturing, three men and two boys are required. The first thing done, is for one of the men to dip an iron rod in the melted glass, and move it about, till he has a sufficient quantity of the fluid mass, on the end of his rod; he then holds it over the hollow of the mould, and, with a pair of shears, cuts off what he judges to be enough to constitute the substance of the tumbler. Instantly, the other man brings down the follower with a lever power, and the melted glass is so compressed as to fill the cavity of the mould. He then turns his mould bottom up, with a little blow, and the tumbler drops red hot upon a stone table. One of the boys with an iron rod having a little melted glass on its end, presses it on the bottom of the tumbler and it slightly adheres. He then holds it in the mouth of a glowing furnace, turning it rapidly, till it is almost in a melting state, when the third man takes it, and whirling the rod and tumbler, on a sort of arm of a chair, he holds a smooth iron tool against the edge of the tumbler, till all the roughness is removed from its edges, when a boy takes the rod from him, and by a light stroke on the end of it, drops the tumbler into a box of coal dust, when the other boy, with an iron fork on the end of a stick, takes the tumbler and places it in a hot oven, to cool gradually. These five hands will make a beautiful tumbler in about forty seconds, or about 100 in an hour."

◆

Farming in Great Britain.—A London paper states that at the present moment, 'with an area of 61,522,970 arable acres in the United Kingdom, there is only one proprietor for every 305 acres. The stout yeoman class is rapidly disappearing; the number of persons farming their own land every day diminishes; a dozen properties are run together into the hands of one holder; three or four small farms are combined into one large one; the small farmer is now an animal almost as rare as the small landlord; and the children of those who constituted the former tenantry of the country have become the laborers on the very land their ancestors cultivated as holders. Farming, like all other trades, is becoming a wholesale business, and while a few are becoming extensive and wealthy agriculturists, the mass are sinking into hopeless poverty.'

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Expenses of British China.—The Hong Kong Gazette complains that the expenses of that colony and of the five British consular ports in China, are exorbitant. The whole civil expense of the colony (no military expenses being included) is £48,739, and of the consular establishment $31,515—making a total say of $400,000. The salary of the Govenor of Hong Kong is $30,000, Colonial Secretary and Treasurer, $15,000 each, Chief Justice and law courts, $30,000 besides fines, which the Gazette says are no trifle; Police $30,000, contingent expenses $80,000, &c. The consular establishment is monstrous. The salary of the Chief Superintendent (an office which appears to be a sinecure) is $20,000, Consul at Canton $25,000, and Consuls at Amoy, Foo-chow, Ning-po and Shanghai, $20,000 each.

THE DYING GIRL.

They say I'm failing fast, mother,
  Indeed I feel it so;
For all seems over-cast, mother,
  And my cheeks have ceased to glow;
Just place your hand upon my heart,
  How wild its pulses beat!
They'll soon be still—I know they will,
  And then my sleep how sweet!

Oh, raise me on your arm, mother,
  That I may catch the breeze;
And feel its breath of balm, mother,
  Fresh from the leafy trees.
The flowers are full of life and joy,
  How rich the lillies bloom:
And see my rose, how sweet it blows—
  You'll bear it to my tomb?

'Tis merry May for some, mother,
  Their joyous laugh I hear;
With happy songs they come, mother,
  Whose songs to me how dear!
Oh, let them sing them by my bed,
  I'm sure 'twill soothe my pain!
'Twill hover round me when I'm dead,
  That wild, yet pleasant strain.

The light becomes more dim, mother,
  I cannot see your face—
My brain begins to swim, mother,
  My limbs get cold apace,
An angel's bending from the skies,
  He says that I must come;
Oh, mother! dry your tearful eyes,
  I'm going to my home.

◆

GOOD FOR EVIL.

BY REV. JOSEPH ALDEN, D. D.

It was a clear cold morning in January. The sleighing was fine, and the boys were out with their sleds enjoying it. They rode swiftly down a long hill, and then drew their sleds up again—a mode of riding which one would think "costs more than it comes to." The boys did not think so, and they were the proper persons to decide the question.

All the boys had good sleds except one. He asked several of the boys for the temporary loan of their sleds, or to allow him to ride with them, but they were too much engaged in their sport to pay any attention to him. He then applied to Francis, who was wont to be accommodating. "Frank, let me take your sled once?"

"I won't."

"Why not?"

"Because you treated me so badly. Have you forgotten how you rubbed snow in my face yesterday?" Without waiting to hear Hiram's reply he started his sled down the hill.

Hiram stood for some time, and witnessed the sport in which he could not join, and then turned away with a tear in his eye.

About a year after this, Francis was one day sitting by his mother's side. He was now eight years of age. He looked thoughtful and sad. His mother noticed it, and said to him, "Don't you feel well, my son?"

"Yes, ma'am, I feel well enough, but I don't feel very happy."

"What is the cause of your unhappiness?"

"I don't know ma'am, unless it is because I am not better."

"What particular thing were you thinking of just now?"

"I was thinking about Hiram."

"What about him?"

"Once when the boys were sliding down hill, and they all had sleds except Hiram, he asked them to let him have their sleds and they wouldn't, and then he asked me, and I told him I wouldn't, because he had treated me so badly. So he stood there for a little while looking rather sorry, and then he went home. It has made me feel bad every time I have thought of it since."

"Why does it make you feel bad to think of it?"

"Because I did not do as I would be done by. I should have felt bad if all the boys had been sliding and I couldn't slide."

"So your feeling bad is in consequence of your sympathy for Hiram?"

"Yes ma'am. I feel sorry because I did not make him happy, and because I did wrong."

"What do you think the Lord would have been pleased to have you do when Hiram asked you for the sled?"

"I should have pleased the Lord if I had let Hiram have my sled."

"What reason have you for saying so?"

"Because he says, 'Love your enemies, do good to those who hate you, and pray for those which despitefully use you and persecute you.'"

"Have you ever prayed for Hiram?"

"I always pray for him when I feel bad about not letting him have my sled."

"When did this affair happen?"

"Last winter."

Francis' mother was greatly pleased with the sensibility and conscientiousness manifested by her son. A great many boys would never have thought of such 'a trifle,' as they would call it, or if they should happen to think of it, would deny that they had done any thing to be sorry for.

Francis had been better instructed, and the instructions had not been given in vain. He knew and felt that he had done wrong. So far from regarding Hiram's ill-treatment of him as justifying his refusing him his sled, he knew that that was the very reason why he should have let him have it, on the principle of returning good for evil—the CHRISTIAN PRINCIPLE.

"Mother," said Francis, "why do we always feel bad when we have done any thing that is wrong?"

"Because God has made us feel so. He has done so that we may follow the right, and avoid the wrong. He thus shows that He is the friend of virtue and the enemy of vice."

"There are some boys who never feel bad when they do wrong; has the Lord made them different from us?"

"No, all have the same moral constitution, but the consciences of some have been cultivated more carefully than those of others. That causes the difference for the most part. Some have more natural sensibility than others, and this affects the workings of their consciences in view of wrong committed."

"Samuel Giles said he was glad he didn't always feel bad when he had done any thing out of the way; he said that he shouldn't take any comfort if he did."

"What led him to make that remark?"

"Because he saw I felt bad because I got angry, and pushed one of the boys off the fence."

"Would you be like him?"

"No, ma'am, I don't think I should be as happy as I am now, and I should be sure to do wrong a great deal oftener."

The Cat Will Play and after Slay.—We were reminded of this catechism saw, by a queer story of a fox told by a correspondent of the Concord Freeman:

"A few days since, while passing near a piece of wood, my attention was suddenly arrested at hearing the piteous cry of a young lamb, apparently but a few rods distant. My curiosity being somewhat excited, I repaired near the place from whence the sound came to learn its cause. Advancing some ten rods, I beheld through a thicket, some twenty feet ahead, a young lamb surrounded by four foxes, one old one with three young ones. The mother, while the young ones were playing their pranks, would set back some four feet and look upon the scene before her with deep interest. The little ones would form a ring around the lamb, then one would walk up to the lamb and put its arms around its neck, (which would cause it to bleat most piteously,) 'hug' it very closely, and go through all manner of manœuvres, while the other two, if the lamb was like to get the better of him, would lend him their aid. Thus they played, taking their regular turns for the space of two hours; when suddenly the mother sprung from her seat, caught the lamb, and would have devoured it, had not my feelings of pleasure and curiosity been suddenly changed to pity and sympathy, and I rescued the little frightened suffered from its foe."

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Botany.—The study of this beautiful science is particularly adapted to young ladies, to whom we would recommend it as a lasting source of pleasure and amusement. It will be found much less difficult than may at first be apprehended, and the enjoyment experienced in its progress will be such that difficulties much greater than those which really present themselves, should be no barrier to the attainment of the science. The nomenclature, which appears at first view so repulsive, soon loses its terrors, and becomes familiar, and the pleasure which results from the application of principles, the exercise which this science requires, and the perpetual contemplation of the variegated and splendid colorings of nature, operate as a species of attraction so irresistible, that the student can neither restrain nor control it. No object can be more delightful than to behold a lovely woman indulging a passion for that which is in itself so beautiful and innocent, or than to see her "Looking through Nature up to Nature's God." What higher source of gratification can there be than to stroll amidst the groves, or wander over mountain heights, and enjoy the magnificent scenery of nature, and inhale the breeze teeming with fragrance and redolent with sweets, while you are in pursuit of a richer banquet, a more delightful spectacle, the fair and exquisite gifts of Flora.

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Napoleon Bonaparte.—It will be recollected by most of our readers, that Napoleon at his death, requested his executor, General Montholon, not to publish the papers which, as executor, came into his hands, until 25 years after the death of the Emperor. Those years have now elapsed, and these interesting papers are now in course of publication in Paris, and will soon be reprinted here. The reading public will no doubt seek after the work which will reveal the opinions and intentions of such a man as Napoleon, the more so as these memoirs will not be thoughts colored by others, but veritable emanations from himself. Among other interesting matters is his exhibition of the method of his contemplated invasion of Great Britain, and what he intended to do, after having conquered that country.

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The Clock Struck First.—George III. was very punctual, and expected punctuality from every one who had business with him. The late Lord H. was the most punctual person who attended his ministry. He had an appointment one day with the king at Windsor, at 12 o'clock; on passing the hall the clock struck 12; his lordship raised his cane and broke the face of the clock. Upon entering the king's apartment, his majesty reminded him that he was a little behind the time, which he excused as well as he could. At the next audience, the king, as he entered the room, exclaimed:

"Why, Lord H., how came you to strike the clock!"

"*The clock struck first*, your majesty!"

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The Excavator.—The Concord Courier says the great 'Lion' in these diggins, now a days, is the Excavator in use upon the Northern Railroad, about a mile north of the old North Church. It is a curious and most ingenious combination of all the mechanical powers. It goes by steam of course. At the end of a large beam, is a sort of a huge iron shovel,—which by means of pulleys and screws, &c., is brought to bear upon the soil, then the steam is put on, and it 'goes ahead,' till it is full, and then it stops, as it should. Then it is cunningly whirled round till it is brought directly over a dirt cart, into which it empties itself in short metre. The car being filled is quickly moved away, and another takes its place, and so on indefinitely. The way it digs into the 'bowels of the harmless earth,' is a caution.

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Take care of your Feet.—The circumstances in which wet feet are most apt to cause disease, are where the person remains inactive, and where, consequently, there is nothing to counterbalance the unequal flow of blood which then takes place towards the internal parts; for it is well known that a person in good health may walk about or work in the open air with wet feet for hours together without injury, provided he puts on dry stockings and shoes immediately on coming home. It is, therefore, not the mere state of wetness that causes the evil, but the check to perspiration, and the unequal distribution of blood, to which the accompanying coldness give rise. [Combe.

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Mutton.—We mean to repeat a thousand times, or at least till what we say has some effect upon our countrymen, that a pound of lean, tender, juicy mutton can be produced for half the cost of the same quantity of fat pork; that it is infinitely healthier food, especially in the summer season; is more agreeable to the palate, when one gets accustomed to it; and that those who eat it, become more muscular, and can do more work with greater ease to themselves, than those who eat fat pork. We know nothing more delicious than smoked mutton hams of the Southdown breed of sheep; vension itself is not superior. [Am. Agriculturalist.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

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Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
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The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

WANTED—At Alfred Academy, a Teacher on the Piano Forte. One who is accomplished will meet with ample encouragement. No other need apply. Address,
W. C. KENYON, Alfred Centre, Allegany Co., N. Y.
June 24, 1846.

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Tuition, to be arranged at the commencement of each Term. Primary Department, $2 00. Academic, from $3 00 to $5 00. Music on the Piano $5 00 per term of twelve weeks. No Extra Charges for Drawing, Painting, Lectures, or Incidentals. Convenient Rooms for study, or private board, at moderate prices. Board in the Hall, or in Private Families, from $1 00 to $1 50.

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DeRuyter, March 6, 1846.

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The Sabbath Recorder.

For the Recorder.

MORAL AND CIVIL LAW.

When a growing disregard for the claims of the laws of God, and an undue reverence for human enactments prevails, it is the duty of all lovers of morality to array themselves on the side of truth, and fearlessly to maintain the right. I mean no disrespect to the *rightful* claims of civil authority, when I would enforce the claims of a higher power. When the great Lawgiver and Governor of the Universe, whose throne is imperishable, issues his fiat, it is a perfect rule, and durable as eternity; and though his infinite mercy and benevolence may prompt him to forbear, he *will* not, he *cannot* suffer his law to be violated with impunity, but just as sure as God is just and true, the offender will meet a retribution. Right and wrong are self-existent principles, independent of the arbitrary will of a law-maker. The moral law had not its origin on Mount Sinai; it existed before this earth was added to the immensity of God's works, and was then written out, every precept of which is this moment as binding as when man first heard it proclaimed. Civil enactments cannot annul it; long-established usages cannot change it. While heaven and earth shall endure, not one jot or tittle shall pass, till all be fulfilled. Civil law has claims which may not be disregarded; but those claims, to be binding, *must* coincide with the paramount claims of God's law. The end of civil government is the protection of right and suppression of wrong. When so administered as to promote this end, it is binding upon all its subjects, and then *only*.

Contemplate the character of these two lawgivers—GOD, who is all perfection, whose glowing attributes are justice and mercy—and *man*, fallible, short-sighted man—and who can doubt to which superior obligation is due. "The soul that sins shall die," is the awful penalty attached to the violation of God's law. Obedience to human laws may deck our brows with crowns of honor, but how soon they will wither when the torments of eternal damnation shall take hold of us. The plea that we acted in obedience to law, will not stand in the great day of account, if that law was opposed to the revealed will of God. Disobedience may subject us to fines, imprisonment, and death, but after that it hath no more power. How trifling all these, when contrasted with the crown of glory which strict obedience to the will of God will ensure. "Be not afraid of them that kill the body, and after that have no more that they can do; but fear him which, after he hath killed, hath power to cast into hell," is the injunction of Christ to his disciples; and though chains and dungeons awaited them, they feared not to declare the counsels of God when forbidden by wicked rulers, and when death was their doom they yielded not. So well does the Lord approve of a strict adherence to truth, that on many occasions he has appeared in mighty power to deliver its defenders from penalties inflicted by wicked laws. The roaring waters he parted asunder, the galling chains and creaking bolts he broke, the melting fire he cooled, and shut the lion's mouth. There is *always* safety in obedience to God, for he is greater than Nebuchadnezzar. What though we be branded as *traitors* and felons? Better swing on a gibbet high as Haman's, than be traitors to God and humanity.

But we are told that we live in a land where the paramount authority of God is duly recognized, and justice is meted out to all. Let the injured shades of a murdered Lovejoy and a martyred Torrey, who for obedience to God fell sacrifices to God-defying human enactments, and the millions of suffering victims subject to the unbridled rapacity of heartless tyrants, pronounce it a *lie*. But I am asked, Why trouble yourself to condemn a sentiment which is already condemned by community? I would to God it were so condemned. But is it not time for even the humblest citizen to speak out in defence of right, when certain great men, after declaring certain measures to be "boldly flagitious and disgraceful," and certain declarations to be lies, in the next moment call upon their countrymen to draw their swords in defence of those very things, and the same is endorsed and reiterated by public presses all through the land? This wicked sentiment, together with the abominable practice which calls it into requisition, must be banished, or our country's sun will set in darkness and gloom, and the spirits of darkness will shout a malignant triumph over the mouldering remains of expiring liberty. Let an outraged community stamp the seal of condemnation upon those men who shall, with "God and Liberty" for their motto, pronounce the policy they have drawn their swords to sustain "vile and wicked." Fellow citizens! if you *can* subscribe to this sentiment, and fight to give it practical effect, deaf to the claims of justice and the shrieks of expiring liberty, as you place the victim all bleeding upon the polluted altars of your betrayed country, know that there are those who cannot, who *will* not aid in consummating a scheme which they have so strenuously opposed from its inception. Call us cowards, traitors, if you please, but when from the wreck of our fallen country some generous spirit shall rise, he shall see upon some of her dilapidated columns the record of a few who dared not bend the knee to Baal. Defenders of truth! sleep not; your weapons are not carnal. Let the voice of warning echo and re-echo from the rocky hills of New England to the unbroken prairies of the West. In one unbroken phalanx, let our army advance and roll back the clouds which threaten to over shadow the highest prospects of our country, and paralize the efforts of Christians to spread the cheering light of the gospel of peace to the perishing sons of earth.

D. E. M.

WESTERLY, R. I., July 5th, 1846.

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For the Recorder.

A WORD TO PROFESSORS OF RELIGION.

'Examine yourselves whether ye be in the faith.'—2 Cor. 13: 5.

How important that we understand our true character while there is yet hope, for in this may be involved our eternal interest, all that is worth a smile or a tear. Our precious moments are hastening on, and to many of us our days are nearly numbered. The Apostle felt the importance of this subject, and therefore he frequently admonishes us to be diligent and severe in criticising the nature of our faith and practice.

Reader, how stands the case with you? Should this day close thy probation, art thou in readiness to meet thy God? How would your *closet* tell for your faithfulness in secret devotion? On what subjects do your thoughts mostly dwell? Are you the head of a family, and do you keep the fire constantly burning on the family altar? Do you enjoy as much, or *more* of the love of God now than when you first professed to know the riches of his grace? Does your path grow brighter, your faith stronger, and are you gaining the victory over your besetting sins? Which would cause the most grief, the consciousness of having done wrong and dishonored the cause of God, or some pecuniary loss? Would those with whom you deal have reason to suspect that you walk by the golden rule, to do to others as you would they should do to you? Do you practice nothing that your candid judgment tells you is wrong, or on which you cannot ask the blessing of God? When you are sensible that God requires of you the practice of any self-denial for the honor of his cause or for his truth's sake, are you prompt in obedience, or do you confer with public opinion, your ease, your convenience, or your purse? Do you spend as much time in supplying your *soul* with food, as your body? Do you take as much interest in studying the will of God from his Word, as in reading the secular and political news of the day? Do you spend your Sabbaths in honor of God, or in advancing your own interest or self-gratification? Is your conversation such as becometh the Gospel of Christ? Are you *growing* in grace?

"How is the fine gold become dim!" Well might the church put on sackcloth, and prostrate herself in the dust; for truly the "ways of Zion mourn." Is Jesus a hard master, that so many have adopted the customs and habits of the enemy? Is this world more attracting than heaven, that ye strive so hard to lay up your treasure here? The Saviour reminds us that "where our treasure is, there will our heart be also." Is not the soul as valuable now as when Jesus offered himself on the cross to redeem us? We have but just time enough allotted us to prepare for eternity; how are the moments wasting! How many are already gone!—gone into another world, to testify either for or against us. Can they tell as much in our favor as of Cornelius of old? Acts 10: 4.

My brother—my sister—do you *enjoy* the religion of the Saviour—the riches of his free grace? Is your peace like a river, and your righteousness like the waves of the sea? Or are you a half-hearted professor, hoping you are a Christian, but looking to past days for the evidence? Alas! when will Christians arise and assert their diginity? When will they purify themselves from the world, and become peculiar for holiness! "Who shall ascend into the hill of the Lord; and who shall stand in his holy place? He that hath clean hands, and a pure heart." Ps. 24: 3, 4.

L. M. A.

FARMINGTON, Ill., June 29, 1846.

◆

A JUG AN EMBLEM OF THE HUMAN HEART.—The Jug is a most singular utensil. A pail, tumbler, or decanter, may be rinsed, and you may satisfy yourself by optical proof that it is clean; but the jug has only a little hole in the top, and the interior is all darkness. No eye penetrates it—no hand moves over the surface. You can clean it only by putting in water, shaking it up and pouring it out. If the water comes out clean, you judge you have succeeded in cleaning the jug, and *vice versa*. Hence the jug is like the human heart. No mortal eye can look into its recesses, and you can only judge of its purity by what comes out of it.

NEVER GIVE UP.

"Never give up"—'tis the secret of glory,
Nothing so wise can philosophy preach;
Think on the names that are famous in story,
"Never give up" is the lesson they teach.
How have men compass'd immortal achievements?
How have they moulded the world to their will?
'Tis that 'midst dangers, and woes, and bereavements,
"Never give up" was their principle still.

"Never give up," though o'erladen with sorrow,
Shake not the yoke—'twill more bitterly gall;
"Never give up," for there cometh a morrow
When evil deplored shall no longer enthral.
"Never give up"—bear your fate with serenity!
Crouch not ignobly like slaves in the dust;
Life's a rough path to the realms of amenity,
Dark is the journey, but travel we must.

"Never give up." It can last but a season;
Will you—because a cloud bursts on your way—
Basely surrender your manhood and reason,
Weeping for griefs that must end in a day?
What, though the tempest around you be raving?
Soon you'll have emptied life's rancorous cup.
Soundly you'll sleep where the willows are waving,
Thunder don't wane you—"Never give up."

"Never give up." It were impious to dream of it;
Keen though your anguish be, never forget
That there are fortunes, (O raptures to dream of it!)
Bright and immortal in store for you yet
Ere the night fall—if by virtue a meriter,
May you not, mourner, in Paradise sup,
Compeer of angels and heaven's inheritor,
Think of your destiny—"Never give up!"

◆

SQUEEZING A PREACHER.

The substance of the following letter appeared in the Welch Baptist Magazine, for February, 1845; and as the *sin* against which it is directed is by no means confined to the Welsh churches, but is sometimes found in English ones, perhaps its publication in our language may be of service. It was translated by one who understands the Welsh language. The word 'squeeze,' so frequently used, is a literal translation of the Welsh word, and is highly expressive.

"MR. EDITOR:—Lately a church, or rather the lords thereof, made a resolution that their minister must be satisfied to live upon what they should collect at the month's end, let the amount be little or much, and that they would not from that time forward bind themselves to make up any particular sum. This resolution they communicated to their pastor, with the solemn advice, 'Brother, you must *squeeze;* the times are bad.' He replied that he would think of the matter, and see how the plan was likely to answer. In a few days, he called upon the owner of his house, who was a member of his church, to pay his rent, and told him he could not promise him any specific sum for the house from that time forth; 'that the times were bad, and he must *squeeze;*' but he would pay for it as circumstances would permit. The landlord stared at him with astonishment, and replied, 'Man! who lets houses in that manner—to give as much you please for it—did any one ever hear of such a thing? I thought to advance the rent a pound next year; you shall not have my house, I am sure, for one half-penny less.' He next went to the miller, and asked for a sack of flour. 'Certainly,' said the miller, 'but do you know that the price of flour has advanced since you purchased the last.' 'I was not aware of it,' replied the minister, 'and indeed it is of no great consequence, as the order of things is changed. I am to give what I can for it—brother, you must *squeeze*, the times are bad.' 'Good or bad,' answered the miller, 'I must have according to 50s per sack for it; hearken, man, who sells flour upon those terms?'

"He next proceeded to the farmer, (passing by the maltster, who was a deacon, without calling,) and asked for a bushel of wheat. The farmer said he should have it, but it would cost him 8s and 6d. 'No, no, brother,' replied the minister, 'you must *squeeze*, for the times are bad; I will give you as much as I can, at the end of the month, after seeing how much the collection will be.' 'What has that to do with the price of wheat,' exclaimed the farmer, 'I have a great rent to pay next month, and I do not know how to bring things to bear between the wages, the tithes, and the payments.' This brother kept a large farm, and paid *specific wages* to all his laborers, except Jacko, the half-witted boy, who was at hand to fetch the cows for the women, to clean the out-houses, &c.

"He next called upon John, the shoemaker, who after hearing his terms for a pair of shoes, began to put the snuff into his wide extended nostrils, which were as black as two flues, and talk very sarcastically respecting such terms. 'He would not put a patch upon his shoe under three pence.' The butcher treated him in like manner, 'his meat was so much a pound;' and the tailor also insisted upon having a regular price for his commodities.

"On his way home, the minister went into the shop of his principal deacon, and asked him for some articles necessary for the use of his family, such as a pound of soap, a pound of sugar, a pound of candles, two ounces of tea, and a half-penny worth of soda, (but no tobacco.) After packing the things neatly, the grocer began to count their cost. 'You need not waste your time in reckoning,' interrupted the minister, 'I am to pay you for them as my circumstances will permit. Brother, you must *squeeze*, as the times are very bad with me at present, but I will give conscientiously for them what lies in my power.' '*Squeeze*,' said the shopkeeper, 'what do you mean? give what you please? how much will that be?' 'I can not say at present,' replied his pastor, 'but you shall know at the end of the next month, when I see how much the collection will be.' 'That will not do for me,' said the shopkeeper, 'I am obliged to pay a certain price for every article, and I have a large amount to make up next week.' 'So, indeed!' exclaimed the minister. 'Well, I see there is no one but myself to squeeze, and that I am out of the reach of bad times; if I was able to perform miracles like our Saviour with the loaves and fishes, your plan would answer. I have called upon all the members who sell anything for the use of man, to see how your plan was likely to prosper, but you must all have a particular price for your goods; the owner of my house, the miller, the farmer, the shoemaker, the butcher, the tailor, and yourself likewise. You will not let me have a pound of sugar, or an ounce of tea out of your shop, without I pay a stated price for it; how then can you expect me to pay my way without a stated salary, and that too proportionable to my family? Before I can agree to receive what you collect monthly for me, you and the others must be willing to receive that between you in proportion to what I may have had from each, and I will promise you to live quite moderately; or, if you prefer it, I am willing to live on the money which is wasted weekly by the members in snuff and tobacco.' I do not know how the matter was settled.

ELFPAANT."

◆

A SKETCH FROM LIFE.

A short winter day was just drawing to a close, as a young and poorly clad girl reached the door of a splendid mansion in Bleecker-street. The servant ushered her into a large and elegant apartment, where sat Mrs. M., the mistress of so much wealth and grandeur, in conversation with a friend. The young girl stood a moment, then courtesied, and presented to Mrs. M. a small bundle, saying, "I hope the work will suit you, ma'am."

"The work is well enough," said Mrs. M. examining it carefully, "but why did you not bring it before? It is at least a week past the time it was promised. Unless you are more punctual, and keep your word better, I cannot let you have any more work."

It was growing dark, and the room was not yet lighted, so that the tears that gathered in the girl's eyes could not be seen, but her voice was very tremulous as she answered—

"I did not mean to break my word, ma'am; but my mother has been much worse, and my little brother in chopping wood cut his foot; so I have had to"—here her voice became inarticulate, and she hastened out of the room.

"That is always the way with these people," said Mrs. M.; "a sick mother, a sick aunt, or a cut foot, anything for an excuse."

Meantime Mary reached the humble dwelling she called home. Whether her feelings were laboring under the wound so thoughtlessly inflicted, or her mother's illness distressed her, or her heart sickened at the thought of helpless poverty, or it might have been the contrast between the room she had just left, and the room she had just entered, which forced itself upon her; whatever was the cause, contrary to her usual serenity and care to appear as cheerful as possible before her mother, she covered her face with her hands, and leaning upon the rude table before her, burst into a passion of tears. It was but for a moment, for a faint voice from the bed called, "Mary." She started from her posture of grief, and went to her mother's bedside. "Mary, dear, wipe your eyes and sit down by me here, and read the thirty-fourth Psalm; it will do us both good." Mary reached down from the shelf the well-worn Bible, and seated at the foot of her mother's bed, in a subdued voice, read aloud. She had just finished reading the verse, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all," when a gentle tap was heard at the door. A little girl, some years younger than Mary, opened it, and a lady entered.

"Is this where Mary Morris lives?"

Mary started from the bed, "That is my name ma'am."

"Ah, yes, you are the one I just saw at Mrs. M's. I enquired you out, and am come to see if I can be of any service to you; how is your mother?"

The last tallow candle was dimly burning beside the bed where Mary had been reading. The lady went towards it, and took the hand of the emaciated sufferer.

"Have you any physician?"

"No ma'am. My poor husband's last sickness cost me so much, that I have now nothing left to pay one. I hope I shall get better in a few days, and then all will go on well; but now it is very hard for poor Mary."

"But you have a high fever and should be attended to; my husband is a physician; he will call and prescribe for you, and here are some provisions for the children, and, Mary, just open the door, my servant has brought you a wheelbarrow load of wood ready split; give all your attention to your mother, and you shall be well provided for."

Their hearts were too full for expression of thanks, but the lady needed them not to convince her that there was no luxury like that of doing good. There were tears shed in that humble room that night, but not of bitterness, and there were thanksgivings that would put to shame the feeble gratitude of thousands who are 'increased with goods and have need of nothing.'

N. B. Mrs. M. went that night to witness the performance of a popular tragedy, and was so overcome by the distresses of the hero and heroine, as to be unable to attend to anything else for several weeks. [N. Y. Evangelist.

◆

THE ALPINE HORN.—Amongst the lofty mountains and elevated mountain valleys of Switzerland, the Alpine horn has another use besides that of sounding the famed Ranz des Vaches, or Cow Song, and this is of a very solemn and impressive nature. When the sun has set in the valley, and only the snowy summits of the mountains gleam with golden light, the herdsman, who dwells upon the highest habitable spot, takes his horn and pronounces audibly and loudly through a speaking trumpet, 'Praise the Lord God!' As soon as this sound is heard by the neighboring huntsmen, they issue from their huts, take their horns and repeat the same words. This frequently lasts a quarter of an hour, and the name of the Creator resounds fsom all the mountains and rocky cliffs around. Silence at length settles over the scene. All the herdsmen kneel and pray with uncovered heads. In the meanwhile, it has become quite dark. 'Good night!' calls the highest herdsman again through his horn. 'Good night,' again resounds from all the mountains, the horns of the herdsmen, and the rocky cliffs. The mountaineers then retire to their dwellings, and to rest.

◆

THE REV. LEGH RICHMOND.

As I was one evening proceeding towards a church in my native city, for the purpose of hearing the Rev. Legh Richmond preach an anniversary sermon, a gentleman accosted me, and inquired the way to the Temple Church. I told him I was going thither, and would be pleased to show him. He was upwards of fifty years of age, with a remarkably pleasant countenance, and wore spectacles. He was lame, owing to a contraction of his knee joint; and so he took my arm, which, with boyish freedom, I offered him.

"And pray," said he, "are you going to hear Legh Richmond?"

I replied that I was, and I anticipated great delight in doing so, as I had perused his "Dairyman's Daughter," with delight.

The old gentleman smiled placidly, leaned a little heavier on my arm, and talked to me about heaven, until my young eyes ran over with tears. There was such a winning sweetness in his tones, and he spoke so affectionately, that I could not help but love him, stranger though he was.

When we arrived at the church door, crowds were pouring in. "I must go to the vestry," remarked my new acquaintance, "I dare say you will see me again;" and we parted.

The service had been read by the regular clergyman of the place, and the psalm before the sermon was being sung, when the preacher of the evening slowly, and with some apparent difficulty, ascended the pulpit stairs. He bowed his greyish head, for a moment, on the cushion, and then looked round on the congregation. It was the gentleman with whom I had walked to church; the author of the touchingly beautiful narrative, which I cannot, even now, read without tears—"The Dairyman's Daughter,"—Legh Richmond was before me!

◆

A HEATHEN IDEA OF GOD.

While passing down the Hoogby in company with Rev. Mr. Pearce of Calcutta, on my way to the steamer that was to convey me to Madras, Mr. P. pointed me to a place on the opposite side of the river, where he had spent some time in missionary labors.

"One day," said he, "while conversing with a native about the true God, I asked whom he worshiped. The native answered immediately, "I worship the English."

On being asked why he was so foolish, he replied, that the English must be gods, and began to give his reasons,—"Look," said he, "at that iron bridge," pointing to one of great dimensions that had just been completed—"who but gods could make such a thing as that?"

"Look also at that iron steamboat," fixing his eyes upon one of immense size that lay in the river, "If Hindoos put iron into the water it will sink, but the English make it swim like wood and cause it to go wherever they please. And then see the smoke that rises out of it, and hear the terrible bellowing that it makes. Surely those that make such things must be gods."

Mr. P. endeavored to explain to him the reasons of the superiority of the English over the Hindoos, resulting from religion, education, &c., and that under similar circumstances the Hindoos would be able to make the same things which they now looked upon as the work of gods.

He could not however be persuaded to believe what was told him, and it seemed impossible to lead his dark bewildered mind beyond men and things, to God the Creator of all.

[Ch. Obs.

◆

SACRIFICES AND PRIESTHOOD.—There never was a religion among Jews or Gentiles, Greeks, Romans, or barbarians, since the beginning of the world, without sacrifice and priesthood; of which natural religion having neither, is consequently no religion. The imagination of man, by supposing a religion without these, has done infinite disservice to the only religion by which man can be saved. It has produced the deistical substitution of naked morality, or Turkish honesty, for the doctrines of intercession, redemption, and Divine grace. It has no gift from God but that nature which came poor, and blind, and naked, out of paradise; subject only to farther misery from its own lusts and the temptations of the devil. A religion more flattering to the pride of man, pleases his fancy better than this; but it will never do him any good.

[Jones of Nayland.

◆

EXCITEMENT.—Inordinate novel readers are among the most heartless and selfish beings in the world. There is a striking resemblance, a family likeness, between the drunkard and the inveterate reader of fiction. Both are unduly excited, intoxicated! Both live in a world of dreams and fancies, and both are wretched when not under the influence of the exciting stimulus they love and crave. Both possess an unnatural, vitiated and craving appetite; both desire and seek excitement, without mental action or exertion. They seek it from different sources but both seek it with avidity—one from the bar, the dram-shop—the other from works of fiction.

[R. I. Pledge & Standard.

Corrupt nature cannot comprehend that afflictions are the effects of Divine love. It must be Thy grace, O Lover of souls, which must work in me this conviction; which I beseech Thee to vouchsafe me.

If we place our hopes or our dependence upon the power, the wisdom, the counsel, or the interest we have in man, and not in God only, we shall surely be disappointed.

The Sabbath Recorder.

EASTERN AFRICA.

To the Editor of the Sabbath Recorder:—

In pursuance of an appointment by our Missionary Board, at its recent session in Berlin, I have made a tour to Salem, Mass., for the purpose of collecting further information in reference to Eastern Africa. And I would cheerfully embrace the facilities afforded by your paper, to communicate to the friends of the mission generally, the results of my inquiries, which were reported to the Board at its late meeting.

At Salem I was so fortunate as to fall in company with Mr. Richard P. Waters, who has been United States Consul at Zanzibar for ten years, and has recently returned home. This gentleman is a religious professor, and takes great interest in the cause of missions. When he learned the object of my visit, he very courteously offered to take me to his home, four miles out of town, give me all the information in his power, and bring me back the next day in season for the Boston train. His offer was very gratefully accepted; and his pledge he fully redeemed. With a full knowledge of our sentiments, he hesitated not to aid us with a frankness worthy of record. He is personally acquainted with Dr. Lewis Krapf, a Germany missionary who has labored many years in Eastern Africa, under the patronage of the Church of England. At the request of Mr. Waters, Dr. Krapf had written out an account of his labors in Abyssinia. This document Mr. Waters had the kindness to lend me for the purpose of copying; but as I am not at liberty to publish it entire, I extract from it the following facts and statements which, although mostly in my own language, may be regarded as resting upon the authority of Dr. Krapf.

Abyssinia embraced Christianity in the year 336 of the Christian era. But the Christianity which she received was from Egypt, and had been previously corrupted.

From the loss which the Roman Church sustained by the German Reformation, she endeavored to recover by getting a foothold in Abyssinia; and only failed through the unrelenting severity with which the Jesuits attempted to impose the Roman yoke. But they have made their appearance again in that country, as will be seen in the sequel.

About twenty years ago the Church Missionary Society sent out Messrs. Gobat and Kingler, as missionaries to Abyssinia. After many trials, they, in 1829, entered Abyssinia by way of Massowa, then the only entrance place for Europeans. The ruler of Tigre, who was much beloved by most of his subjects, received them in a friendly manner. And the missionaries were, at first, much encouraged. But they had not then a knowledge, which they afterwards acquired, of the double-dealing character of the Abyssinia nobility, and lower classes. Mr. Kingler died when he had just conquered most of the difficulties of the language. But Mr. Gobat prosecuted his labors, by conversational preaching and distributing Bibles, until the unsettled state of the country, and some other reasons, induced him to leave for a short time. Previously to this the Scriptures had been translated by the Abyssinians themselves from the Arabic and Æthiopic into the Amharic language, which is spoken and understood generally throughout the Abyssinian Empire.

In 1833 Mr. Gobat, accompanied by Mr. Isenberg, returned from Europe. They took up their residence at Adowa, the capital of Tigre, six or eight days journey from Massowa. During Mr. Gobat's absence, Sabagadis had fallen in a political contest, and Oobie reigned in his stead. He was an avaricious and cruel despot. The faithfulness of the missionaries, in pressing home the claims of God, aroused the ignorant, bigoted, and pharisaical priests against them. They complained to their chief, that through the influence of the missionaries, the Æthiopic Church was about to crumble down. They accused the missionaries of intrigue, to overthrow the government of the country, and introduce English troops. Oobie, being an Abyssinian, was consequently suspicious, especially of the political designs of the foreigners. Being unacquainted with the feelings which genuine religion inspires, he could not understand how mere love to his people could induce the foreigners to devote their time and strength and earthly goods to their welfare. Before the most critical period arrived, Mr. Gobat, from ill health, had been compelled to leave Abyssinia. Mr. Isenberg was under the necessity of building a dwelling-house for himself and family, as the native houses did not agree with him and had no school rooms. He was accused by the priests of digging a canal under ground from Adowa to the sea-coast, for the purpose of bringing soldiers and artillery into the country. Oobie believed the report. A few Frenchmen, and some other Europeans, made their appearance in Tigre about this time. Among others, a German officer came, who offered his services for disciplining Oobie's troops. About this time Mr. Blumhardt and Mr. Krapf arrived as missionaries. Mr. Isenberg was accused of calling all these Europeans into the country. At this juncture the Jesuits entered the country, and it was but a little while before an edict came to Mr. Isenberg from the king, enjoining upon him and his party, to embrace the Abyssinian creed, or leave the country immediately. They chose the latter course. Isenberg and Blumhardt went to Egypt. Mr. Krapf resolved to enter Abyssinia from the South, and proceed to the kingdom of Shoa. When he was ready to embark from Mocha, to enter Abyssinia by way of Tajoura, he was taken ill, and withdrew to Cairo, whence, after his recovery, being joined by Mr. Isenberg, he set out for Shoa, which place they reached, after traveling 360 miles from the coast through a desolate country. They were favorably received, and encouraged for a time, but soon began to find that they had entertained too high an opinion of his Shoan Majesty. He wished to be benefited by the superior knowledge of the missionaries in every thing but in religion. He thought he did not want priests, but workmen. After some months, Mr. Isenberg returned to Europe, to carry through the press an Amharic Dictionary and Grammar, a Geography, a General and Church History, a Spelling Book, Catechism, and revision of the faulty Amharic Bible. After Mr. Krapf had acquired the language, he established a boarding school, and a day school, which succeeded very well for a time. But he was greatly annoyed by the constant and increasing beggary of high classes and low. He early saw that from the avaricious, bigoted, and suspicious character of the king and his people, the mission would fail in Shoa, as it had done in Tigre. And therefore he sought to have it transplanted on heathen ground, before it should come to a crisis inShoa. He accordingly applied himself to the study of the Galla language, and succeeded so far as to translate into the dialect of the Shoan Gallas, the first book of Moses, the four Gospels, and the Epistle to the Romans.

Mr. Krapf traversed Shoa in almost all directions, and accompanied the king on several of his expeditions into the Galla country upwards of 160 miles south of Shoa. On these expeditions he collected much valuable information, and became acquainted with many of the Gallas, and their chieftains, and distributed the Word of God extensively among the Shoans. But opposition arose. His pupils began to be enlightened, and question and dispute about the traditions in which they had been brought up. The clergy complained. They could not bear to have the correctness of their doctrines questioned, or the minds of the people agitated with the new heresy.

Soon after Mr. Krapf's arrival at Ankobar, the capital of Shoa, a French traveler arrived, and met with a friendly reception from the king, to whom he made presents to the amount of four or five hundred dollars. This gentleman soon became settled in a scheme to make himself king of all Abyssinia. He undertook to bring the missionary into his measures, but in vain. He finally induced the king to send him officially to France, to solicit a friendly alliance, and to bring out guns, etc., as tokens of the friendship of the king of France. But as that gentleman delayed, the king became impatient, and solicited Mr. Krapf to write to the authorities of India, that he wished to establish a friendly intercourse between Shoa and the subjects of her Britanic Majesty. Mr. Krapf, thinking that a treaty of amity and commerce would be a benefit to Shoa, readily consented. The sending of the British Embassy, at the head of which was Captain Harris, was the result of this movement. But the king soon wished the Embassy to return to India. The priests and chiefs from all parts of the kingdom, entreated the king to send the strangers away, alledging that they had come with bad intentions. The object the king had in view in soliciting the friendship of the British, seems to have been merely to obtain their presents. His Shoan Majesty could not understand how it was that Captain Harris, as representative of a great sovereign, should claim a better treatment than the king was accustomed to give the messengers of other Abyssinian rulers, which treatment is miserable.

Whilst these things were progressing, Mr. Krapf left Shoa, promising the king that he would return after six or eight months. On his way to the coast he was robbed by a Galla chief, at the instigation of the king, although he could not then conceive that the king could act a part so treacherous.

In 1842 Mr. Krapf was married in Egypt; and, joined by his fellow laborers, Messrs. Isenberg and Mukleisen, he went to Tanjoura, in order to re-enter Shoa. But they were greatly surprised, when they found a letter written by the king of Shoa, to the Mahommedan chief on the coast, stating that henceforth no Frenghee, (foreign Christian,) either English or French, should be allowed to enter the country. At first it was difficult for them to believe that such an order had been issued by the king, but a note was dispatched to Captain Harris, who was upon the point of leaving Shoa, and his reply confirmed the fearful truth, that the king had issued such orders; and furthermore, that no missionary should proceed to Shoa, as there were orders given to the chiefs on the road to kill them, and Mr. Krapf in particular. He had made an exception in reference to the Frenchman, who was on his way with presents from the king of France. His Shoan Majesty wished to catch the French presents, and then close up the road.

The British have expended ten or twelve thousand pounds in the political mission above referred to, and have entered into a commercial treaty which gives political existence to British subjects in Shoa. But finding that nothing of worldly emolument is to be gained in Shoa, they seem not to have inquired whether the terms of the treaty of amity and commerce are kept or not, by the king of Shoa. Mr. Krapf thinks he has learned one lesson thoroughly, viz., to place no reliance on political transactions to promote the interests of that kingdom which is not of this world. He thinks that Abyssinia must sink deeper in misery, before she will be susceptible of reformation. He thinks there are now prevailing in that country, dissensions in civil and ecclesiastical matters, which will lead to a result connected with the furtherance of the gospel, and the civilization of that part of Africa.

After they had given up Shoa, the missionaries determined to re-open their mission in Tigre. But all that they were able to accomplish there, was, to improve a very short period in distributing Bibles and conversing with such as would listen to them. The Jesuits were there, and were able to excite such a people to a strong opposition to the missionaries. It is thought, however, that as soon as their presents shall stop, the friendship of Oobie will cease towards them. They are already under the ban of the Abbuna, (our father,) the spiritual head of the whole Abyssinian church, who resides at Gondar.

When the missionaries returned to the coast, Mr. Isenberg wished to return to his family in Europe. Mr. Mukleisen wished to marry in Egypt and wait for another appointment, but Mr. Krapf determined to make an attempt to reach the heathan Gallas from the coast under the line. And he hopes the Lord will bless the Abyssinians by the example of the converted heathen around them, and that in this way Æthiopia may yet stretch out her hands to God. He and his fellow laborers have distributed 10,000 copies of the Bible in Abyssinia, which he hopes may produce some good results, although he should never hear of it in this world.

In my next I propose to give some items o n telligence, collected from different sources, in reference to that part of the coast of Eastern Africa, which lies south of Abyssinia.

S. CARPENTER.

MORTALITY AMONG MISSIONARIES.

The 27th Annual Report of the American Baptist Board of Foreign Missions has a chapter on this subject. It seems that within thirty-three years, fifty-four missionaries and assistant missionaries have labored for the Board in the Burman Empire, of whom nineteen, or about one-third, have died during the entire period. Of the nineteen deceased, only one, the late Mrs. Judson, labored on heathen ground for the term of twenty years; of the remaining eighteen, the term of service ranged from thirteen to fourteen years. This brevity of missionary life is noticed more especially among the female assistant missionaries, the average of whose deaths is more than two to one. The causes of this great mortality among the female missionaries are stated to be threefold—the unavoidable hardships of the service, and their comparative inadequacy of strength to endure them; undue exertion, under the influence of pity, zeal, and a mistaken sense of duty; and a neglect of resorting seasonably to the methods most approved for restoring an enfeebled constitution. The last of these causes is thought to be the most important, and it has brought before the Board the question of directly encouraging the temporary return of missionaries who have become enfeebled while on the field of labor. The Board seem more inclined to encourage returning than they have heretofore; but yet they feel that the announcement of such an inclination is exceedingly liable to abuse. Hence they have brought the facts before the churches, in their report, for the purpose of securing observation and advisement in future years. The subject certainly demands consideration. A missionary, it is true, generally enlists for life, and is expected sooner or later to die on the field. But life is not to be squandered, even in a holy cause. Besides, it cannot be doubted, that the second ten years of a missionary's service, when he has become familiar with the language, character of the people, and the best way of reaching them, will in ordinary cases be far more profitable than the first ten. It is important, therefore, to understand what are the best appliances to secure to him "length of days" with health and vigor.

SUNDAY LEGISLATION.

[Extract from a private letter.]

"I am glad to hear that Bro. —— has taken up the subject of Sunday Legislation. I think that is the point—or, rather, the quarter—to which we ought to direct our forces with tenfold more energy than ever before. I believe God will never let us extend ourselves much until we boldly and decidedly attack it on all sides. It appears to me as if that was the height and front of human offending against God's law. Look at it! In every State of the Union but one we have statute laws to put down God's fourth commandment!—to punish men for keeping it! If we hold our peace at this, God will not prosper us. I for one will never more creep through the "little end of the horn," by asking for EXEMPTIONS OR PRIVILEGES *because we keep the seventh day.* No, if permitted, I will put the little end of the horn to my mouth, and blow with all my might, until it sounds as loud as did the horns blown by the priests around Jericho, and long enough for it to have the same effect. I will aim at nothing short of overturning the whole system. With God's help it can be done, and it is my opinion that he looks to us to attempt it. Seven years labor will not be too much for us to calculate upon in order to succeed. In the seventh year we may do seven times as much as in the first year, and down Jericho must fall. '*Attempt great things, and expect great things,*' is a good motto for us."

SEVENTH-DAY BAPTIST MISSIONARY ASSOCIATION.

At a special meeting of the Executive Board of the Seventh-day Baptist Missionary Association, held July 19th, 1846, Bro. Solomon Carpenter, our missionary elect, made a report of the information obtained by him on a recent visit to Boston and Salem, Mass., where he became acquainted with persons who have formerly resided in Eastern Africa. In view of such information, the Board have judged it advisable that their missionaries for Eastern Africa proceed first to Zanzibar, and from thence direct their efforts to the coast or adjacent islands as they may deem expedient. The missionaries were requested to prepare for their departure at as early a period as practicable, say in September next, when it is expected that they will sail if Providence permit.

The Executive Board are anxious that a suitable young man should accompany brother and sister Carpenter. It has been suggested that there are those who would be willing to embark in this enterprise, though no direct application has been made. The Board would therefore request, that should there be any persons thus willing to give themselves up to the work of missions, proposals be immediately forwarded; and, if practicable, it would be well for such persons to be present at the next meeting of the Board. They wish to obtain a single man, as they deem it inexpedient to send out more than one family at present.

Done by order of the Board,
W. B. GILLETT, Rec. Sec.

New Market, N. J. July 19, 1846.

New York State Temperance Convention.—A large convention of the friends of Temperance assembled at Albany on the 15th inst. Ex-Governor Bouck was chosen President, and Dr. Beman, Rev. Mr. Pierpont, and Alvan Stewart were among the speakers. The main question of debate was—"Will the Convention recommend to the friends of temperance, in towns which have voted 'No License,' to defer prosecutions of rumsellers under the Excise Law, and continue to rely on Moral Suasion?—or, Shall it insist that the penalties of the law be promptly and universally enforced?" The two resolutions following, were reported by a Committee of nine, embracing some of the leaders in the temperance reform, and may be regarded as expressing the sentiments of the Convention upon the question what course temperance men ought to pursue:—

Resolved, That this Convention earnestly recommend to the friends of Temperance, and especially all Temperance Societies, to appoint Committees whose duty it shall be to wait personally on all manufacturers and venders of intoxicating drinks and beverages, residing within their respective bounds, and endeavor to persuade them to relinquish their business in conformity with the recent expression of the public will, and to report from time to time the result to those by whom they have been appointed. Such personal calls to be repeated and continued as long as there shall be any prospect of success.

Resolved, That while we thus advise the farther use of moral suasion, in the hope that there may be many venders who will not persist in their defiance of law, after such course on the part of its friends; yet in all instances in which such unlawful traffic shall be continued after such faithful efforts, the penalties they have incurred should be enforced by prosecution.

License or No License.—Notwithstanding it was recently decided, by a popular vote of the people of Albany, that no licenses should be granted in that city, the Mayor has taken the responsibility of defending the granting of licenses, and declaring that the license law is unconstitutional. The citizens have held several meetings upon the subject, and obtained legal opinions showing the following conclusions:—

1. The excise law of 1845 is not unconstitutional. 1 *Denio Rep.* 540.

2. The law is applicable to incorporated villages, and all cities except New York. 10 *Wend. Rep.* 547. 2 *Hill Rep.* 39.

3. A two-third vote was not necessary. 13 *Wend. Rep.* 325.

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1. Wherever the electors in any town or city have determined that no licenses shall be granted, whoever sells by retail any intoxicating liquors shall forfeit $25. *Laws* 1845, *p.* 323. 1 *R. S.* 680.

2. Several penalties against any person may be recovered in one suit; thus, for three violations $75 may be recovered in one suit; for 100 violations $2,500. 3 *Hill Rep.* 527.

3. A person who has paid the above penalties is still liable to an indictment. 13 *Wend. Rep.* 341.

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1. The issuing licenses, when the people vote no license, is unlawful. *Laws* 1845, *p.* 322, § 3. 3 *T. R.* 560.

2. Doing any act prohibited by statute is a misdemeanor. 2 *T. S.* 696, § 45.

3. For such offence, when no penalty is prescribed, imprisonment in jail not exceeding one year, or fine not exceeding $250, or both. 2 *R. S.* 697, § 46.

Consistency.—The Boston Chronotype, in announcing the decision of the Harrisburgh Presbytery, that "dancing by professed Christians is in its tendency sinful," says: "Here is a gnat pretty cleverly strained out of the water of social life. Who believes that a unanimous vote could be got out of that Presbytery declaring slaveholding to be sinful. If you should attempt it, you would presently get plenty of justification of slavery from the Bible, &c., &c. Nobody seems to have thought of pleading for dancing from the Bible, though David danced and Michael was smitten with barrenness for despising him on account of it.

George Thompson.—Our readers will remember the name of George Thompson, the Scotchman, who visited the United States in 1835, and was compelled to return to England to escape the vengeance of the mobs excited against him on account of his advocacy of the doctrine of immediate and unconditional emancipation. From recent foreign papers, it appears that the Town Council of the City of Edinburgh, have presented the Freedom of the City to this same Mr. Thompson, in acknowledgment of his exertions for the abolition of slavery in the West Indies, and for other public services.

Secret Societies *vs.* Churches.—It is often said by the advocates of secret societies, that such institutions are necessary on account of the carelessness of churches about supplying the wants of the needy. We are glad to know, that in some places this argument is without pertinence. As an illustration, note the fact, that of the sum of $730, recently raised in Newport, R. I., for the sufferers by the wreck of the Sutlej, $630 was raised in the churches, and $100 by the Odd Fellows.

Way of Distributing Tracts in China.—A missionary among the Chinese says that one method of distributing tracts into various parts of the Empire, is by visiting the medical hospitals, that exist at the cities of Canton and Hong-Kong. By this means there have been nearly 30,000 invalids supplied with tracts in one year. They carry them back to their respective villages, and in this way the name of Christ, or of Jesus, (for that is the term used there,) becomes familiar among tens of thousands of the inhabitants.

Sunday Travel in Michigan.—Our exchanges from Michigan have had considerable to say within a few months past against allowing the Central Railroad to run cars on Sunday. The following paragraph from one of those papers shows the result of deliberations upon the subject:—

"We regret to learn that under the letting of the new Mail Contracts, our State is compelled to run a train of cars over the Central Road on the Sabbath, in order to carry the Mail. This violation and desecration of the Lord's day is not called for by the people, and is not in accordance with the wishes of the great mass of our citizens. We have got along well enough heretofore without a Sunday mail, and why the necessity for one now? The new arrangement took effect on the 1st inst."

Careful.—We have heard much about the care of masters for their slaves, and the inability of the slaves to take care of themselves. From the following paragraph, which occurs in the report of a Florida missionary, it appears that the masters are almost as careful about the souls of their slaves as they are about their bodies:—

"An extraordinary interest has been awakened in the minds of the colored population of this place. From 50 to 100 frequently come forward desiring an interest in prayer, while several professed to find a hope in the merits of the Saviour. They were not baptized, owing to the objections of some of their owners, who seem, or pretend, not to understand this mode of baptism. They preferred them to wait until they had examined it themselves."

An Honest Sign.—Dr. Rush was a thorough peace man, and often expressed his regret, that the Federal Constitution did not provide for an officer whose duty it should be to endeavor to promote peace among the nations. The idea of a war office, but no peace office, pained him, and he suggested the following as an appropriate inscription to be painted on a sign over the door of the war office:—

1. An office for butchering the human species.
2. A widow and orphan making office.
3. A broken-bone making office.
4. A wooden-leg making office.
5. An office for creating public and private vices.
6. An office for creating famine.
7. An office for creating political diseases.
8. An office for creating speculators, stock-jobbers, and bankrupts.
9. An office for creating poverty, and the destruction of liberty and national happiness.

Great Fire at Nantucket.—This place has been visited by a most calamitous fire. It commenced on Monday night, July 13th, and raged for nearly twelve hours. The expedient of blowing up houses was resorted to, and some twenty buildings were thus destroyed; others would have been blown up except that the powder was all exhausted. The New Bedford Mercury says: "We have conversed with several intelligent gentlemen from Nantucket, who estimate the number of buildings destroyed at not less than two hundred, including one hundred dwelling houses, and five or six oil manufactories. The burnt district includes a large portion of the most densely settled and business part of the town, and the loss of property must be immense." Later accounts state that the loss is estimated to be from $900,000 to $1,000,000, and the number of buildings burnt from 300 to 400. There were no lives lost.

Errata.—In the report of Bro. James Bailey to the Central Association, which we published last week, the name *Hull* occurs several times; it should have been *Hall*. Also, in the last column, near the bottom, for Assembly *Church* read Assembly *Chamber*.

☞ Eld. Z. **Campbell** having removed to Milton, Rock Co., W. T., wishes his correspondents to address him accordingly.

General Intelligence.

DOINGS IN CONGRESS.

A resolution has passed both Houses to adjourn on the 10th of August.

The SENATE passed the Warehouse Bill by a small majority, Mr. Webster voting in favor of it notwithstanding his objections to some of its features. Bills were also passed for the relief of the widow of Alexander Hamilton, and the heirs of Robert Fulton.

The HOUSE OF REPRESENTATIVES passed the Land Graduation Bill by a majority of two. Several important amendments were made, which carried it back to the Senate again, where it was referred to the Committee on Public Lands. The House also passed the bill appropriating $11,700,000 to pay volunteers and for other purposes. This sum is in addition to the $10,000,000 already appropriated.

MEXICO AND THE WAR.

We give below all the news from the "Army of Occupation" which has been received in New York within the last week:—

Official.

"ARMY OF OCCUPATION, June 24, 1846.

"Some volunteers have arrived at Brazos Santiago from Tennessee, presumed to be of the twelve months' quota. The volunteers which previously arrived from New Orleans have nearly all moved to Barrita, except two regiments in this place. I shall bring them up the river as soon as I can procure transportation, which we are impatiently awaiting. The volunteers from Texas are encamped near point Isabel, and are now organizing under the direction of the Governor.

"We have no authentic intelligence from the interior of Mexico. The army at Linarez is believed to be moving towards Monterey, much reduced in numbers by desertion and sickness. It is rumored that Bustamente is at the head of the Government, and that Paredes is advancing with a large force to this frontier."

The steamer Potomac was wrecked about six miles beyond the pass of St. Louis on her passage from Galveston to the Rio Grande. The boat is a total loss, and the freight greatly damaged. The passengers, consisting of Captain Lumsden, Juniors' Company, were all saved.

An affray occurred in camp on the 29th June between two Texan mounted men, one of whom, named Walker, was shot dead.

No movement of the main body of the army beyond Matamoros has yet been made. The troops are impatient to march, and will do so as soon as a sufficient number of light-draught steamers arrive.

President Paredes has presented to the Mexican Congress, June 1, an address which gives a woful picture of Mexican finances, and states that Arista had been displaced from his command for disobedience to orders in evacuating Matamoros while he had 4000 troops left.

A new paper has been started at Matamoros, called the Matamoros Reville. It is printed in Spanish and English, and is a good looking sheet. The 'Republic of Rio Grande' continues to be issued regularly.

ATTACK ON SAN JUAN DE ULLOA.—We learn from the National Intelligencer, that a report, which prevailed some weeks ago, of an assault meditated by the Executive upon the Castle of San Juan de Ulloa, (the seaboard defence of Vera Cruz,) but which had apparently died away, has been revived within a day or two. It is now said that a Council of Naval Post Captains has been summoned by the Head of the Navy Department to Washington to decide upon the practicability and expediency of the measure.

GENERAL LA VEGA.—The President has given permission to this gentleman, and other Mexican officers now in this city, to reside during the months of July, August, September, and October, in Louisville, Harrodsburg, Frankfort, or Lexington, in Kentucky; or Cincinnati, Yellow Spring, Dayton or Columbus, in Ohio; and for the remainder of the year, at Baton Rouge or New Orleans, until otherwise ordered. They are to make to the Adjutant General of the Army monthly statements as to their residence. It is intimated by General Scott, through whom the permission is granted, that should General Vega desire to visit other parts of the United States, either alone or accompanied by one or more of his brother officers, on parole, his wishes will be complied with.

THE VETERAN OF NAPOLEON.—As Churchill's battalion of artillery were advancing to take their position in the second line of battle on the 8th, a private in the 4th regiment was come up to, who lay upon the battle field with both legs shot off. He was one of the first that fell after the cannonade commenced, and was a veteran in Napoleon's wars. After having escaped in the terrible conflicts of Austerlitz and Wagram, and in the retreat from Moscow, and the battle of Waterloo, he lived to fall on the Palo Alto, by a cannon shot from a Mexican battery. As his fellow soldiers passed him and noticed at every pulsation of his heart, that the blood flowed from his wounds, they stopped an instant to sympathize with him; the noble hearted fellow, as his eyes were glazing in death, waved them on, and with his last breath said, "Go comrades, I have only got what a soldier enlists for." [N. O. Tropic.

FANATICISM.—The prechers in Gen. Taylor's Camp at Matamoros are inculcating upon the minds of the soldiers the doctrine that the American People are the children of Destiny—that God has given to them the whole continent as a heritage—and Mr. Allen, chaplain of the Louisiana volunteers, writes to the pious editors of the N. O. Picayune, that "shall circumstaces render it necessary for the United States to dictate terms of peace to Mexico in the halls of the Montezumas, there will be warm and dauntless hearts to invoke the blessing of Heaven on their acts."

In what respect do these men differ from the conquerors of Mexico, who carried the cross in one hand, and the sword in the other? How much are we in advance of Cortez and his band of robbers, who, while slaughtering thousands upon thousands of the ancient Mexicans, had holy men along with them, "to invoke the blessings of Heaven upon their acts?" They too believed themselves to be "children of destiny," and felt exalted by the delusion that they were propagators of the Faith. Fanaticism wears the same bloody features, revels in the same dark delusions to-day, that it did in the time of Cortez, or the age of the crusaders. [Cincin. Herald.

SIXTEEN DAYS LATER FROM EUROPE.

By the steamship Cambria, which arrived at Boston on Friday last, we have the following news.

Two highly important events have occurred in England since last advices. These are the passage of the Corn Bill and the resignation of the Peel Ministry. The new whig ministry has Lord John Russel at its head; Lord Palmerston, Foreign Affairs; Lord Cottenham, Chancellor; and Lord Wellington, commander-in-chief. There appears to be good feeling generally towards the new ministry, which seems to have been the result of compromise. Sir Robert Peel and his colleagues regard it favorably.

The settlement of the Oregon question has diffused general joy throughout England. Sir Robert Peel said in the Commons—"I do rejoice, that before surrendering power at the feet of a majority of this House, I had the opportunity of giving them the official assurance that every cause of quarrel with that great country [America] on this side of the Atlantic, is terminated. (Loud cheers.) Sir, I feel that I have now executed the task which my public duty imposed upon me. I trust I have said nothing which can by possibility lead to the recurrence of those controversies which have been deprecated by all lovers of peace."

It is rumored in England that the navigation of the Columbia river is reserved in perpetuity, and not for the duration alone of the Hudson Bay Company's charter. Peel so understands it.

There has been a continuation of murders and ontrages in Ireland.

From the Cape of Good Hope there are melancholy tidings of another outbreak among the Caffres which had been accompanied by several conflicts with the colonists.

From India there is no news of striking interest, nor from China.

Nearly all the French papers attack this country on account of Mexico, and urge determined interference by Europe. It is a Catholic feeling against what is called a Protestant country.

A new Pope has been elected. He is a native of the papal states, is of a noble family near Ancona, who entered the priesthood when very young, after a severe illness, in which he had prayed to the Virgin for relief, and, being cured, he resolved in gratitude to devote himself to the church. He was made a cardinal in 1839, chiefly in consequence of his diplomatic services, but avowedly because he had greatly distinguished himself by his piety and benevolence.

The Marquesse d'Harcourt died at Windsor on the 24th ult., in consequence of taking an over dose of laudanum by mistake.

Haydon, the Historical Painter, has committed suicide, in consequence of pecuniary embarrassments. He had previously written to several eminent men for assistance, but received little. Peel sent him £50, and after his death sent £200 to his family, and gave one son a place in the Customs.

The news by this arrival is not favorable to our exporters of Flour and Grain. The new Corn-Law has not improved prices but the contrary, and the decline in price has led to an increase of duty under the continued sliding scale.

LATER.—The Steamship Great Britain reached New York on Tuesday morning, 21st inst., after a very short passage. She brings news of a great hurricane which did much damage in Devonshire, Birmingham, Liverpool, &c. Also of a battle between the French forces in the East and their adversaries, in which some sixty or seventy persons were killed.

CANAL ACROSS THE ISTHMUS OF PANAMA.—The Journal of the Franklin Institute condenses a report on the subject of a ship canal across the Isthmus of Panama, made by Mr. Garella, an Engineer sent out to survey the ground by M. Guizot, the French Minister. The report is said to evince great professional ability in the Engineer. We gather the following facts from a summary of the results made by the Journal:

"The whole length of the proposed Canal, from its Northern outlet on the Atlantic near Chagres, to its Southern outlet on the Pacific near Panama, is 47 1-2 miles; and the distance in a straight line between the two towns is 40 68 miles. The mean level of the Pacific, at the terminus of the line, is 8 1-2 feet above that of the Atlantic, the highest tides in the former rising 20 feet, and in the latter only 16 inches.

"On account of the hight of the intervening ground, it is said that the popular idea of a thorough cut is out of the question. The natural summit is ten miles from the Pacific ocean, and 460 feet above it. It is proposed to reduce the summit to a hight of 135 feet above the sea, by a tunnel 3 1-2 miles in length, and to overcome the remaining elevation by means of 35 lift locks, 18 upon the Southern and 18 upon the Northern side of the summit. The tunnel is to be through rock, in the form of a Gothic arch, its hight being 121 feet, and its extreme width, with a towing path, 69 1-2 feet. By such a reduction of the summit it is shown that an ample supply of water can be commanded, and a thorough-cut may be substituted for the tunnel, but at an increased expense.

"The estimates are made for a Canal of dimensions suitable for ships of 1200 tons burthen. The lock chambers are to be 210 feet long and 46 1-2 feet wide. The width of the canal on the bottom is 65 feet, at the water surface 184 feet, and the depth 23 feet. The total cost of the work, including its terminal harbors, is estimated at about twenty-five millions of dollars, and the time required to complete it ten years.

FATAL ADVENTURE.—The Charleston Courier of July 11th, tells the following: "While two young men, named George Wood and Robert Brown, were fishing on Mitchell's Flats, on Thursday morning last, a Devil Fish became entangled in the cable, drew up the anchor, and made off with the boat with great velocity. Young Wood went forward, for the purpose of cutting the cable, but before he could effect his design, the sea-monster gave a sudden turn and capsized the boat, throwing Wood off some distance from her. Brown held on to the boat, and succeeded in getting on her bottom, the Fish still towing the boat through the water at great speed. With much presence of mind, Brown stripped off his clothes, the fish still running, and making for Drum Island which he approached within fifty yards, when it made another turn, and took the boat down in deep water. Brown then swam ashore, and after reaching it, looked for and discovered his companion swimming. He hailed him and he answered, but soon after, we regret to say, disappeared, being no doubt exhausted, as he had sustained himself by swimming at least half an hour.

MURDER IN JERSEY CITY.—The New York Tribune says that on Wednesday morning last, a man by the name of E. M. S. Spencer (a traveling Magnetizer, and formerly from Otsego County in this State, where he now has friends residing,) was arrested in Jersey City for maltreatment of his wife, and disturbance of the peace. After proceeding some distance with the officer, under the pretence of having something very particular to say to his wife, he was permitted to return, and the moment he came into her presence he drew a pistol from his pocket and shot her in the back near the left shoulder, the ball coming out in the neck near the jugular vein. She died in eight minutes after receiving the wound, and the murderer was immediately arrested. Spencer is twenty-eight years of age, and was married at Columbus, Ohio, about twelve months ago to the lady he has now so brutally murdered.

The cause of the murder was jealousy on the part of the husband, together with the refusal of his mother-in-law (with whom the lady resided) to permit him to visit her at the house, he taking it as a confirmation that she did not wish to see him; and as she had no visible means of support, he was induced to believe that the man of whom he was jealous supported her. The lady, whose name was Dobbin before marriage, was twenty-four years of age, and is said to have been very beautiful and interesting. It is said, also, that her murderer was her fourth husband.

SELF-DESTRUCTION.—A Coroner's Inquest in Philadelphia, on Wednesday last, developed a singular case of self-destruction. A lad 15 years old, named Carpenter, who was afflicted by some loathsome and poisonous complaint, had expressed a determination to his mother on Tuesday morning, to kill himself. In the afternoon he entreated another lad, who was gunning, to shoot him, at the same time imploring him not to come near or touch him as he was poison! Shortly after this he ran toward the railroad a mile or so above the city, as he saw a train of stone cars approach, and deliberately threw himself upon the track. So quickly was this done that the brakeman had not time to stop the train, but the cars passed over him, cutting him to pieces. That one so young should, under the morbid influence of disease, commit so rash an act of suicide, is indeed an uncommon occurrence.

SUNDAY SCHOOL EXCURSION—ACCIDENTS.—We learn from the True Sun that the teachers and scholars of the Sunday School of the Suffolk-st. Church went on a Picknick Excursion to Yonkers, and that one of the young ladies of the party, while swinging in a large 'scup' or swing, became dizzy and fainted, and it was several hours before she was recovered so as to be removed from the spot. About 2 o'clock in the afternoon four young ladies were swinging in the 'scup,' and one of the ropes breaking, the young ladies were thown to the ground with much force. Three of the four were badly injured—two of them seriously. A little girl of the party, in running down a hill at Yonkers, gained such an impetus that she could not control her course, and ran with great force aginst the body of a tree. Her escape from being killed was miraculous. She did not appear to have suffered seriously from it.

TREASURE RECOVERED.—The Baltimore American of the 3d instant says, the brig Francis Amy arrived at this port yesterday from her second voyage of exploration and search after the treasure of the ship of war San Pedro, which was sunk off the Spanish Main in the year 1815. We understand she has recovered this voyage about the sum of thirty-five thousand dollars in Spanish dollars. This money was found at the bottom of the sea, about three feet under the sand and beneath a coral formation, in sixty feet water. The whole recovered from the wreck thus far is something more than sixty thousand dollars. Nobody has been injured in the expedition in health or limb.

The Cincinnatti Gazette of July 11th says that the people in Mercer County have forcibly prevented the Randolph Negroes from taking possession of the lands provided for them in that County. Our latest advice is, that the Negroes are encamped in the woods near Lockport on the Canal. Since the above was in type, we understand that the Negroes have returned to near Piqua. Judge Lee has gone up to give security that they shall not become a charge upon the township. That done, farther opposition to their settling on their lands is not expected.

The St. Louis Republican says it has intelligence from the Cherokees, on the borders of Arkansas, which leaves but little, if any, room to suppose that peace can much longer be maintained in that distracted nation of Indians. Every mail brings fresh accounts of murders and other outrages; and we learn that the feeling of hostility between the Old Settlers and the Treaty party, on the one side, and the Ross party on the other, has already become so deep and implacable, that nothing short of a war of extermination is likely to satisfy either side.

James S. Calhoun, Esq., Editor of the Columbus Enquirer, Georgia, has volunteered his services to serve twelve months in the War against Mexico, and is already on his way to the Rio Grande with a company.

SUMMARY.

A week ago last Sabbath, three persons were drowned in Boston. On the same day, at Trenton, N. J., the Bordentown way-train of cars ran over a wagon in which were Mr. Mintel and his wife, killing Mr. M. and greatly injuring the lady.

The Chicago Democrat announces that the lady who is entitled to a handsome fortune by the death of Alexander Grant, at Inverness, Scotland, and whose whereabouts has been so anxiously inquired after by the press, has been discovered in Chicago, as the wife of Ezra Gregory, a potrait painter in that city.

Illinois horse thieves do a wholesale business, if the papers of that State correctly report. The Star, published in Kane County, states that twenty-four horses were stolen in that county in a few days, and near that number of horse thieves had been trapped, tried, convicted, and sent to the State Prison.

We learn from Halifax papers of the 26th of June that an alarming fire had been raging in the woods in the vicinity of Sydney, during the previous week. At Glace Bay, several houses were destroyed, with their contents. At St. Ann's, ten or twelve houses were burned down, with out-buildings and crops. At Point Aconi several dwellings were consumed, with an immense number of sheep and cattle. At East Bay, several houses were burned. North Sydney barely escaped destruction by a providential change of wind.

A Cincinnati paper has an account from Licking County in that State, of a very unnatural sight—the burial of four beautiful children, all girls, and all these born at one birth. One lived six hours, one two hours, and two an hour and a half each. At the interment the coffin was opened to public view, and there was presented the most interesting sight ever seen. Four beautiful babes in one coffin, side by side, of equal size and beauty, all of perfect shape. The parents, Henry and Mary Craft, still live in Licking.

J. Milton Saunders, of Cincinnati, is getting up a Telegraph which can be worked at one fourth the expense of the one now in use, and will not only communicate information by sound, but by characters also. He says that if the matter transmitted should be of a secret nature, the apparatus in a moment can be so adjusted that it will whisper the attendant—or proper recipient—the secret, without any one present hearing it. What next?

The report that Henry R. Schoolcraft was killed by an Indian, at Sault St. Marie, on the 6th inst., is said to be a mistake. The man killed was *James* R. Schoolcraft, a younger brother of *Henry* R., and formerly a member of the Michigan Legislature.

A Cincinnati paper says: "A man, his wife, and six children, on their way to Preble Co. in this State, from seven hundred miles South-East this, held up to rest yesterday, in Third.st. The youngest child and their baggage were on a wheel-barrow, their only carriage from home, propelled by turns by the company."

We regret to announce the death of George Hurlbut, Esq. one of the most benevolent and estimable of our citazens. He was recenly the President of the Brooklyn City Temperance Society, but more widely known as one of the firm of E. D. Hurlbut & Co., the extensive shipping merchants of New York.

Rev. Mr. Kendrick, the Roman Catholic Bishop of St. Louis, received a letter from Col. Kearney, requesting that a clergyman of the Catholic faith should be sent to Fort Leavenworth. The Bishop has selected Rev. Mr. Higginbottom, who was to depart for the Fort without delay.

Rev. Dr. JUDSON, the Baptist Missionary to Burmah, sailed from Boston in the ship Fanueil Hall, accompanied by his wife, (formerly Miss Chubbuck, and better known as "Fanny Forrester") and a number of new Mission families for the Burman Empire.

Independence Hall, Philadelphia, looks as fine as paint and a thorough cleaning can make it. The Councils have taken some pains to put it in order, and intend in future to keep it as a public remembrancer of the past. It is to be made as nearly like its original as possible—the old furniture to be repaired and the massive chandelier to be replaced. They also talk of a copy of Trumbull's picture of the Signing as an ornament. The old bell, too, is to be brought down from the cupola and preserved there. The room should be reserved for all time as an appropriate Mecca for patriotic pilgrimage.

A correspondent of the New York Evening Post, says that two veins of sulphuret of copper have been opened in Flemington, N. J., and that since last April with from nine to twelve hands, at an expense of nine hundred dollars, sixty tons of ore were produced, worth $67 per ton, or in all four thousand and twenty dollars.

The Cincinnati Strawberry Committee report that the number of bushels of Strawberries sold in that market during the twenty-two days following the 10th of May, was four thousand one hundred and fifty! This is exclusive of the large quantities usually delivered to the hotels, coffee houses, cofectioners, and private families, brought directly from the country.

Mr. Charles Ackerman of Providence, R. I. has recently invented a most excellent lettsr holder, which attracted considerable attention at the Great Fair in Washington, and was highly praised by those who knew its merits, as an almost indispensable article for the business man. It is made to hold upwards of seventy letters, in as convenient a form as though they were bound, and it will last for years.

The True Sun says, two cargoes of pressed hay arrived this week, from the far regions of Iowa; showing what great things internal improvements are able to accomplish.

Two thousand female teachers are said to be immediately wanted in the State of Kentucky.

John Burnett was executed at Schenectady, for the murder last winter of Scornberger, in Scoharie Co. He died a dreadful death, life not being extinct until 20 minutes after the bolt had been withdrawn from the drop.

A dreadful tornado visited Syracuse on Saturday prostrating chimneys and unroofing several buildings. Auburn also suffered. No lives lost.

LETTERS.

Solomon Carpenter, Samuel Davison, Walter B. Gillett, Wm. B. Maxson, Rowse Babcock, James Bailey, George Greenman, Z. Campbell, Nathan Morgan.

RECEIPTS.

Mystic Bridge, Ct.—Jonathan Larkin, Sylvester Lanphear, $2 each; Dexter Irons, Fanny Avery, $1 each.
Millington, N. J.—Harriet F. Randolph, Isaac F. Randolph, $2 each.
New Market, N. J.—Mary F. Randolph, $2.
Shiloh, N. J.—John Bright, $2.
Plainfield, N. J.—Wm. Dunn, $2.
Waterford, Ct.—Thomas Rogers, $2.
Millport, Pa.—E. S. Maine, $2.
Unadilla Forks.—Martin Wilcox, $2.
West Springfield, Mass.—Nathan Morgan, $6.

PROPOSED PUBLICATION ON SUNDAY LEGISLATION.

Agreeably to the request of the Eastern Seventh-day Baptist Association, and to the vote of the Society at its last Anniversary, the Directors of the American Sabbath Tract Society have determined to issue a publication ON THE EVIL TENDENCY OF STATUTE LAWS FOR ENFORCING THE RELIGIOUS OBSERVANCE OF SUNDAY; and, desirous that it may be such an one as will best meet the demands of the case, and the expectations of those interested in its circulation, would give notice, that they will receive manuscripts for it, or suggestions relative to it, until the first of September next, when the manuscript most approved by an impartial committee will be adopted, and put to press as soon afterward as practicable. Persons disposed to write for this purpose, are requested to inform the Board immediately. It will be understood that any manuscript approved by the committee will still be subject to correction and amendment by the Board.

The board will also, agreeably to the resolution of the Society, publish at no distant day, if an approved manuscript can be obtained, a Tract on THE REAL OBJECT AND PRIMARY DESIGN OF THE SABBATIC INSTITUTION, and request also that manuscripts for this, or suggestions relative to it, may be forwarded to them as early as practicable.

PAUL STILLMAN, Cor. Sec'y.

NOTICE.

A Quarterly meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be held, by divine permission, at the house of A. D. Titsworth, Metouchin, N. J., on the second first-day in August, being the ninth day of the month, at one o'clock P. M. A full attendance is requested.

W. B. GILLETT, Rec. Sec.

MEDICAL NOTICE.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

SOUTH-WESTERN ASSOCIATION.

The next meeting of the Seventh-day Baptist South-Western Association will be held with the North Hampton Church, Clark Co., Ohio, commencing on the fifth-day before the second Sabbath in October, 1846. A full delegation from all the churches is desired. And we would say to the brethren of our sister Associations, that we greatly need and earnestly solicit their attendance, counsel, and prayers.

WM. F. RANDOLPH, Cor. Sec.

NOTICE.

Brethren visiting the city and remaining over the Sabbath, are informed that meetings are held every seventh day, at 11 o'clock in the morning, at the meeting-house recently purchased of the Eleventh-street Baptist Church, in 11th street, a little east of Grace Church, between Bowery and Third Avenue. The public are also respectfully invited to attend. Evening lectures by the pastor, Eld. Thos. B. Brown, will be appointed as soon as circumstances will permit.

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety-five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. NELSON STELLE, No. 146 Grand-st., N. Y.—Mr. Burris, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

WEEKLY NATIONAL INTELLIGENCER.

This paper, being made up of such portions of the contents of the National Intelligencer proper as can be compressed within the compass of a single newspaper, continues to be issued and mailed to subscribers on Saturday, at two dollars a year, payable in advance in all cases—no account being opened with subscribers to the weekly paper.

To bring this paper yet more nearly within the reach of such as desire to take by the year a cheap paper from the seat of General Government, a reduction will be made in the price of it where a number of copies are ordered and paid for by any person or association at the following rates:

For Ten Dollars six copies will be sent.
For Twenty Dollars thirteen copies: and
For each sum of Ten-Dollars, above twenty-eight copies will be forwarded; so that a remittance of Fifty Dollars will command thirty-seven copies.

Publishers throughout the several States and Territories who will give a single insertion to this advertisement (with this note annexed) and send one of their papers to this office, with the advertisement marked therein, shall receive the Weekly National Intelligencer for one year free of charge.

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" Hiram P. Burdick.
Berlin—Wm. B. Maxson,
" John Whitford.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Friendship—Zuriel Campbell.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—S S Griswold,
" J. P. Livermore.
Leonardsville—Jabish Brown.
Newport—Abel Stillman.
New London—C. M. Lewis.
Otselic—Joshua Clark.
Petersburg—Geo. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richland—Elias Burdick.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Watson—Wm. Quibell.

RHODE ISLAND.
Westerly—Alex. Campbell,
" S. P. Stillman.
Hopkinton—Joseph Spicer,
" A. B. Burdick.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

NEW JERSEY.
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—R. Babcock.

VIRGINIA.
Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph.

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler,
Tallmadge—Bethuel Church.

WISKONSAN.
Milton—Joseph Goodrich,
" Stillman Coon.

Miscellaneous.

THE FARMER TURNED SOLDIER.

My father was a farmer good,
With corn and beef in plenty;
I mowed and hoed, and held the plow,
And longed for one-and-twenty.

For I had quite a martial turn,
And scorned the lowing cattle;
I burned to wear the uniform,
Hear drums and see the battle.

My birth-day came, my father urged,
But stoutly I resisted;
My sister wept; my mother prayed;
But off I went and listed.

They marched me through wet and dry,
To tunes more loud than charming;
But lugging knapsack, box and gun,
Was harder work than farming.

We met the foe—the cannons roared,
The crimson tide was flowing;
The frightful death-groans filled my ears,
I wished that I was mowing.

I lost my leg—the foe came on,
They had me in their clutches;
I starved in prison till the peace,
Then hobbled home on crutches.

CHILDREN.

BY MRS. HARRIET BEECHER STOWE.

"A little child shall lead them."

One cold market morning, I looked into a milliner's shop, and there I saw a hale, hearty, well-browned young fellow from the country, with his long cart whip, and a lion shag coat, holding up some little matter, and turning it on his great fist. And what do you suppose it was? A baby's bonnet. A little soft blue satin hood, with a swan's down border, white as the new-fallen snow, with a frill of rich blonde around the edge. By his side stood a very pretty woman, holding with no small pride the baby—for evidently it was *the* baby. Any one could read the fact in every glance, as they looked at each other, and the little hood, and then at the large blue, unconscious eyes, and fat dimpled cheeks of the little one. It was evident that neither of them had seen a baby like that before.

"But, really, Mary," said the young man, "isn't three dollars very high?"

Mary very prudently said nothing, but taking the little bonnet, tied it on to his little head, and held up the baby. The man looked and grinned; without another word, down went the three dollars—all that the last week's butter came to; and as they walked out of the shop, it is hard to say which was the most delighted with the bargain.

"Ah!" thought I, "a little child shall lead them!" Another day, as I was passing a carriage factory along one of our back streets, I saw a yonng mechanic at work on a wheel. The rough carriage-body stood beside him—and there wrapped up snugly, all hooded and cloaked, sat a little dark-eyed girl, about a year old, playing with a great shaggy dog. As I stopped, the man looked up from his work and turned admiringly towards his little companion, as much as to say, "See what I have got here?"

"Yes!" thought I, "and if the little baby ever gets a glance from admiring swains as sincere as that, she will be lucky."

Ah, these children! little witches! pretty, even in all their faults and absurdities! winning, even in their sins and iniquities! See, for example, yonder little fellow in a naughty fit—he he has shaken his long curls over his deep blue eyes—the fair brow is bent in a frown—the rose-lip is turned up in infinite defiance—and the white shoulder thrust haughtily forward. Can any one but a child look so pretty even in their naughtiness?

Then comes the instant change—flashing smiles and tears, as the good comes back all in a rush, and you are overwhelmed with protestations, promises, and kisses! They are irresistible, too, these little ones. They pull away the scholar's pen—tumble about his papers—make somersets over his books—and what can he do? They tear newspapers—litter the carpets—break, pull, and upset, and then jabber unimaginable English in self-defence, and what can you do for yourself?

"If I had a child," says the precise man, "you should see."

He does have a child, and his child tears up his papers, tumbles over his things, and pulls his nose, like all other children, and what has the precise man to say for himself? Nothing—he is like every body else—"a little child shall lead him!"

Poor little children! they bring and teach us, human beings, more good than they can get in return. How often does the infant, with its soft cheek and helpless hand, awaken a mother from worldliness and egotism, to a whole world of new and higher feelings! How often does the mother repay this by doing her best to wipe off even before the time, the fresh simplicity of childhood, and make her daughter too soon a woman of the world as she has been.

The hardened heart of the worldly man is unlocked by the guileless tones and simple caresses of his son—but he repays it in time, by imparting to his boy all the crooked tricks, and hard ways, and callous maxims, which have undone himself.

Go to the jail—to the penitentiary, and find there the wretch most sullen, brutal and hardened. Then look at your infant son. Such as he is to you, such to some mother was this man. That hard hand was soft and delicate—that rough voice was tender and lisping—fond eyes followed him as he played—and he was rocked and cradled as something holy. There was a time when his heart, soft and unworn, might have opened to questionings of God and Jesus, and sealed with the seal of Heaven. But harsh hands seized it—fierce, goblin lineaments were impressed upon it—and all is over with him forever!

So of the tender weeping child, is made the callous, heartless man—of the all-believing child, the sneering skeptic—of the beautiful and modest, the shameless and abandoned—and this is what the world does for the little one.

There was a time when the Divine One stood on earth, and little children sought to draw near to him. But harsh human heings stood between him and them, forbidding their approach. Ah! has it not been always so? Do not even we, with our hard and unsubdued feelings—our worldly and unscriptural habits and maxims—stand like a dark screen between our little child and its Saviour, and keep off the sweet radiance which might unfold it for paradise?

"Suffer little children to come unto me, and forbid them not," is still the voice of the Son of God, but the cold world still closes around and forbids. When of old the disciples would question their Lord of the higher kingdom, he took a little child and set him in the midst, as a sign of who should be greatest in heaven. That gentle teacher still remains to us. By every hearth and fireside, Jesus still sets the little child in the midst of us!

Would thou know, O parent, what is that faith which unlocks heaven? Go not to wrangling polemics, or creeds and forms of theology, but draw to thy bosom thy little one, and read in that clear, trusting eye, the lesson of eternal life. Be only to thy God, as thy child is to thee, and all is done! Blessed shalt thou be, indeed, when a "little child shall lead thee!"

IMMENSE ESTABLISHEMNT.

In our extracts from the English papers we were struck with the description of the town of Crewe, in Cheshire, England, which owes its origin to the Grand Junction Railway Company, having been constructed chiefly for the accommodation of the men employed in their immense works, and it is an admirable proof of what may be effected by enlightened liberality. Seven years ago it had not a dozen houses; at present it contains about 500, and there are near 300 more building. Its inhabitants are, probably, 4000. "The streets are pretty nearly all straight, and laid out either parallel or in right angles with one another. They are paved, lighted with gas, and supplied with water by the Company gratis. Each street contains a conduit, and on pressing in a kind of button, the stream issues forth, without giving the labor of pumping. The Company have built a pretty church, lighted it in a most ingenious way, and maintain a chaplain for it. They have also erected a news-room, an assembly-room, school-rooms, and hot and cold baths, (supplied by the steam engine at the works,) the charge for admission to them being, as we believe, a penny or two pence. The houses are most commodious, and, in general, have small gardens attached. The rent varies from 2s to 3s 3d per week, which is not meant to be a pecuniary compensation to the Company for the outlay they have been at, but is most judiciously held out as one, among many inducements for a good workman to remain in their employ. Each house has a due service of water, and is furnished with a gas light in the principal apartment, at a charge of 7s per annum.

The works themselves are immense, covering something like five acres of ground. The number employed is nearly 1000, and their wages amount to upwards of £1000 weekly. The required assistance from steam is obtained from an engine of 40 horse power, which turns a quaitus of a mile of shaft.

The workmen are not paid by the week or day, but according to the labor they have performed. Six is the hour for assembling, and if a man be five minutes behind the time, he cannot be admitted until after breakfast, that is at half past eight; if he be absent then he cannot be admitted till one. Work finishes at 4 o'clock on Saturdays, and at half-past five on other days. No spirituous liquors or beer are allowed to enter the premises. Each man keeps a book in which he enters daily what he has done, and deposits it at a receptable at the gate-way. Once a fortnight he receives his pay, which after deducting whatever fines he may have icurred, is put into a little box for him, having his number on the top, so that otherwise a long and troublesome job is easy and quickly got through by the cashier.

There is a surgeon kept in the Company's employ, who is paid in the following way; each boy receiving 10s a week and upwards, is taxed 1d per week; if receiving uuder 10s one-half penny; each married man without a family, three half-pence; each single man one penny; each married man with family, one penny for himself and a half-peuny for each member of his household. Beyond these charges the doctor has no farther claim for his services and medicines."

A COOLER TO VANITY.

Christopher North rebukes inordinate self-esteem in young orators by telling a story something like the following:—

A certain young clergyman, who was by no means disposed to underrate the power of his eloquence, having heen invited to preach in a neighboring parish, complied. While preaching he noticed that one of his audience, an interesting looking woman, in mourning attire, appeared to be deeply affected. The young man, when service was over, spoke much to the minister of the parish about the case, with evident gratification at the powerful effect of his discourse, and proposed visiting the distressed hearer at once at her house. This was acceded to, and having called upon her, the young man opened the conversation. "I perceived, my dear friend," said he, "that you seemed to feel very much under my discourse this morning, will you give us some account of the exercises of your mind?" "Ah!" said the woman, "I did indeed feel very much, as you say. You must know, Sir, that I am a poor lone widow. I had a good husband, and every week he and I would take the old ass, with our little raisings from the garden, and by our sales could raise enough to keep us comfortable. But three years ago my man died, and then I had to go alone and do the best I could, with the help of the good old beast. But a year ago my dear old ass died too, (here she burst into tears) and here I have been alone ever since, and this morning, (she continued sobbing,) when I went to church and heard your voice, it sounded so much like the dear old ass, that I couldn't help crying, indeed I couldn't! Boo, hoo, hoo!"

Effects of Opium on the Mind.—A lady, who knew nothing experimentally of opium, once told us that she "could tell when Mr. Coleridge had taken too much opium, by his shining countenance." She was right; we know that mark of opium excessively well, and the cause of it; or at least we believe the cause to lie in the quickening of the insensible perspiration, which accumulates and glistens on the face.

Be that as it may, a criterion it was, that could not deceive as to the condition of Coleridge. And, uniformly in that condition he made his most effective intellectual displays. It is true that he might not be happy under this fiery animation, and we fully believe he was not. Nobody is happy under laudanum, except for a short term of years. But in what way did that operate upon his exertions as a writer? We are of opinion that it killed Coleridge as a poet. "The harp of Quantock," was silenced forever by the torment of opium. But proportionably it roused and stung his metaphysical instincts into more spasmodic life. Poetry can flourish only in the atmosphere of happiness. But subtle and perplexed investigations of difficult problems, are among the commonest resources for beguiling a sense of misery. [Blackwood.

Influfnce of the Seasons.—A French writer states, that the number of deaths in winter is greater than in summer, in the proportion of three to two. It is the same with the births; there being three in January or February, where there are two in July. The influence of the seasons on the human constitution varies according to the period of life. In infancy, the liability to death in winter is three-fold what it is in summer; but this liability decreases, till, at the age of ten, or twelve, it is almost nothing. From that period till manhood, the vital heat being much increased, the influence of summer is more to be dreaded than that of winter. After the age of forty, the effects of winter again become perceptible; and persons beyond sixty suffer almost as much as young infants, from its influence. Of octogenarians, and upwards, three or four die in winter, for one in summer.

The growth of the body in summer is considerably greater than in winter. There is a stronger tendency to mental alienation in warm weather than cold. The influence of summer in exciting the passions of men may be estimated from the fact, that crimes against the person—that is to say, deeds of personal violence—are then twice as frequent as in winter.

A Scene in Broadway.—Passing down to our office yesterday morning, nearly opposite Niblo's our attention was attracted by the egress from the front door of a neat, but plain, two-story house, of an old gentleman, bent and decrepid, borne up on either side by a man whose vocation it probably was to perform this service. Age, decrepitude and care were strongly depicted in every lineament of his face. His assistants seemed charged with the care of keeping alive the flame which appeared flickering for the last time, and we thought as we looked at them, that each was fearful lest a breath of air might, as they journeyed their venerable charge slowly along, extinguish the faint light which so delicately lingered in the socket. The old man thus supported, was John Jacob Astor, whose life, an eventful and enterprising one, has been devoted to the accumulation of wealth. We moralized as we left the group, that it was a shame to place the happiness of life in gold and silver, for which bread and water is sufficient, and that no man would ever yet be so poor but he could procure enough to carry him to his journey's end. The best condition of fortune is that which is neither directly necessitous, nor far from it, with good health and evenness of mind. [N. Y. Globe.

Spectral Illusions.—An officer in the Duke of Marlborough's army named Prondergast, mentioned to many of his friends that he should die on a particular day. Upon that day a battle took place with the French, and after it was over and Pondergrast was still alive, his brother officers, while they were yet in the field, jestingly asked him where was his prophecy. Prondergast gravely replied, 'I shall die yet, notwithstanding what you see.' Soon afterwards there came a shot from a French battery, to which the orders for a cessation of arms had not yet reached, and he was killed upon the spot.

In 1811, writes Lord Byron in a letter to M. Murray, my old and former fellow poet, the Irish secretary, told me he saw me in St. James street. I was then in Turkey. A day or two afterwards, he pointed out to his brother a person across the way, and said, 'There is the man I took for Byron.' His brother answered, 'Why, it is Byron, and no one else.' I was at this time seen to write my name in the Palace book. I was then ill of a malaria fever. If I had died, here would have been a ghost story.

How to Procure a Bell.—The owners of a new meeting house in the town of Appleton, Maine, last fall addressed a letter to Samuel Appleton, Esq., of Boston, begging him to give them a bell, 1st, because the town was named in honor of his father; and 2d, because he could afford the gift without inconvenience to himself or his family. Mr. A. replied, declining compliance with the request, because the principal reason assigned, viz., that the town was named in honor of his father, was not true in point of fact, and stating that he should be very sorry to give a bell that might sound his praise under false pretences. The owners replied, regretting the error they had made, and withdrawing their request. Mr. Appleton thereupon wrote to them, stating that although he had declined their request on the first reason stated, yet, as they were correct in the second, viz., that he could give them a bell without inconvenience to himself or family, if they would procure a suitable bell and send him the bill, he would with the greatest pleasure pay the amount.

The Vermont Boy.—We were gratified last week with a visit from Truman H. Safford, Jr., the young mathematician from Royalton, Vt. This boy is but ten and a half years old, yet he possesses the most extraordinary mathematical powers, as well as understanding of natural science. At the age of nine and a half years, he made the astronomical calculation for an Almanac, and his ability to solve mathematical problems is surprising—indeed scarcely credible to one who has not witnessed them. His ability to perform mathematical processes in his head, or without the use of figures, is not his most surprising power, but his absolute mastery of mathematical principles, which with him seem like playthings, rendering all ordinary rules useless.

He is of small size, with slender limbs, of a highly nervous temperament, with a somewhat large and strongly marked head, a large, deep, liquid hazel eye, the brilliancy of which when he is engaged in mathematical calculations is indescribable. [Boston Chris. Alliance.

Colonization.—The Richmond Religious Herald of July 2, contains three letters from a colonist at Monrovia, by the name of Abraham Blackford. He is a yonng man and has attended school since in the colony. His first letter is dated September, '44, his last February, '46, and as both are printed just as written, they exhibit his improvement in orthography, composition, &c. He has been married out there, and says Liberia, is just "the very country for the colored man." Those who will work will prosper there, and a lazy man will not prosper any where. He has never enjoyed better health in his life. They have plenty to eat; potatoes, butter, beans, cassada, &c. When he meets white men in the streets of Monrovia, they lift their hats to him. It sounds to him much better to be called Mr. Blackford than to be called boy as as in the United States. He can sit down and converse freely with white men, and can say that he never before enjoyed such a life of freedom. Who, after reading the story of this simple-hearted African, will doubt that freedom may taste as sweet to a black man as to a white one? [Zions Adv.

The Rule of Street Walking.—The Springfield Republican calls attention to the following rules, which should be strictly observed in all populous places:—

"Let it be understood by all, that every *gentleman* and every *lady* is expected to pass on the right hand. Another matter connected with this, should be observed by all who walk with ladies. It is to place the lady on the right, and in offering your arm, let it always be the right. In this way, and by observing the first all-important rule, all who pass will go by on the gentleman's side, and thus avoid all contact of strangers with your companion. The practice of changing sides with the lady at every corner, so as to give her the wall, is ridiculous and awkward.

Water for Sheep.—Water is not deemed so absolutely necessary for sheep as for other animals since their instinct leads them to graze early in the morning, when the dew is on, and again for a while in the evening, when the temperature of the season is warmest. In the hot month of August, however, when the feed is less succulent, they appear eager for water, and should be gratified with it if possible. But the lambs, when suckling, will do better if the mothers have access to it at all times. Therefore, since every pasture is not supplied with water, those that do contain it should be appropriated to the breed ewes. It should be considered that the milk secretions cannot be so abundant, if the ewe suffers from thirst. [Merrell's Am. Shep.

Electricity.—A correspondent of the Morning Journal states his opinion that the simultaneous and instantaneous ignition of gas lamps in cities and towns by means of electricity, will ere long be substituted for the present slow and irregular method. He further states, "I confess that I am astonished that electricity has never been enlisted into the service of the *steam engine*, when every sound reflecting mind and clear intellect must perceive that it must ultimately do away with the present employment of fuel and boilers, and their auxiliaries. I have no pretensions to the vision of the prophetic vista, but I venture to predict that the time is not far distant when the globe will be circumnavigated by the agency of electricity."

Flashes of Truth.—Bernal Diaz was the companion of Cortes in the conquest of Mexico, and afterwards wrote a history of that conquest. Speaking of Cortes, he says, "May God pardon him his sins, and me mine, and grant me a happy end, which is of more importance than all our couquests and victories over the Indians." Some may ask why did not Diaz, earlier in life, think of a truth so evident? It is probable that it had often, in hours of thoughtfulness, passed over his mind. But this truth had been to him like lightning in the night, when the momentary flashes leave us much involved as before in the fearful darkness, It would be well if our warriors, now in Mexico, had a deeper and more abiding conviction of the great truth. [Zions Adv.

Costliness of Smoke.—If smoke were a luxury instead of being a nuisance, it would be dearly purchased at the price paid for it in some places. The loss by non-consumption of smoke, Dr. Lyon Playfair has shown to be, in Manchester alone, £60,000 a year, and if the expense of additional painting and white-washing, be added, the actual amount lost would be double the amount of poor rates every year. In Preston, if all the furnaces consumed their own smoke, the public would save £10,450 per year in extra washing.

SCRAPS.

The term *Mrs.* applied to a woman, formerly denoted high rank, and had no reference to being married. The change in the application is not easily to be accounted for, except on the supposition that married women were esteemed more honorable than the other class.

In the time of King Henry VIII., say in 1545, it was enacted by Parliament, "that no women, apprentices, journeymen, sewingmen, none of the degrees of yeomen, nor husbandmen, nor laborers, shall have a private reading of the Scriptures."

A story is told of a soldier in the army whose only fault was that of drunkenness. His colonel remonstrated with him—'Tom, you are a bold fellow and a good soldier, but you will get drunk.' 'Colonel,' replied Tom, 'how can you expect all the virtues of the human character combined, for seven dollars a month!'

The very last Irish case we have heard, is that off a cook, who, happening to let some candles fall into the water, put them into the oven to *dry*.

A fop is like a set of new knives and forks; you can't put him to any thing useful without taking away all his polish.

The Lynn News says that a very beautiful and singular appearence has recently presented itself on Lynn Beach. The prevailing west winds of the past month have brought up myriads of the young of the great clam, so that the beaches are literally white with them. They are less than a finger-nail in size, but there are enough, if fully grown, to load a hundred ships.

It is confidently stated that the present postage law has produced a much larger aggregate than was estimated by the Post Master General; and it is evident now that in a few years the revenue will exceed the outlay of the department by a large amount.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

WANTED—At Alfred Academy, a Teacher on the Piano Forte. One who is accomplished will meet with ample encouragement. No other need apply. Address,
W. C. KENYON, Alfred Centre, Allegany Co., N. Y.
June 24, 1846.

DE RUYTER INSTITUTE.

Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science.

GURDON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department.

J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations with a MANIKIN, in the Fall or Winter Term.

Mrs. LUCY M. CARPENTER, Preceptress, and Teacher of Modern Languages and the Fine Arts.

The Academic Year will be divided into three Terms of 14 weeks each. The First commencing April 29, ending Aug. 5. The Second, Sept. 16, ending Dec. 23. The Third, Jan. 6, ending April 14.

Teachers' Classes, for the special benefit of those designing to teach, will be formed at the commencement of the Fall Term, and continue seven weeks, with daily Lectures, and Model Classes.

Tuition, to be arranged at the commencement of each Term. Primary Department, $2 00. Academic, from $3 00 to $5 00. Music on the Piano $5 00 per term of twelve weeks. No Extra Charges for Drawing, Painting, Lectures, or Incidentals. Convenient Rooms for study, or private board, at moderate prices. Board in the Hall, or in Private Families, from $1 00 to $1 50.

IRA SPENCER, M. D., } Agents.
Rev. LUCIUS CRANDALL, }

DeRuyter, March 6, 1846.

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The Sabbath Recorder,

PUBLISHED WEEKLY AT

NO. 9 SPRUCE STREET, NEW YORK.

TERMS.

$2 00 per year, payable in advance.

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George B. Utter, No. 9 Spruce St., New York.

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

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The Sabbath Recorder.

CONSTITUTIONAL RIGHTS.

To the Editor of the Sabbath Recorder:—

Your notice of the prosecution of our brethren at Snowhill, Pa., calls up again the consideration of our Constitutional Rights as citizens of the United States. There is seemingly a crisis in which it is to be determined whether might shall triumph over right—whether religious majorities shall trample upon the religious guaranties of our National Constitution, as southern oligarchists do upon the civil rights of the northern part of the Union. There is certainly some danger of religious coercion becoming the order of the day in Republican America. In all the States of the Union but one, some how or other, coercionists have managed to procure the enactment of Sunday laws, with penalties of fine and imprisonment for the transgression of their arbitrary prohibitions. The American and Foreign Sabbath Union has issued, or prepared to issue, sixty thousand publications urging the enforcement of these Sunday laws in every State and city where they exist. Nearly twenty general conventions have been held, with delegates from eleven States of the Union, in which addresses have been prepared urging our State Legislatures and municipal bodies to pass still more stringent laws for compelling all the inhabitants of the land—the stranger as well as the resident citizen—to regard their usurpative day, or see that they are punished for a violation of their arbitrary prohibitions. In four States of this Union, prosecutions have been carried on against otherwise unoffending citizens, who conscientiously refused to do honor to their SUNDAY. And now the same is being renewed in the hands of *most Christian* magistrates, and encouraged by the winkings of most Christian ministers; while there is in many others an unconcealed exultation at the success of these coercive measures.

If we value our rights, it is obviously high time that we awake and take the strongest and most effective positions that our circumstances admit of. After deliberate and prayerful consideration of the subject, I am convinced that we have not honored God in our past movements as we ought to have done! We have heretofore asked only for *exemptions* for ourselves, and have quietly looked on to see the law of God abrogated by human laws; and while we are necessarily parties to the power that has done this, we have not borne public testimony against it. I am convinced that God will not succeed us in this way. We must stand up and vindicate HIS honor.

Jehovah's law says, the seventh-day of the week is the Sabbath; our State and municipal laws say it is not the Sabbath—the first-day of the week is the Sabbath. Jehovah says the first six days of the week shall men labor and do all their work; our State laws say men shall not labor nor do any work on the first-day of the week, but whoever does labor or do any work shall be fined or imprisoned. Thus men plainly abrogate God's laws by human laws, while they confess that they have no direction from heaven to do so! Many of our fellow citizens are now urging the duty of every Christian to protest against those southern slave-making laws, which necessitate the colored people to violate the fifth and seventh commandment, and which laws themselves authorize a violation of the eighth by the owners themselves. Are we then not to regard it as our duty to bear witness against these northern laws which openly and avowedly declare the fourth commandment abrogated? Here is a monstrous usurpation, which reaches its offensive hands up to heaven's throne, and makes pretences which Louisana itself never avowed!—declares the fourth commandment abolished!—and inflicts fines and imprisonment upon white —— (what shall I call them?) who dare to attempt a strict conformity to that fourth commandment! Is white bondage less degrading than black? Is it worse to prohibit men obeying the fifth commandment, than to prohibit them obeying the fourth? Is honor to our Father in heaven of less consequence than honor to our earthly fathers or mothers? Is a transgression of law worse than usurping all its prerogatives? If we want to have Jehovah help us, we must cease asking for mere exemptions, and stand up in all the confidence of his servants, and defend his law against the usurpations of human laws. How can we protest against southern violations of the fifth, seventh, and eighth commandments, while we submit to the northern, middle, and western States ABROGATING the fourth commandment? With what face can we defend negro rights, who let our own Christian rights go, and tamely ask for mere EXEMPTIONS? Nothing short of the entire repeal of all these odious Sunday coercion statutes ought to satisfy any of us. I am aware that we shall have a storm of wrath down upon us, from the bigots of the land, for taking this position; but if others can bear it for negro rights, and the fifth and seventh commandments, we can bear it for our own rights, and that law which Jehovah himself has called holy and honorable.

We are the more inexcusable if we do not take this position, because we are not thrown upon mere natural right, as in the other case; we have the clearest and most definite constitutional right possible. We do not need an amended Constitution, in a single clause, for obtaining this right. The Constitution of the United States guarantees every thing that we can ask on this subject. It is not an *ex parte* interpretation that makes it so; it has been so expounded by the most competent and disinterested authorities. President Washington's letter on the subject, written within two years of the adoption of the Constitution, places the subject above any plausible dispute. R. M. Johnson's famous Sunday Mail Report says: "Congress acts under a Constitution of delegated and limited powers. The committee look in vain to that instrument for a delegation of power authorizing this body to inquire and determine what part of the time, or whether any, has been set apart by the Almighty for religious exercises. On the contrary, among the few prohibitions which it contains, is one that prohibits a religious test; and another which declares that Congress shall pass no law respecting an establishment of religion, or prohibiting the free exercise thereof. The law, as it now exists, makes no distinction as to the days of the week. It is the duty of Government to afford to all—to Jew or Gentile—Pagan or Christian—the protection and advantages of our benignant institutions, on SUNDAY as well as every day of the week."* If there be any thing definite and certain in the meaning of language, these documents, emanating from the highest authority of the nation, having the vote and imprint of the national Congress, must forever settle the meaning and intent of the present Constitution of the United States respecting religious rights. We need seek for no farther exposition of it. Several judicatories have already decided against prosecutors on this ground. What do we, then, begging exemptions? Why not stand up and assert our rights?

Our brethren at Snowhill have at length taken the right position, by determining to carry up their cases to the highest courts of the nation. Rather than have them abandon it, if need be, let them ask the whole denomination to come to their aid, and enable them to procure the ablest counsel that can be employed in the nation, until they obtain a reversal of the decision, if it be given against them. Be the issue of this case what it may, I propose that measures be taken, as early as possible, to sustain this position in every part of the Union. For this purpose, I would suggest the propriety of calling an Anti-Sunday Coercion Convention, for the purpose of devising such measures as shall secure a united effort on this subject among all who are opposed to Sunday Coercion on religious or civil consideratious. Let such persons be invited to attend and unite in it without respect to sect, party, or religious opinions. I name Shiloh as the place, and one day before or one day after the meeting of the General Conference, the second week in next ninth month, as the time. I hold myself ready to correspond with such; and will answer any respectable communication addressed, post paid, to me at Shiloh, N. J. Let those who are interested say what they wish and what they will do for this cause.

SAMUEL DAVISON.

SHILOH, 16th 7th month.

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* The Constitution says, "The judges in every State shall be bound thereby, any thing in the Constitution or laws of any State to the contrary notwithstanding."—See Art. VI. Secs. 2 and 3.

A RELIGION OF CEREMONIES.—There is scarcely an hour in the day (says Thompson, in his Recollections of Mexico,) when the bells are not heard in the streets, announcing that some priest is on his way to administer the sacrament to some one sick or dying. The priest is seated in a coach drawn by two mules, followed by ten or a dozen friars, with gold wax candles, chanting as they go. The coach is preceded by a man who rings a small bell to announce the approach of the Host; when every one who happens to be in the street is expected to uncover himself and kneel, and the inmates of all the houses on the street do the same thing. Nothing is more common than to hear them exclaim, whenever they hear the bell, "Dios viene, Dios viene," God is coming, God is coming; when whatever they may be doing, they instanlty fall on their knees. What I have described is the visit of the Host to some common person. The procession is more or less numerous, and the person in the coach of more or less dignity, from an humble priest to the archbishop of Mexico, according to the dignity and station of the person visited. Sometimes the procession is accompanied by a large band of music. The visit of the Host to the Senora Santa Anna, of which I have heretofore spoken, was attended by a procession of twenty thousand people, headed by the archbishop. Until very recently, every one was required to kneel, and a very few years since an American shoemaker was murdered in his shop for refusing to do it. But now they are satisfied if you pull off your hat and stop until the Host passes.

"LOVEST THOU ME?"

"Lovest thou me?" the Saviour asked
  Of one who oft had shown,
That he would bear his Master's cross
  And make His griefs his own;
"Lovest thou me?" both hope and fear
  Might draw thee to my side;
And that thy love is deep, sincere,
  I ask a proof beside.

"Lovest thou me?" Thus to appeal
  To my omniscent light,
Will prove thy life does not reveal
  Its power in human sight.
I ask a love which cannot stay
  Within one narrow heart,
But, spreading like the light of day,
  Shall form of all a part.

"Lovest thou me?"—then prove thy love,
  By loving those for whom
I left my glorious throne above,
  And met the cross—the tomb.
I gave my life to save "my sheep,"—
  I leave them to thy care,
And bid thee here thy vigil keep,
  While I your homes prepare.

"Lovest thou me?" still, still he asks
  Of thee and me the same;
And still will this last greatest proof
  Of true affection claim;
"Go gather my wandering, dying lambs;
  Seek them where'er they dwell;
Lead them to clear and living streams,
  And prove thou lovest me well." [N. Y. Obs.

SWALLOWS.

There are different theories on the subject of instinct. Some consider it a special revelation to each creature; others believe it is handed down among animals, from generation to generation, and is therefore a matter of education. My own observation, two years ago, tends to confirm the latter theory. Two barn swallows came into our woodshed in the spring-time. Their busy, earnest twitterings, led me at once to suspect they were looking out a building spot; but as the carpenter's bench was under the window, and frequently hammering, sawing and planing were going on, I had little hope that they would choose a location under our roof. To my surprise, however, they soon began to build in a crotch of a beam over the open door way. I was delighted, and spent more time watching them, than "penny-wise" people would have approved. It was, in fact, a beautiful little drama of domestic love. The mother bird was so busy, and so important; and her mate so attentive! Never did any newly-married couple take more satisfaction with their first nicely-arranged draw of baby clothes, than they did in fashioning their little woven cradle.

The father bird scarcely ever left the side of the nest. There he was all day long, twittering in tones that were most obviously the outpourings of love. Sometimes he would bring in a straw, or hair, to be interwoven in the precions little fabric. One day my attention was arrested by a very unusual twittering, and I saw him circling round with a large downy feather in his bill. He bent over the unfinished nest and offered it to his mate with the most graceful and loving air imaginable; and when she put up her mouth to take it, he poured forth such a gust of gladsome sound! It seemed as if pride and affection had swelled his heart till it was almost too big for his little bosom. The whole transaction was the prettiest piece of coquetry, on both sides, that it was ever my good luck to witness.

It was evident that the bird had formed correct opinions on "the woman question," for during the process of incubation he volunteered to perform his share of the household duty. Three or four times a day would he, with coaxing twitterings, persuade his patient mate to fly abroad for food; and the moment she left the eggs, he would take the maternal station, and give a loud alarm whenever a cat or dog came about the premises. He certainly performed the office with far less ease and grace than she did; it was something in the style of an old bachelor tending a babe; but nevertheless it showed that his heart was kind, and his principles correct concerning division of labor. When the young ones came forth, he pursued the same equalizing policy, and brought at least half the food for his greedy little family.

But when they became old enough to fly, the veriest misanthrope would have laughed to watch their manœuvres! Such a chipping and twittering! Such diving down from the nest and flying up again! Such wheeling round in circles, talking to the young ones all the while! Such clinging to the sides of the shed with their sharp claws, to show the timid little fledglings that there was no need of falling!

For three days all this was carried on with increasing activity. It was obviously an infant flying school.

But all their talking and fussing was of no avail. The little downy things looked down, then looked up, but alarmed at the infinity of space, sunk down into the nest again. At length the parents grew impatient, and summoned their neighbors. As I was picking up chips one day, I found my head encircled with a swarm of swallows. They flew up to the nest, and jabbered away to the young ones; they clung to the walls, looking back to tell how the thing was done; then dived, and wheeled, and balanced, and floated in a manner perfectly beautiful to behold.

The pupils were evidently much excited. They jumped on the edge of the nest, and twittered, and shook their feathers, and waved their wings, and then hopped back again, saying, "Its pretty sport, but we can't do it."

Three times the neighbors came and repeated their graceful lesson. The third time, two of the young birds gave a sudden plunge downward, and then fluttered and hopped till they lighted on a small upright log. And oh, such praises as were warbled by the whole troop! The air was filled with their joy! Some were flying round, swift as a ray of light; others were perched on the hoe handle, and the teeth of the rake; multitudes clung to the wall, after the fashion of their pretty kind, and two were swinging, in a most graceful style, on a pendant hoop. Never, while memory lasts, shall I forget the swallow party! I have frolicked with blessed Nature much and often; but this above all her gambols, spoke into my inmost heart, like the glad voices of little children. The beautiful family continued to be our playmates until the falling leaves gave token of approaching winter. For some time, the little ones came home regularly to their nest at night. I was ever on the watch to welcome them, and count that none were missing. A sculptor might have taken a lesson in his art from those little creatures, perched so gracefully on the edge of their clay-built cradle, fast asleep, with heads hidden under their folded wings. Their familiarity was wonderful. If I hung a gown on a nail, I found a little swallow perched on the sleeve. If I took a nap in the afternoon, my waking eyes were greeted by a swallow on the bed post; in the summer twilight they flew about the sitting-room in search of flies, and sometimes alighted on chairs and on tables. I almost thought they knew how much I loved them. But at last they flew away to more genial skies, with a whole troop of relations and neighbors. It was a deep pain to me, that I should never know them from other swallows, and they would have no recollection of me. [Mrs. Child.

"I FORGIVE YOU ANY HOW."

A Christian merchant residing in Ohio, was severely injured in business by a worldly acquaintance. Meeting him soon after, he held out his hand and thus accosted him. "I have been waiting for *you* to ask my forgiveness in regard to the recent transactions, but since you will not do so, I forgive you any how." It need scarcely be added, that this person was entirely won by this Christian remark, and became a friend. Now this I judge to be the right course in all cases of injurious treatment, and if thus the western Christians act, it is to be wished that those in the North, South and East would take pattern. How often in this respect we fall short of our duty and below the standard of our Master! Who forgives as he hopes to be forgiven, fully, readily, forever? We wait until the offender repents, and then we wait for the *first* word of reconciliation, and often he or ourselves are suddenly summoned away and no forgiving word spoken! Do not wait for first advances; do not trouble yourself how your injurer feels, or how he may receive you; leave that to him; it is emphatically his business; and upon him rests the responsibility. Your part do in kindness, in the freedom of the "Spirit of Love," and with our western friend, say and say it frankly, heartily, "I forgive you any how!"

THE CHARACTER OF WHITEFIELD.

The following graphic portrait of this extraordinary man is taken from Dr. Southey's prose selections:—

He was something above the middle stature, well proportioned, though at that time slender, and remarkable for native gracefulness of manner. His complexion was very fair, his features regular, his eyes small and lively, of a dark blue color; in recovering from the measles he had contracted a squint with one of them; but this peculiarity, rather rendered the expression of his countenance more remarkable, than in any degree lessened the effect of its uncommon sweetness. His voice excelled both in melody and compass, and its fine modulations were happily accompanied by that grace of action which he possessed in an eminent degree, and which is said to have been the chief requisite of an orator. An ignorant man described his eloquence oddly but strikingly, when he said that Mr. Whitefield preached like a lion. So strange a comparison conveyed no unapt notion of the force, and vehemence, and passion, of that oratory which awed the hearers, and made them tremble like Felix before the apostle. For believing himself to be the messenger of God, commissioned to call sinners to repentance, he spoke as one conscious of his high credentials, with authority and power; yet in all his discourses there was a fervent and melting charity, an earnestness of persuasion, an outpouring of redundant love, partaking the virtue of that faith from which it flowed, inasmuch as it seemed to enter the heart which it pierced, and to heal as with balm.

The theatrical talent which he displayed in boyhood manifested itself strongly in his oratory. When he was about to preach, whether it was from a pulpit, or a table in the streets, or a rising ground, he appeared with a solemnity of manner and an anxious expression of countenance, that seemed to show how deeply he was impressed with a sense of the importance of what he was about to say. His elocution was perfect. They who heard him most frequently could not remember that he ever stumbled at a word, or hesitated for want of one. He never faltered, unless the feelings to which he had wrought himself overcame him, and then his speech was interrupted by a flow of tears. Sometimes he would appear to lose all self-command, and weep exceedingly, and stamp loudly and passionately; and sometimes the emotion of his mind exhausted him, and the beholders felt a momentary apprehension even for his life. And, indeed, it is said, that the effect of his vehemence upon his bodily frame was tremendous; that he usually vomited after he had preached, and sometimes discharged in this manner a considerable quantity of blood. But this was when the effort was over, and nature was left at leisure to relieve herself. While he was on duty, he controlled all sense of infirmty or pain, and made his advantage of the passion to which he had given away. "You blame me for weeping," he would say, "but how can I help it, when you will not weep for yourselves, though your immortal souls are upon the verge of destruction, and, for aught I know, you are heariug your last sermon, and may never more have an opportunity to have Christ offered to you!"

MISSIONS.

The editor of the Boston Daily Whig, in announcing the departure of Dr. Judson, with a company of missionaries for Burmah, uses the following language:—

The idea of filling the whole world with the light and blessings of Christianity, is certainly ennobling to the man who cherishes it. And whatever some may think of the practicability of the thing, the attempt must be regarded as one of the most stupendous enterprises of modern times.

Nor can this enterprise be considered visionary, when it is recollected that it rests upon a divine commission, "Go teach all nations," accompanied by a divine promise, "Lo, I am with you always;" and when it is recollected that experience, too, has given its sanction to the value and practicability of the missionary work.

Thirty-four years ago, when this same Judson embarked at Salem, on the *first* Christian mission from this country, how different the aspect of affairs from what is now beheld! He went forth all alone upon what was regarded an *experiment*, with only a very few interested in his success. For many years he toiled on, amid afflictions and persecutions, and others from time to time have been sent forth, till the gathering rills of benevolence, have become rivers, and the results golden harvests. Wild, savage tribes have been reduced to comparative civilization, industry and happiness are taking the place of stupidity and lust, and thousands of immortal beings have been raised from the level of brutes to the proper dignity of the sons of God, and heirs of immortality.

The time-worn pioneer has visited his native land to behold, not the few friends whom he left behind, but hosts from every quarter ready to cheer him on. But true to the objects of life, he hastens back. As he stood upon the shore, and felt that a Christian nation was now commending him to Heaven, and then looked back to the similar scene of 1812, with its wavering hopes and his doubtful prospects—well might he be filled with devout wonder and gratitude at the change, and well might he cherish high anticipations of the far greater changes which another thirty years might witness.

ROBERT HALL'S MARRIAGE.

The history of Robert Hall's marriage was a singular one. One day, whilst alighting at a friend's door for the purpose of dining with him, he was joked on his bachelorhood. He said nothing, but, whilst at table, he was observed to take particular notice of the servant girl, who came in to replenish the fire. After dinner, as he was sitting alone in the study, the young woman again entered it with the coalscuttle, when Mr. Hall, whom she had supposed scarcely less than a king, said to her, 'Betty, do you love the Lord Jesus Christ?' The girl replied that she hoped she did, taking the question merely as an accustomed one from a minister. To her utter surprise and consternation, however, Mr. Hall immediately followed it up by falling on his knees, and exclaming, 'Then, Betty, you must love me,' and asked her to marry him. In her astonishment she ran away, and said she believed Mr. Hall was mad again—(he had been once deranged.) Her master, like herself, was surprised; and on his speaking with Mr. Hall on the subject, the latter declared his intention of marrying the girl, who he said had taken his fancy by the manner in which she put the coals on. They were married and lived happily! His widow survived him.

GENEROSITY OF A JEW.—A wealthy Jew of Bordeaux, France, commonly known as 'Father Gradis,' was the late head of a very influential mercantile house in that city. A few days before his death he called his children around him; and, after giving them a full statement of the condition in which the affairs of the house were to be left by him, he showed them a small box. He then said, 'This box contains promisory notes to the amount of one hundred thousand dollars; they were given by parties to whom I have had the pleasure of rendering services in critical moments. I have never demanded payment; nor did I intend to do so during my lifetime. Your disposition in this respect may be different after my death. Allow me, therefore, to dispose of this box according to my own taste, and to feel in death the sweet assurance that my departure will not disturb the repose of those who owe to me some tranquil moments.' Having uttered these words, he opened the box and threw its contents into the fire; while his children fell on their knees and praised the action. [Archives Israelites.

A GOOD RULE.—Lord Erskine was distinguished through life for independence of principle, for his scrupulous adherence to the truth. He once explained the rules of his conduct, which ought to be deeply engraven on every heart. He said, "It was a first command and counsel of my early youth, always to do what my conscience told me to be my duty, and leave the *consequence* with God. I shall carry with me the memory, and I trust the practice, of this paternal lesson to the grave. I have hitherto followed it, and have no reason to complain that my obedience to it has been a temporal sacrifice. I have found it, on the contrary, the road to prosperity and wealth, and shall point out the same path to my children for their support.

What we are afraid to *do* before *men*, we should be afraid to *think* before God.—*Gibbs.*

We never do evil so thoroughly and cordially as when we are led to it by a false principle of conscience.—*Pascal.*

Give me the *eye* that can see God *in* all; the *hand* that can serve him *with* all; and the *heart* that can bless him *for* all.—*Secker.*

He that would be angry and sin not, must be angry with nothing but sin.—*Secker.*

The Sabbath Recorder.

New York, July 30, 1846.

THE RIGHT OF LEGISLATURES TO ENFORCE SABBATHS.

From a very early period, it has been the almost uniform practice of civil rulers in Christian countries to enact laws in favor of what is popularly called the Christian Sabbath. The antiquity and extent of this practice has given it a sort sacredness in the eyes of many good men, so that to express a doubt of its propiety excites suspicion and exposes one to the shafts of persecution. And yet, after turning the matter over, and looking at it in every shape, with all the light which we can obtain, it is our deliberate conviction, that human legislatures have no right whatever to enforce the religious observance of Sabbath days. They have a right, undoubtedly, to pass laws for the protection of individuals and classes of men in the enjoyment of such religious exercises as their consciences approve; and of this nature are the laws which excuse them from attending to civil duties on the days which they regard as sacred. But for the legislature to say that they shall desist from their labors on those days in which their consciences dictate that they shall be at work, is to transcend the powers which have been delegated to it either by God or man. Indeed, if we mistake not, this principle, much as it is dreaded in its application to the Sabbath, is most strenuously insisted upon by all Protestants in its application to other religious duties.

It is a doctrine of every intelligent Protestant, that no man has a right to act against his conscience in matters of religion, and that religious duties, in order to be acceptable and profitable, must proceed from conscientious motives. Apply this doctrine to the observance of the Sabbath. Where there exists no conscientious regard for the Sabbath, it is not in the power of statute laws to create such regard; and where there is a conscientious regard for it, there is certainly no need of statute laws to require its observance. If then such laws are needed at all, they must be needed to compel men to do either what their consciences do not dictate, or what their consciences dictate them not to do. But no man has a right to depute others to compel him to act against his conscience, or to do what his conscience does not dictate. Hence the legislature can have no right, either moral or political, to dictate what days, or whether any, shall be observed as religious Sabbath days. To do so, is to transcend its powers, and hence is an act of usurpation.

Suppose we allow that the legislature has a right to pass laws in favor of observing the first day of the week as the Sabbath; in acknowledging this, we allow that it has a right to dictate to us in one point of religious faith. But if it has a right to dictate to us in one point, it has a right to dictate to us in any and every other point; and then it follows, that the legislature has a right to regulate the duties of men toward God, and their whole intercourse and communion with him—a doctrine so absurd and monstrous, when presented in its naked deformity, that few persons will be found sufficiently reckless to defend it.

Here we are told, perhaps, that the legislature, in passing Sunday laws, is faithfully carrying out the private opinions of a vast majority of the people by whom it it is chosen, and hence it is not transcending the powers committed to it. But we deny that a majority of numbers, or physical power, or dominant influence, gives the legislature any right to "discriminate" between the religious tenets of different members of the same community, and thus show a "preference" for one to the disparagement of another. Suppose, for the purpose of illustrating our position, that the Roman Catholics should hereafter have on their side a majority of numbers, should possess the physical power, and should attempt to wield it, as they have done in other countries, by the enactment of civil laws to compel Protestants to observe all the holy days of their church —who would acknowledge their moral and political right to carry out such a measure? And yet they certainly would have such a right, if the principle be sound, that the majority must rule in religious matters, and that the legislature does not transcend its powers when it attempts to legalize and enforce the religious opinions of the majority. Upon no other principle than that which we advocate, could the moral rectitude or political right of their measures be condemned. This rule of deciding religious differences by "show of hands" has been made the occasion of great abuses. It has made the same system of religious doctrines orthodox today and heterodox to-morrow, according as this or that sect prevailed in the public councils. Such a rule, therefore, must be unsound in principle, and dangerous in its practical applications.

If we concede to civil rulers, or to the dominant sect, the right to appoint days of religious worship, and enforce their observance, what reason can we urge against their possessing an equal right to prescribe the place and manner of their observance? And if we grant both of these, why may we not commit to their hands the whole business of directing our worship of God? Nay more, if we acknowledge their right to prescribe such things, why not give them the right to proscribe whatever they deem objectionable in our religious tenets, and so let them consummate the adulterous union of Church and State? To our mind there seems but one safe and Christian course, which is to sever entirely the connection of religious duties with civil laws, and leave those duties to been forced simply by the Word of God and the dictates of conscience. When once man oversteps the line of distinction between civil and religious duties, and begins to legislate upon the subject, he is certain to wander in the widening field of error wherever his interest or power may lead him. All history shows that his efforts in this direction have served to retard rather than promote the cause of vital godliness.

"REMEMBER THE SABBATH DAY."

Such is the heading under which a correspondent of the Christian Observer has arranged three "interesting facts" to prove "that all lawful business can be prosecuted to better advantage without Sabbath labor than with it—that is, in such a manner as secures in a higher degree the well being of man in this life." If the writer thinks that an opponent could not pick up three "interesting facts" which would serve his purpose equally well, he is greatly mistaken. For our part, we are heartily sick of this species of special pleading in favor of obeying God from one-sided views of facts upon which an opponent could with equal propriety place an entirely different interpretation. No doubt our readers remember the Harrisburgh Bridge; and we trust they have common-sense enough, before drawing their conclusions, to "put that and that together, and see how it comes out." Here are the *interesting facts*:

> "Notwithstanding the heavy repairs necessary on the Delaware division of the Pennsylvania State Canal, after the heavy freshets last spring, required much expedition, yet not a stroke of work was done on the Sabbath, although during the six working days they were employed night and day; while on the other divisions no intermission was made on the Sabbath; yet on the Delaware division these repairs were accomplished 'much more expeditiously, and with less expense to the State, in proportion to the repairs needed, than either of the other divisions.'
>
> "Again, while nearly every other canal within the State of Pennsylvania suffered severely by the freshet, the Lehigh, the Delaware and Hudson, and the Conestega, the only ones closed by the companies on the Sabbath, escaped with comparatively little or no injury.
>
> "On the other hand, an individual who has rendered himself notorious by his opposition to the Sabbath, and the efforts making for its better observance, and who has boasted of working on that day whenever it suited him, for a long series of years, without meeting any reverses in fortune, has been overtaken by the same destructive freshet, and is the heaviest individual sufferer on the entire line of the Susquehanna river."

EASTERN AFRICA.

To the Editor of the Sabbath Recorder:—

According to encouragement given, I proceed to lay before your readers a brief account of that part of Eastern Africa which lies between the line and seventh degree of south latitude.

A very important qnestion is that which concerns the climate. It is admitted on all hands, so far as I know, that the climate of Eastern Africa generally, is healthier than that of the western coast. But as to the particular portion of the eastern coast under consideration, there is some discrepancy in the accounts. Capt. Owen, who has published a good description of this part of Africa, describes the climate as insalubrious. Others, as Mr. Richard P. Waters, who has been a resident at Zanzibar for ten years, and Dr. Krapf, now a missionary at Mombas, describe it as sufficiently salubrious for foreigners who use proper caution. Dr. Krapf attributes Owen's opinion of the climate to the unfavorable effect it had upon his crew, and remarks, that sailors, from their exposure to various changes, and their irregularity when they touch land, must experience consequences to which others are less liable. Zanzibar is said to be healthier than Bombay. Mombas is described as salubrious. On the main land, from twenty to forty miles from the coast, the mountains rise gradually in some places to the height of four or five thousand feet above the level of the sea. These are inhabited, and here must be a fine climate.

The people on the coast, from the line down to Mozambique, including Zanzibar and the Comoro Islands, are Mahommedans, speak the Sooahelee language, and number nearly five thousand. Their territory extends but a few miles beyond the sea coast, and they are to a considerable extent subject to the Imaum of Muscat. They do not appear to be much bigoted, owing probably to their imperfect knowledge of the Koran, to their commercial intercourse with other countries, to the good example of the Imaum, in giving free toleration to all religious opinions, and to the national character of the Sooahelees, which inclines them to merriment and worldly pursuits. If not bigoted, they are said to be an inconstant, lying, and greedy people. Their intercourse and trade with other countries, not excepting America, are said to be increasing; and there is talk of a steamer at Mombas.

Of the pagan tribes, situated beyond the territory of the Sooahelees, but little is known. Most of the tribes are friendly to the Arab merchants. The country of the Wonicas is "perfectly safe and quiet." The pagan Gallas, a very interesting people, are situated near the coast. These are said to resemble Europeans in their features, and to possess national characteristics that invite missionary labor.

The Island Zanzibar is about six degrees south latitude, is level and fertile, and is about twenty miles from the main land. The city Zanzibar contains about fifty thousand inhabitants, consisting of Arabs, Banians, Negroes, and a variety of others. The Imaum resides here, at least a part of the time.

Mombas is a smaller island, nearer the main land, situated about four degrees south latitude, at the mouth of the Tuaca river. The people are civil towards Europeans. The Island is salubrious. There are various inlets into the interior, and one of these caravan routes is from Mombas. The Wonica people are near Mombas, and can be visited daily on the coast from the Island. The towns Mombas and Lamo contain each about ten thousand inhabitants. The best town houses on this whole coast are to be found in Zanzibar, Mombas, and Lamo. There are numerous villages on the main land, close to the beach.

The two largest rivers in this part of Africa are the Jub and the Ouze, and both are too shallow at their mouths for large vessels.

This is nearly the amount of what I am at present able to communicate in relation to this neglected portion of the world. After a few months, if God prosper our way, I may be able to give some further particulars.

S. CARPENTER.

INTERESTING CIRCUMSTANCE.

From the Report of the American Sabbath Tract Society.

I held a meeting at ——, by the request of the Baptist minister. After invoking the Divine blessing, I presented the claims of God's Holy Sabbath to a very respectable assembly. The house (a large school-house) was well filled, and with one exception good attention appeared to be given. This one seemed to be irritated, and frequently left the house. After the meeting, I went home with Eld. C., and found that in principle he was already a Seventh-day Baptist. In answer to an inquiry, he told me that he had been measurably convinced for some time that his practice was wrong, but had succeeded in finding something upon which to rest until he got hold of the Address to the Baptists. *That*, he said, had taken away his last prop, and since that time he had been floating, and could rest on nothing. He had mostly kept his feelings to himself, but had seen that his family were also in doubt on the subject. At length, however, it came up at the breakfast table one Sabbath morning and after some conversation he thought he would know how extensive this feeling was, and therefore proposed to take an expression by show of hands. To his surprise, he found that all his children had raised their hands, and his wife had raised *both* of hers. He was still, however, a nominal observer of Sunday. He admitted that it was wrong. I asked him why he trampled upon God's law, and kept "the tradition of the elders." He said it was hard to fix on a time, and say that he would change. Oh, said he, that flood of *talk*—that tide of *persecution*—I *dread* it. I altered my sentiments once on the subject of baptism, and I *know* the consequences. But, said I, they who would talk unkindly are not governed by the spirit of Christ. *All true Christians* will respect you for your honesty, and approve of your course; and the applause of those only should be respected, and even this is of little consequence when compared with that of Christ. Paul says, "It is a small matter to be judged of man's judgment." He said that their covenant meeting was to take place on the next "Sabbath," and he would then ask letters for himself and famliy, for they were all ready for it, and that a woman in the neighborhood wished the same asked for her, as she could not attend.

I had some conversation also with one of his old neighbors, who said he had felt it to be his duty for some time to keep the Lord's Sabbath, but had not done it. On being asked the reason, he said it was because he *had not religion enough* —that he had no better reason. I tried to advise him, and he said he would try and take up the cross in this matter. I also learned that there were quite a number more in the vicinity who were not satisfied with *Sunday* keeping. The reformation seems to be going on well here, and our first-day friends seem anxious to stop the work, but seem to be at a loss to know how. To keep still they do not *feel* safe, and to agitate the matter they *know* would be worse.

The work here is attributable to the Sabbath Tract operations. Eld. C. was brought to see the truth by a copy of the Address to the Baptists. And here let me say, that, in my opinion, we have no publication better calculated to take hold of our Baptist brethren than that. It meets them on their own ground. A Baptist minister said to me, that its style and spirit were calculated to do harm, for it was difficult to evade it. Other admissions of like import have been made frequently. In this circumstance we see the fallacy of that too common opinion among our brethren, that nothing can be done where the people are acquainted with the subject, and are prejudiced against the truth. Eld. C. says that he has struggled against the truth for twenty years, and now yields, and wonders that he did not yield before.

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Voluntary Divorce.—It is reported that Mr. and Mrs. Newman have mutually agreed to free themselves *a vinculo mattrimonii*, in order that Mr. Newman may take priesthood, preparatory to his being appointed President of Oscott College. There are many precedents of such mutual separations between man and wife. In such cases the wife generally enters a convent, and although the parties are permitted to visit each other, their interviews must take place in the presence of a third person.

Economizing.—The rarest specimen of economizing which we have heard of in a long time, occurred at Grace Church in this City a few Sundays ago. It seems that in consequence of the heat of the weather and a slight shower, there were only about sixty persons in attendance at the afternoon service; the sermon was therefore omitted, and only prayers were read. We knew that fashionable churches had their own ways of doing things; but we did not know before that their preachers regarded sixty persons as too few to *lose* a sermon upon. The Great Teacher once said, "Where two or three are gathered together in my name, there will I be in the midst of them." But some of his successors appear to have learned, that the presence of twenty times that number will not pay them for performing their duties.

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Massachusetts and Missions.—It is a fact worthy of record, that of the 380 missionaries and male assistants sent out by the American Board of Commissioners for Foreign Missions, upwards of one-fifth have gone from Massachusetts; and of the $4,042,436 contributed to the Board, more than one-quarter, or above a million of dollars, has been given by the same State. Of the 257 foreign missionaries and assistants sent out by the American Baptist Board, more than one-quarter have also gone from Massachusetts; and of the contributions to this Board, the same State has given about one-fifth. Yet who believes that the people of Massachusetts are any poorer for their heavy contributions to the cause of missions?

◆

The English Wesleyan Missionary Society.—This Society held its Annual Meeting in Exeter Hall, London. The report gave a flattering account of the Society's financial condition. Its income for the year 1845 was about $550,000, being an advance upon the previous year of some $35,000. Of the whole sum received, over $50,000 was from the various foreign stations. This sum was in addition to the much larger sum which those stations had severally raised for their own local expenses, in order to diminish their claims upon the General Fund at home for the support of their missionary pastors.

◆

The First Temperance Editor.—The Boston Journal says that Wm. Lloyd Garrison was the first editor of the first newspaper established in the world on the principle of total abstinance from all intoxicating drinks. Its name was the Journal of the Times, printed in Bennington, Vt., about the year 1827. The N. Y. Tribune corrects this statement, by saying that the first temperance paper on the principle of total abstinance ever established in the world, was published in Boston in 1826–7, just twenty years ago, by Rev. Wm. Collier, a Baptist clergyman. Of this paper Mr. Garrison was for a considerable time the editor, in which capacity he evinced great ability as a writer, strong attachment to principle, and rare moral courage. Mr. Garrison started the first immediate emancipation paper in America.

◆

Doctorates.—The period of College Commencements has returned, and the honorary titles of D. D. and LLD. are falling thick as autumn leaves upon the favorites of College Presidents and Professors. At the commencement of Union College, which occurred on the fourth day of last week, the degree of LLD. was conferred upon Bishop Potter of Philadelphia, and Col. Young; the degree of D. D. was conferred at the same time upon four clergymen. At the commencement of Delaware College, which occurred on the same day, two gentlemen were made honorary Masters of Arts, and three Doctors of Divinity. These are only the first fruits of the season, but they indicate that an abundant crop of doctorates may be expected this year.

◆

English Estimate of American Doctorates.—A correspondent of the New York Obrerver recommends American Colleges to be a little more circumspect about conferring their degrees upon Englishmen. In one instance, he says, he was asked whether degrees were sold in the shops in New York. In other instances he was asked questions which showed equally well that they regard our doctorates as a sort of marketable commodity. The following is a good example:—

> "An amusing anecdote is related of the venerable William Jay. A reverend gentleman rather eminent for his vanity and pomposity, and who was in the habit of walking to his chapel in a silk gown with a gold-headed cane, called one day upon Mr. Jay in unusually buoyant spirits, and said to him, rubbing his hands with great self-complacency, 'Well, Mr. Jay, I have the pleasure to inform you, that I am *Doctor* so and so.' 'Indeed,' said Mr. Jay, 'and whence have you got your degree?' 'O from America, Sir.' 'And pray, may I ask how much it cost you?' 'O nothing worth naming.' 'But it did cost you something.' 'A mere trifle; only e few pounds.' 'Ah, indeed; I'm very sorry I had not known that you wanted one, for I hava one here (opening a drawer and taking out a parchment) which I would have sold you for *ten shillings!*'"

◆

New School Presbyterians.—From the minutes of the late Triennial Meeting just published, it appears that the number of ministers belonging to this branch of the Presbyterian Church in the United States is 1647, licentiates 218, candidates 339, churches 2,297, communicants 174,714. Admitted during the past year by profession 7,793, by letter 5,733. Funds contributed for domestic missions $39,368, foreign do. $51,809, Education $25,829, for Theological Seminaries $26,054, for various other benevolent objects $111,797.

New Motive Power.—Mr. Stewart Perry, of Herkimer Co., N. Y., is exhibiting in this city a new machine designed as a substitute for or improvement upon the steam engine. He calls it the "Gas-Engine," because the power is created by the combustion within a cylinder of a mixture of inflammable vapor or gas and atmospheric air, the expansive action of which in the state of inflammation, is made to bear directly and alternately upon the opposite sides of the piston in the same manner as steam in the Reciprocating Steam Engine. The editor of the N. Y. Tribune has seen the machine, and speaks of it as follows:—

> "Some of the advantages which this power has over steam are—first, economy in cost of fuel, the expense not being one-quarter of that of steam; second, economy in weight of fuel in a still greater ratio, which, with the far less weight and bulk of the engine itself, makes it a desideratum for locomotive purposes, particularly for ocean and canal navigation; third, cheapness of original construction, with equal if not superior durability of parts; fourth, increased safety, as, with an engine properly built, no explosion jeoparding life or even damaging machinery, however careless the engineer, can possibly take place—while the surrounding of every part exposed to heat with unconfined water, renders it free from all danger arising from fire; fifth, less manual labor and attention in the management of the engine."

◆

Indians in Oregon.—The St. Louis Era says that the Nes Perces Indians, in Oregon, are making considerable progresss in civilization. They inhabit a desirable country, are paying attention to agriculture, and have a large number of horses and cattle. They are more neat in their dress and more industrious in their habits than other tribes of Indians. Some missionaries have established schools among them. Mr. Spalding has translated a portion of the Scriptures into their language; it is written with English letters, but Indian words. A traveler from Oregon exhibited to us a manuscript book neatly written in that language by a native Nes Perces Indian. It was a copy of the translation of the New Testament, by Mr. Spalding, and was well executed. The education and civilization of these aboriginal tribes should be encouraged.

◆

Wholesale Conversion on the Hungarian Frontiers.—Between twenty-five and thirty districts, with a population of two thousand five hundred, or three thousand souls, of the (united) Greek religion, have gone over to the non-united (the Russian) religion, thereby causing a great sensation throughout the country.

◆

Conversion of Papists.—A London correspondent of the Boston Traveler states, that "in one hundred parishes in France, the Popish churches had been forsaken, and the people were calling for the Bible. In Ireland, over forty Romish priests and 4,000 laymen had come over to the Protestant churches."

◆

Slavery and Humanity.—The following paragraph, which we copy from the Christian Citizen, tells a sad tale of the influence of slavery to lower common estimates of the worth of humanity. Who can read it and not blush for his race?

> "A person informs the Christian people of St. Louis, that he will sell a superior *Maltese Jack*, and receive in payment goods or NEGROES! Said Jack is said to be 14 hands high, and, therefore, in the estimation of his owner, equivalent to several of God's living images! O humanity! Give this proposition one sober thought. 'How much better is a man than a sheep?' asked he who lived and died for man. How much better is an ass than a man? asks the owner of the other, in the market of a Christian city."

◆

Wearing Ornaments.—Dr. Judson tells the following circumstance as illustrating the natural effects of Christianity among the Karens:—

> "A Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read her the Apostle's prohibition, 1 Tim. 2: 9. She looked again and again at her handsome necklace, then with an air of modest decision that would adorn, beyond all ornaments, any of my sisters whom I have the honor of addressing, she took it off, saying, 'I love Christ more than this.'"

◆

Ceylon Mission.—A Missionary of the American Board, in a recent letter, says: "The cholera is still raging in places around us, and carrying off many. The people, in their fear, run to their idols, but get no help. They shut themselves up in their compounds to keep out the evil spirits, but the pestilence rages still. It is not uncommon for the leaders in the ceremonies performed to appease the anger of the evil spirits, to be cut down in the midst of their work. The only medicine given, is a little sacred water from the temple; and thus they are often left to die alone; and, as soon as they are dead, they are buried with as little ceremony as we should bury a dog."

◆

Ripley Presbytery, Ohio.—This body declined sending a Delegate to the New School General Assembly, on account of its relations to Slavery, and at a meeting convened at Ripley since the meeting of the Assembly, it finds no cause to change its policy. That Presbytery objects to the Assembly, that while their Confession of Faith clearly condems Slaveholding, they continue to tolerate Slaveholding ministers and members, and also that in order to secure unity in the Church, Truth has been stricken down, and the Assembly has attempted to serve God and mammon. The Presbytery, being unwilling in *any way* to sanction Slavery, resolved to consult with sister Presbyteries on the propriety of forming an Anti-Slavery Presbyterian Church.

General Intelligence.

DOINGS IN CONGRESS.

In the SENATE, last week, the principal and almost exclusive subject under consideration was the Tariff Bill. Several able speeches were made by leading members, among whom Mr. Webster was prominent. He had the floor when the Senate adjourned on Saturday evening. A large number of petitions were received from different sections of the country against any change in the Tariff of 1842. The Post Office Committee reported to the Senate a bill for the conveyance of the mail to Oregon.

In the HOUSE OF REPRESENTATIVES much time was spent in considering the Report on Printing and a Bill to Reduce the Price. Several bills were passed for the relief of private individuals, among whom were Amos Kendall, the widow of General Pike, the heirs of Thomas Murry, &c.

—On Monday, July 27th, by a vote of 28 to 27, the Tariff Bill was sent to the Committee of Finance with instructions so to amend it that the duty on no raw material imported shall be higher than that charged on the fabric manufactured therefrom; and also as to provide additional revenue for the support of the Government. This is regarded by many as equivalent to a defeat of the Bill, although it is possible that *some* bill of the sort may yet be passed at the present session.

NEWS FROM THE ARMY.

Advices from New Orleans to the evening of the 15th have been received at Washington, with letters from Matamoros of July 3d and 5th.

Gen. Taylor announced to two of the regiments on the 4th, that in a few days he would have boats to transport them to Camargo, whence he would put them directly in motion for Monterey, and if they got no fight before the summer closed, it would not be his fault.

The papers of Texas and Matamoros are full of details of the celebration of the 4th. The rains were holding up. Some sickness prevailed, mostly bowel complaints. The measles had appeared in Mark's regiment, and several men were down with the complaint.

Mr. D. E. Gray had arrived in Reynosa from the upper country, by way of Monterey, and reported the Mexicans very apathetic in regard to the war.

Five hundred Mexican volunteers at Monclova had refused to serve on hearing of Taylor's victories.

Some disaffection among the Louisiana Volunteers had appeared, but it would be settled, having been referred to Gen. Smith. The wounded and sick were doing well at Fort Polk.

LATER.—By the steamship Jas. L. Day news has been received at New Orleans four days later and of considerable interest, and especially as the announcement that a deputation from the British Navy arrived at Fort Polk upon business with Gen. Taylor, calculated to excite curiosity and speculation. The troops were being sent forward as fast as the means of transportation and the high water would allow.

◆

A COMPARISON.—A cotemporary makes the following interesting calculations, which every man should ponder upon. ' Congress, he says, has now been in session more than seven months—some 220 days—at $8 per diem; making over and above the compensation for mileage, some $1760 for each member; which, before they adjourn, will be increased to $2000. The soldier who, during the same period, has been upholding the honor of our arms upon the Rio Grande, and amid peril, privation and suffering, with death constantly looking in upon him, and nothing, so far as Congress is concerned, but their barren vote of gratitude to cheer him in the performance of duty—received, during the same period, $64.

◆

DREADFUL ACCIDENT ON THE ERIE RAILROAD!—At 8 o'clock last Friday morning, as the early train from Middletown was on its way to this City, near Seamansville, Orange Co., one of the forward wheels of the forward car broke and let down the car just as it was approaching a small bridge. The train was a long and heavy one, with over 200 passegers; the forward car plowed into the timbers of the bridge, while the next car ran into it, and the two were jammed up together, and nearly all on board injured. The whole train was badly shivered and broken up, but the passengers in the rear cars (among whom were the pupils of a young lady's school at Middletown on their way to a picknick at Hoboken) escaped with slight injuries. In the foremost cars, however, two persons were killed out-right, and about fifty injured, several of them seriously, but we hope none fatally. The two killed were a son of Dr. Crane of Goshen, and Charles Stevens, grocer, of this City.

◆

THE NEW LICENSE LAW.—An indictment found against Samuel Parkhust, for selling liquor, was tried at Buffalo on Wednesday last. After a hearing, the fact of his selling being clearly proved, the jury found a verdict of guilty, and the defendant's counsel moved an arrest of sentence for the purpose of carrying the cause to the Supreme Court, 1st, because the law did not pass the Legislature by a two-third vote, and consequently could take no power away from the Common Council; 2d, because the law was in contravention of the revenue laws of the United States. The final decision of this suit will be regarded as settling the question as to the power of cities to grant licenses in opposition to the new law.

◆

TAXES IN MEXICO.—Everything is taxed in Mexico, from the splendid palaces, coaches, and plate of the wealthy, to the dozen eggs which the poor Indian brings to market. In no city in the world are houses taxed at so high a rate, or the rents so enormous. A decent house cannot be had for less than twenty-five hundred dollars, and from that price to four and five thousand per annum. The government, says Mr. Thompson, seems to have been engaged in the experiment of how much taxation the people can bear, and they have really achieved a miracle almost as great as that of extracting blood from a turnip!

FRANCE.—The Rev. Dr. Bushnel, of Hartford, Ct., who is now traveling in Europe, speaks thus of the present condition and prospects of France:—

"No country in Europe is advancing as rapidly as France. I doubt whether there is any, where there is more of general happiness. You will see more of filth and wretchedness in London in one day, and will be accosted by more beggars, than in Paris during a week; indeed I have scarcely been saluted by a beggar since I have been here. Even New York is far worse than Paris in this respect. Such a nation, rely upon it, is destined to be as free as it desires, whether nominally republican or not."

◆

FEMALE HEROISM.—On the 10th inst. about forty ladies of the village of Utica, Mich., secretly assembled, armed themselves with axes, hammers, hatchets, &c. and proceeded to demolish a Bowling Alley, which they accomplished with great energy and perseverance. They went at it with much spirit—hacked the bed of the alley—tore down the walls—razed the roof to the ground, and finished with trampling upon and breaking to pieces the roof. The building was 80 feet long, and this work of destruction was accomplished in a little less than an hour!

◆

The Copper Speculation is fast bringing into notice the country around Lake Superior, which from its sterile nature and high Northern latitude, has been heretofore more neglected than any other portion of the country. Recently, however, visions of untold and immeasurable wealth in this region, have floated through the imaginations of a fast increasing corps of speculators. Very lately a check has been put upon these exuberant fancies, by a quantity of ore sent to Boston, and supposed by the enthusiastic miners and speculators to contain about 70 per cent. of copper and nearly 20 of silver, having been found, on analysis at the laboratory, to contain no silver, and only about 28 per cent. of copper. All copper stocks have fallen greatly since this discovery, some of them from 300 per cent. advance and upward to below par. Doubtless some fortunes may ultimately be realized from judicious investments in this great mining region, but quite likely nearly as many may be lost. In these bold and hazardous speculations, even in the broadest field, wealth is not attained by more than one in a hundred of the adventurers, while the ninety-nine are stripped of the capital with which they commenced the enterprise. [Newburyport Herald.

SUMMARY.

The steamship Britania, bound for Liverpool, struck a rock thirty miles east of Halifax on the 18th inst. Upon her arrival at Halifax she was examined by the Officers of Admiralty who decided that with some repairs she would be safe to proceed on her voyage. Fifteen passengers, however, among whom were several delegates to the World's Convention, declined going farther in her.

A horrid accident occurred the other day at the ship yard of Mr. Cramp in Kensington. A son of Rev. C. Chandler ran under the broad axe of a carpenter, and the instrument descending struck him on the shoulder almost severing his arm.

Mr. William Swaim, world-renowned for the success of his Panacea, died a few days since, after a long illness, at his residence in Chestnut street, Philadelphia, formerly owned by Joseph Bonaparte. Mr. Swaim had amassed a large fortune from the sale of his successful medicine.

The amount received for tolls on all the New York State Canals during the second week in July is $71,153. Same period in 1845, $54,568. Increase $15,585.

The steamer Genii, which was blown up and burnt on the coast of Cuba a few weeks since, had on board $50,000 in specie, all of which was lost. The vessel herself is said to have been worth near $100,000.

By the arrival at New York, on Sunday last, of the brig Susan, Capt. Dolbeay, from Azua, whence she sailed on the 16th inst. we learn that an engagement took place between the Haytiens and Dominicans, on or about the 15th June, forty miles north of Azua. The latter were defeated and driven from the field with a severe loss, and their leaders taken prisoners.

In New Jersey the hay is nearly harvested, and is very heavy. Oats are now coming in, and are good. The area sown with them in East Jersey is large. Corn, however, is the great staple, and never looked finer, except in a few places where it has been drowned out.

The Jury in the case of Freeman, the murderer of the Van Nest family, returned a verdict of GUILTY on Thursday, 23d inst., after an absence of two hours.

A deed executed by the President of Yale College to a gentleman of Franklin Co. Vt. and mailed on the 13th Dec. 1845, was found in a bundle of rags at a paper-mill in Bennington a few days ago, with the letter enveloping it and way bill.

They manufacture steamboats in Pittsburg, Pa. about as fast as they do piano fortes in Boston. Within the last sixteen years six hundred and twelve boats have been built in the Western city, thirty-one the present year. Among the late ones are the Col. Cross, Ringgold, Rough and Ready, Rio Grande, Major Brown, Palo Alto, &c.

Mr. T. D. Woolsey, the Greek Professor of Yale College, it is said, will be elected, at the coming commencement, (the 20th Aug.) President of that venerable institution.

There is said to be every variety of physognemy, color and style of expression among the wounded Mexicans in the hospital at Matamoros, from the wooly headed African and dark Indian, to the whitest European, including intermediate crossings and mixtures of every shade.

The colored people of Washington have held a fair to raise $300 to buy their preacher, who is a slave. This is a duty in which charitable whites ought to lead.

The investigating Committee appointed by the town of Nantucket to ascertain the amount of loss by the recent calamitous fire in that place, reported the total loss as $875,891; Insurance, $310,155; balance of loss, $565,736.

Above 100,000 men were employed for twenty years in erecting the Great Pyramid of Egypt. From a computation of M. Dupin, it appears that the steam engines of England would equal the whole product of this immense application of human labor, in lifting stones, within the space of eighteen hours.

A most shocking accident occured on Saturday while the locomotives were passing each other on the Harlem Railroad, near 61st-st. A boy by the name of Charles Anderson, only nine years of age, whose parents reside at No. 59 Orchard-st., was picking blackberries with several other boys, and endeavored to run across the track, when he was caught by the locomotive and completely cut into pieces from below the middle of his body, the whole train passing over him.

By the last steamer from England, Mr. James Anderton, a respectable manufacturer at Dayton, Ohio, received information of the death of a cousin who was heir to the large entailed estate of Sir Lawrence Anderton, formerly of Bolton, Lancashire. The same letter imparted the good news to Mr. Anderton of Dayton that he was the next in succession, and that the estate produced an annual income of 50,000 pounds sterling. Mr. Anderton lost no time in making his arrangements to visit England.

We learn from the Toledo Blade of July 17th, that nearly the whole of the village of Providence in Lucas county, Ohio, was destroyed by fire on the morning of the 15th. The packet Erie in going through the village during the fire was with difficulty saved from being burnt up.

A new Fire Insurance Company has been formed in Plainfield, N. J., and commenced operations, having already surveyed $50,000 worth of property. Elston Marsh is President, and Lewis Craig, Secretary and Treasurer.

Mr. J. B. Schoener, an eminent minature painter of Boston, committed suicide by cutting his throat with a razor at the American House in that city on Tuesday morning while in a state of insanity.

Ex-Governor Bennett of South Carolina, had his left arm amputated at the shoulder blade lately, the result of an accident in the hand twenty-five years ago!

The Washington Railroad Company have determined to discontinue Sunday travel.

The gallant Captain Page, who was so horribly wounded, having had the lower part of his face carried away by a cannon shot in the battle of the 8th of May at Palo Alto, died on the 12th inst. on board a steamboat which was carrying him from New Orleans to Jefferson Barracks.

The schooner William Polk, Capt. Hamilton, from Cantwell's Bridge, for Boston, with a cargo of 5000 bushels of corn, was capsized in a violent squall from North West, near Great Egg Harbor Inlet, and of ten souls on board, the captain alone escaped.

The British Government have had a gold medal prepared to be presented to Capt. Upton, of ship Gov. Davis, of Boston, with the thanks of the Government for his active and gallant exertions in saving the lives of the crew of the British ship Glenview, twenty-two in number. The gold medal will be forwarded to Capt. Upton through the American Government.

The British Revenue (actual) for the year ending July 5, 1845, wss £49,682,140; Do. year ending July 5, '46, £48,394,420—decrease over Six Million Dollars.

Elihu Burritt arrived in Liverpool on the 28th ult., by the Hibernia, from the United States, and reached Manchester on the following evening. He intends spending about a fortnight in Manchester.

On the 4th instant, says the West Tennessee Whig, a Mr. McWhirter, somewhere between Jackson and Trenton in that State, attempted to run a race, and his horse becoming unmangeable, ran through the woods, and threw him against a tree causing instant death.

At the last 'commenoration' of the Grand Lodge of the I. O. O. F. in New Orleans, resolutions were passed subjecting to expulsion from the Order all persons concerned in a duel, either as principals or seconds.

Nathaniel P. Willis, Esq., we see it stated, is about to marry an only daughter of a prominent member of Congress, from Massachusetts. The young lady is about 23 years of age, highly ac-

In the year 1626, the whole of Manhattan Island was bought of the Indians by the Dutch for the sum of twenty-four dollars.

Among the late importations of articles of food which have taken place from America, two importations of butter may be especially mentioned; one in the Great Britain steamship of 205 packages, the produce of the States, and the other by the Rory O'More, from Montreal, 127 packages, the produce of Canada.

The Ice Trade is one of the most curious branches of modern commerce. The quantity exported from Boston in February, 1845, was 3.815 tons, and the total export for the previous eight months, 21,852 tons, making the whole quantity exported, from June, 1844, to February, 1845, 25,667 tons. Since that time the quantity has been greatly increased.

Mr. John Duncan has just arrived in London from Dahomey, on the West Coast of Africa. Mr. Duncan brings with him the earnest proposal of the King of Dahomey, the most powerful and sagacious chief on the West Coast of Africa, for a treaty for the ablition of the slave trade. The Shea butter—admirably adapted for making candles—of which this country produces vast quantities, would form an excellent article for opening an extensive trade for British manufactures.

Mr. H. G. Judd, a young and promising lawyer of Albany, met a most dreadful death on Thursday, 23d inst. He was killed at Fire Island, off Islip, Suffolk Co., by the accidental discharge of the gun with which he was hunting. He was in company with two other gentlemen, and had discharged one of the barrels of his gun, and while in the act of reloading it, the other by some accident went off, killing him instantly.

The Warsaw Signal says, by intelligence from the Indian country, the Mormons are intermarrying with the Indians, and by their acts have aroused the suspicions of the Government Agent, who has reported the matter to the Department at Washington.

Preserved Fish, the founder of the large mercantile and shipping house of Fish, Grinnell & Co., died in this city last week. His name is said to have originated in his being found near Sandy Hook, floating in a basket, when an infant. The captain of a New York and Liverpool ship picked up the bright little infant boy, named him Preserved Fish, and adopted and educated him. His parents were supposed to have been lost by a shipwreck.

A man named John Marshall was sent from New Orleans to Baton Rouge to be imprisoned six months in the Penitentiary, but when the boat arrived at that place, the officer in charge of him could not be found, and the prisoner was conveyed to the Penitentiary by the wharf master. The body of a dead man was found in the river, having been shot by a pistol ball through the heart. It was the officer who had charge of the prisoner—a Frenchman and a faithful turnkey.

A Mr. Smith from Oregon City, at St. Louis, gives a melancholy account of the progress and sufferings of the St. Joseph's company of emigrants which left in 1845. This company lost its way, endured incredible hardships, and before it arrived at the Columbia river, sad to relate, 75 of the company had died. A short supply of bad provisions produced camp fever, and there was also a great scarcity of water.

The Cholera has extended to Aden in Arabia, at the mouth of the Red Sea, where four hundred persons died of it up to the beginning of June. The disease is gradually extending to the European and African frontiers, and is much more fatal than in 1832, being in the form of collapse, which almost defies remedial measures.

Guns of the largest class, with ships and bomb, are being prepared for a vigorous attack upon the Castle of San Juan D'Ulloa. If peace is not secured by the 1st of September, we shalll hear of one of the most formidable naval engagements of modern times.

An interesting daughter of Mr. Orren Hoyt of Lansinburgh, came to her death last week from eating the phospohrus from a bunch of locofoco matches.

The magnificent steamer Empire made the passage last week from Chicago to Buffalo in 74 hours and 35 minutes. The actual running time was 68 hours and 48 minutes—or three hours less than three days.

On Tuesday, June 30th, at Montreal, the thermometer stood at 93 in the shade, at 126 in the sun.

Five of the officers engaged in the battles on the Rio Grande, have been promoted, Captains McCall and Bliss, and Lieutenants Ridgely, Lincoln and Winship. They are all made Assistant Adjutant Generals, with a brevet rank, a grade higher than that they previously held.

The Louisville Courier says:—"Captain Thomas F. Marshall made a very narrow escape with his life on Monday evening. Several volunteers with whom he had a difficulty, drew their pistols, and pointed them full at his breast; three attempted to fire; and strange to say, the caps on all exploded without discharging the deadly contents. The heavy rain of the evening dampened the powder and thus prevented an explosion. To this fact was he indebted for his life."

The graduating class of Dartmouth College consists of only 27 members—the smallest for the past 26 years.

A man named Mason was, three years ago, transported on a sentence of twenty years to Botany Bay. Recently, it has been found that he was entirely innocent, and he was of course *pardoned*—that is the word—and brought back again.

One-half of the whole nett revenue of England is devoted to paying the interest on the cost of former wars, and nearly one-half of the remainder is spent in preparing for future wars, viz. in maintaining the army and navy.

The quantity of public land now subject to entry is two hundred and forty-two millions of acres, requiring a century and a quarter to complete the sales at the rate they have progressed heretofore.

Of the 4,000 deceased Alumni of Harvard, it is not known that more than two have lived a century.

The proprietors of Van Amburg's caravan took $3,670 at Boston on the 4th inst.; and during the week $7,700.

The number of newspapers published in Mexico in 1842, amounted to 44, of which 6 were published in the Department of Mexico.

The report of cholera prevailing in Russia, is contradicted in a letter from St. Petersburg.

We see it stated in an English paper, that 31,000 English women die in one year, of consumption.

There are more members of the Methodist church in the United States than any other, the number being about 1,200,000.

The Judiciary in Rhode Island costs the free population 1 cent 6 mills per head; Connecticut, 1 cent 8 1-2 mills; New Jersey, 1 cent 9 mills; Delaware, 7 cents 3 1-3 mills.

The annual average sale of public lands, from 1787 to the end of last year, was less than two millions of acres—the nett proceeds from that time have been $118,607,335. The amount for the last year was $2,067,022.

The President called for fifty thousand volunteers. According to a calculation just made, seventy thousand have offered their services.

The number of marriages celebrated in England in 1844, was 132,349.

Trinity Church, New York, cost three hundred thousand dollars.

NAUVOO.—This metropolis of fanaticism is pretty much deserted by its strange inhabitants. All the Mormons who could raise sufficient means, have already started for California, and those who remain, are intending to follow as soon as they can dispose of their property. All improved lots and houses are sold at a great loss. But the place will not become a desolation. The "Temple" has been purchased, we believe by a Methodist body for a college, and the site of the city is so eligible in many respects that there is quite a tide of emigration into it, and it bids fair to become one of the prominent cities of the west.

PILGRIM'S PROGRESS.—Rev. Mr. Moffatt, Missionary in Africa, says he is putting The Pilgrim's Progress into the Scehanna garb, and remarks, if it does not travel this land through and through, I shall be mistaken.

DIED,

In Verona, N. Y., on the 7th inst., of consumption, in peace and hope of a glorious immortality, Mrs. HARRIET WILLIAMS, wife of Robert D. Williams, in the 32d year of her age. Also, in the same place, on the 21st inst., her infant daughter, HARRIET LOUISA, aged 10 months.

PROPOSED PUBLICATION ON SUNDAY LEGISLATION.

Agreeably to the request of the Eastern Seventh-day Baptist Association, and to the vote of the Society at its last Anniversary, the Directors of the American Sabbath Tract Society have determined to issue a publication ON THE EVIL TENDENCY OF STATUTE LAWS FOR ENFORCING THE RELIGIOUS OBSERVANCE OF SUNDAY; and, desirous that it may be such an one as will best meet the demands of the case, and the expectations of those interested in its circulation, would give notice, that they will receive manuscripts for it, or suggestions relative to it, until the first of September next, when the manuscript most approved by an impartial committee will be adopted, and put to press as soon afterward as practicable. Persons disposed to write for this purpose, are requested to inform the Board immediately. It will be understood that any manuscript approved by the committee will stlll be subject to correction and amendment by the Board.

The board will also, agreeably to the resolution of the Society, publish at no distant day, if an approved manuscript can be obtained, a Tract on THE REAL OBJECT AND PRIMARY DESIGN OF THE SABBATIC INSTITUTION, and request also that manuscripts for this, or suggestions relative to it, may be forwarded to them as early as practicable.

PAUL STILLMAN, Cor. Sec'y.

NOTICE.

A Quarterly meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be held, by divine permission, at the house of A. D. Titsworth, Metouchin, N. J., on the second first-day in August, being the ninth day of the month, at one o'clock P. M. A full attendance is requested. W. B. GILLETT, Rec. Sec.

MEDICAL NOTICE.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

SOUTH-WESTERN ASSOCIATION.

The next meeting of the Seventh-day Baptist South-Western Association will be held with the North Hampton Church, Clark Co., Ohio, commencing on the fifth-day before the second Sabbath in October, 1846. A full delegation from all the churches is desired. And we would say to the brethren of our sister Associations, that we greatly need and earnestly solicit their attendance, counsel, and prayers.

WM. F. RANDOLPH, Cor. Sec.

NOTICE.

Brethren visiting the city and remaining over the Sabbath, are informed that meetings are held every seventh day, at 11 o'clock in the morning, at the meeting-house recently purchased of the Eleventh-street Baptist Church, in 11th street, a little east of Grace Church, between Bowery and Third Avenue. The public are also respectfully invited to attend. Evening lectures by the pastor, Eld. Thos. B. Brown, will be appointed as soon as circumstances will permit.

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety-five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. NELSON STELLE, No. 146 Grand-st., N. Y.—Mr. Burris, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

WEEKLY NATIONAL INTELLIGENCER.

This paper, being made up of such portions of the contents of the National Intelligencer proper as can be compressed within the compass of a single newspaper, continues to be issued and mailed to subscribers on Saturday, at two dollars a year, payable in advance in all cases—no account being opened with subscribers to the weekly paper.

To bring this paper yet more nearly within the reach of such as desire to take by the year a cheap paper from the seat of General Government, a reduction will be made in the price of it where a number of copies are ordered and paid for by any person or association at the following rates:

For Ten Dollars six copies will be sent.

For Twenty Dollars thirteen copies: and

For each sum of Ten-Dollars, above twenty-eight copies will be forwarded; so that a remittance of Fifty Dollars will command thirty-seven copies.

Publishers throughout the several States and Territories who will give a single insertion to this advertisement (with this note annexed) and send one of their papers to this office, with the advertisement marked therein, shall receive the Weekly National Intelligencer for one year free of charge.

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

☞ Remittances for Tracts, addressed to the General Agent, PAUL STILLMAN, New York, containing full directions HOW and WHERE to be sent, will be promptly attended to.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.

Adams—Charles Potter.
Alfred—Maxson Green,
" Hiram P. Burdick.
Berlin—Wm. B. Maxson,
" John Whitford.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Friendship—Zuriel Campbell.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—S S Griswold,
" J. P. Livermore.
Leonardsville—Jabish Brown.
Newport—Abel Stillman.
New London—C. M. Lewis.
Otselic—Joshua Clark.
Petersburg—Geo. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richland—Elias Burdick.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Watson—Wm. Quibell.

RHODE ISLAND.

Westerly—Alex. Campbell,
" S. P. Stillman.
Hopkinton—Joseph Spicer,
" A. B. Burdick.

CONNECTICUT.

Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

NEW JERSEY.

New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.

Crossingville—Benj. Stelle.
Coudersport—R. Babcock.

VIRGINIA.

Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph.

OHIO.

Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.

Oporto—Job Tyler,
Tallmadge—Bethuel Church.

WISKONSAN.

Milton—Joseph Goodrich,
" Stillman Coon.

Miscellaneous.

THE HALLS OF THE MONTEZUMAS.

Montezuma II, ascended the Mexican throne A. D. 1602, at the age of 24, before Mexico had been discovered by Europeans. He died 24th June, 1620, in the 42d year of his age, of wounds inflicted by the Spanish discoverers whom he had invited to his royal presence. Historians agree in admiring his character.

On ascending the throne, not content with the spacious residence of his father, he erected another, much more magnificent, fronting on the *plaxa mayor* of the present city of Mexico. So vast was this great structure, that, as one of the historians informs us, the space covered by its terraced roof might have afforded room for thirty knights to run their course in a regular tournay. His father's palace, although not as high, was so extensive, that the visitors were too much fatigued in wandering through the apartments ever to see the whole of it.

The palaces were built of red stone, ornamented with marble, the arms of the Montezuma family (an eagle bearing a tiger in his talons) being sculptured over the main entrance. Chrystal fountains, fed by great reservoirs on the neighboring hills, played in the vast halls and gardens, and supplied water to hundreds of marble baths in the interior of the palaces. Crowds of nobles and tributary chieftains were continually sauntering through the halls, or loitering away their hours in attendance on the court. Rich carvings in wood adorned the ceilings, beautiful mats of palm leaf covered the floors. The walls were hung with cotton richly stained, the skins of wild animals, or gorgeous draperies of feather work wrought in imitation of birds, insects and flowers, in glowing radiance of colors. Clouds of incense from golden censers diffused intoxicating odors through splendid apartments, occupied by the *nine hundred and eighty* wives and 5000 slaves of Montezuma.

He encouraged science and learning, and public schools were established throughout the greater part of his empire. The city of Mexico in his day, numbered twice as many inhabitants as at present, and one thousand men were daily employed in watering and sweeping its streets,—keeping them so clean that a man could traverse the whole city with as little danger of soiling his feet as his hands. A careful police guarded the city. Extensive arsenals, granaries, warehouses, and an aviary for the most beautiful birds, menageries, houses for reptiles and serpents, a collection of human monsters, fishponds, built of marble, and museums and public libraries, all on the most extensive scale, added their attractions to the great city of the Aztecs.

Gorgeous temples—in which human victims were sacrificed, and their blood baked in bread, or their bodies dressed for food, to be devoured by the people at religious festivals—reared their pyramidical altars far above the highest edifices. Thousands of their brother men were thus sacrificed annually. The temple of Maxtili, their war god, was so constructed, that its great alarm gong, sounding to battle, roused the valley for three leagues around, and called three hundred thousand armed Aztecs to the immediate relief of their monarch.

So vast was the collection of birds of prey, in a building devoted to them, that 500 turkeys, the cheapest meat in Mexico, were allowed for their daily consumption. Such were the "Halls of the Montezumas!" The summer residence of the monarch, on the hill of Chapoltepec, overlooking the city, was surrounded by gardens of several miles in extent, and here were preservd until the middle of the last century, two statues of the Emperor and his father. The great cypress trees, under which the Aztec sovereign and his associates once held their moonlight revels, still shade the royal gardens. Some of them, fifty feet in circumference, are several thousand years old, but are yet as green as in the days of Montezuma, whose ashes, or those of his ancestors, render sacred, in the eyes of the native Mexicans, the hill of Chapoltepec. Natural decay, and a waning population now mark the seat of power of the great Montezuma.

THE BRAVE LITTLE YANKEE.

It happened in 1776, that the garden of a widow, which lay between the American and British camps in the neighborhood of New York, was frequently robbed at night. Her son, a mere boy, and small for his age, having obtained his mother's permission to find out and secure the thief, in case he should return, concealed himself with a gun among the weeds. A strapping Highlander, belonging to the British grenadiers, came, and having filled a large bag, threw it over his shoulder; the boy then left his covert, went softly behind him, cocked his gun, and called out to the fellow, "You are my prisoner; if you attempt to put your bag down, I will shoot you dead; go forward in that road."

The boy kept close behind him, threatened, and was constantly prepared to execute his threats. Thus the boy drove him into the American camp, where he was secured. When the grenadier was at liberty to throw down his bag, and saw who had made him prisoner, he was extremely mortified, and exclaimed, "A British grenadier made prisoner by such a brat!" The American officers were highly entertained with the adventure, made a collection for the boy, and gave him several pounds. He returned fully satisfied for the losses his mother had sustained. The soldier had side arms, but they were of no use, as he could not get rid of his bag.

RAILWAY RACE—RIVAL SYSTEMS.

A London writer gives a vivid account of a trial of speed between a steam locomotive and a train propelled upon the atmospheric pressure principle.

"A race between a pair of well matched locomotives would be sufficiently exciting; but between a new system, like the atmospheric, and its rival, the locomotive, the character and reputation of both systems for speed depending on the issue, a well matched contest would be of no common interest. We were standing at the Forest Hall station, preparing to start, when it was announced that the Dover express train was in sight! Immediately we (the atmospheric train) made preparations to start, and were just in the act of starting from rest, when the locomotive train "whisked" past us at probably some 35 miles an hour. We started, but before we got into motion at any velocity, the Dover train was a mile ahead of us, and was evidently gaining rapidly in speed. However, on we went like a whirlwind, and it soon became evident that we were gaining on our rival. Three or four minutes decided the race. We passed the express train at a rat exceeding her own by 15 or 20 miles an hour. Our velocity could not have been less than 60 miles an hour. It was easily mantained, and we were over Brighton vaiduct and considerably beyond it before the Dover train reached it."

◆

A Fearful Alternative.—The inhabitants of some of the rocky islets on the northern coast of Scotland, from the peculiar nature of their pursuits, are liable to frightful accidents. The following from Stanley's History of Birds, presents not only a startling incident, but exhibits in a vivid light the self-devotion of a husband and father under terrible circumstances.

A father and two sons were out together, and having firmly attached their ropes at the summit of a precipice, they descended to their usual occupation. Having collected as many birds and eggs as they could carry, they were all three ascending by the rope—the eldest of the sons first, his brother a fathom or two below him, and the father of the two following last.

They had made considerable progress, when the elder son, looking upward, perceived the strands of the rope grinding against a sharp edge of the rock, and gradually giving away. He immdeiately reported the alarming fact. "Will it hold together till we gain the summit?" asked the father. "It will not hold another minute," was the reply; "our tripple weight is lessening it rapidly." "Will it hold one?" said the father. "It is as much as it can do," replied the son; "even that is but doubtful." "There is then a possibility at least of one being saved; draw your knife instantly, and cut away below!" was the cool and intrepid order of the parent. "My son, exert yourself, and you may yet escape and live to comfort your poor mother!" There was no time for discussion or further hesitation. The son looked up once more, but the edge of the rock was cutting its way, and the rope was nearly severed. The knife was drawn, the rope was divided, and the father and brother were launched into eternity!

◆

The Markham Band of Robbers.—Quite a romantic account has been published in the Toronto Colonist of the discovery of a band of robbers in Canada, whose operations extended all over the Provinces to the State of Michigan in the west, with branches in the states of Vermont, New York, Illinois, and Iowa. The association was formed of persons in good circumstances, owners of farms, sons of freeholders, strong, able-bodied young men, tavern keepers, owners and leasees of saw-mills, &c. The gang is divided into two parts—the cavalry and infantry. The former, who are generally mounted on the best horses in the country, figure only in the higher branches of roguery, such as burglary, horse-stealing, and in the wholesale dissemination of "boodle," which is the flash term of the gang for counterfeit money. To the infantry is designated the lower order of thievery. The system of the gang is as perfect as can be conceived. We have not space to enter into detail, but must allude to that part of its force called *avant couriers*. These gentry consist of tailors, who go about to farm-houses to work at their trade, for a certain sum per day, and their board and lodging; of pedlars, who visit farm-houses under pretext of selling small articles of finery to women and children; and, in one instance, of a rascal who professes to have the gift of prayer and "psalmody," which he dispenses liberally in exchange for provender and lodging. These rascals, respectively, avail themselves of the opportunities which these visits afford them, to ascertain who has money, where it is kept, and at what point of the premises an entry may be most effectually made.

Such was their power that they stalked about openly; magistrates were, in some instances, afraid to issue warrants for their apprehension, and constables, in others, afraid to serve them. They felt confident in their strength, and defied the law. Some of them are, however, arrested and imprisoned, and it is expected that the gang will be broken up.

◆

Cutting Grain.—There are several advantages in favor of cutting grain before it becomes dead ripe. 1. It has been ascertained that wheat cut while it is so soft that it may be mashed between the fingers, will make flour containing more gluten, will absorb more water in kneading, and make more and better bread than the same quantity of grain perfectly ripened while standing. 2. The straw of all grain is much better if cut while it is a little green, and this on many farms is an item of no small importance, as it constitutes a large proportion of the winter food of stock. 3. Cutting early is often the means of saving a crop from rust. At all events, it has been well proved that whenever grain is struck with rust it is best to be cut. If it stands it does not improve after the rust comes on, but often grows worse rapidly. If it is cut and well cured in the shock, it sometimes makes a very fair kernel. Farmers are too often careless about the manner in which their grain is shocked or "stocked." It should be bound in small bundles, and the shocks carefully put so that they will stand the weather. Wet spoils both the grain and straw. Good, bright, early cut straw, especially that of barley and oats, is better than hay made according to the practice of some farmers. [Cultivator for July.

◆

Hilling Potatoes.—Most persons make hills around potatoes, yet few have made exact experiments in order to determine whether this laborious operation is beneficial. The largest yield of potatoes that we ever had was on a piece of hard, strong land without hilling, and we have raised excellent potatoes both in quality and quantity, on burned land, as it is called, where the potatoes were planted by raising the turf with a corner of the hoe, and putting in a potatoe. On new land where it was difficult to make the holes for, and cover the potatoes, it might well be supposed that no hills were made.

Where the land is too wet, there is doubtless an advantage in hilling potatoes, as the water will run down into the hollows made for the purpose of getting earth for the hills, after which it will settle away without coming in contact with the potatoes, excepting in powerful rains, and then the surplus water will run off between the rows which serves as a drain. Moderate showers and light rains will mostly run from the hill, as from the roof of a building.

To Wine-drinkers.—It is not generally known that wine *baths* are quite common in France—nevertheless, such is the case. The Duke of Clarence is not the only gentleman who has enjoyed an immersion in malmsey. Punch has tried it with the very best sherry. Only imagine! Punch—the veritable English Punch—swimming in French wine, and kicking, and plunging, and laughing, until the tears ran down his cheeks, and never thinking of the expense—a five franc piece!

"What! a five franc piece for a tub full of wine? Hurrah! *Viva la* France!"

"Gently—gently. At least *fifty* others bathed in the same wine—*after* Punch. The keeper of the *bagne* had a preference for Punch, and gave Punch the first dip. *After* him came fifty others—making in all *fifty* five-franc pieces. A good price for the tub."

"The wine was then thrown out?"

"Not at all. Not so, by any means."

"What then?"

"Bottled! Bottled, of course."

"Bottled? And for what purpose?"

"Why, for drink, to be sure."

"Drink! Who would drink such stuff?"

"Why, the English do—the Yankees do! The latter import it in large quantities. It is a great favorite in Yankeeland."

Now, dear wine-drinking friends, anti-temperance friends, when you next smack your lips over a glass of champagne or burgundy, reflect that a Lyonese alderman may possibly have bathed in it, and see if the reflection will assist you in appreciating its flavor. [Sunday Times.

◆

The United States.—The territory of the United States is equal to that of the whole of Europe, with the exception of Russia. It is ten times as large as England, Scotland and Ireland united. The most rigid calculation assures us that in 25 years the population of this country will be 40 millions; in 75 years, more than 150 millions; in 100 years, nearly 300 millions will be clustered along the rivers and spread over the valleys and the hills of these United States; and many of our grand children will see nearly 600 millions of inhabitants crowding the cities and cultivating the fields of this vast territory, whitening every sea with their fleets, and penetrating in a thousand nameless ways every island and every continent. All causes now tend to national consolidation. Speed is conquering, nay, absolutely annihilating space. When the locomotive leaps the remote tributaries of the Missouri, and rushes down the western declivities of the Rocky mountains, a journey from the Atlantic to the Pacific will be less arduous than in the days of the Revolution was one from the Penobscot to the Hudson. [Abbott.

◆

Don't be Cruel.—See that man beating his horse unmercifully. Friend, is it in this manner you treat God's creatures, given for your special service? Could this animal speak what would be the message? More fearful than that of Balaam's ass, striking terror to your soul! A merciful man is merciful to his beast. Do you say, he will not pull your load? No wonder; you load too heavily. Your horse is poor, his bones stick out; you well nigh starve him; shameful! Feed your horse, give him a plenty, curry him, water him, be gentle, kind, and our word for it, he will pull your load. See yonder steed in good trim stepping off gallantly, his ears pricked, head erect, as much as to say, Good master, take care of me, and I'll take care of you. Feed me well, be kind and merciful, and I'll plough your fields and whirl your buggies in good style.

◆

"The Bread Act."—A stranger secently stopping in this city, says the N. Y. Sun, relates the following case of youthful vagrancy. While wending his way through one of the by-streets, he was accosted by a tatterdemalion boy, who piteously begged for a sixpence to buy a loaf of bread for his dying mother. The stranger's heart was moved; the urchin grasped the sixpence given, with a look which spoke volumes of gratitude, and darted away around the next corner to fulfill his mission of filial love. The stranger walked around the next corner also, with a swelling heart, when he was surprised to see in a neighboring alley, a half score of young urchins pitching coppers. In their midst stood our young vagabond, exhibiting his sixpence, and exclaiming in great glee, "I've got the brads." "How did you raise 'em," inquired one of the group. "*Oh, I cum de bread act on a green un,*" was the reply.

◆

Silence of the Prairies.—One of the most striking things is the silence of the prairies. It is absolutely awful. At night, when the moon has gone down, and the stars are all out, to stand in the centre of one of these mammoth plains, and mark the deep unbroken silence that surrounds you, is sublimely impressive. I never witnessed any effect like it. Not a solitary sound can be heard—no insect, no bird, no beast, no human voice or step—but all is one space of grand fearful silence. Such a spot, far from the haunts of congregated multitudes, becomes to the good man like the glorious Bethel where the journeying patriarch slept.

◆

The Ocean.—Ah! could they speak to us, those unresting waves—not of all the hoarded treasures hidden beneath them—let such be theirs!—but of all they daily see of human suffering, all they know of human destiny, what spirit-thrilling histories would they tell, of what is now forever veiled from many a despairing soul! Never did I gaze upon the ceaseless waves, without a pitying thought for those, who, perhaps, are looking still for friends that may come no more, and expecting vessels, homeward bound years ago, whose blanching spars are far down beneath those careless and careering billows. God be with them, those watchers in vain for missing ships!

◆

A man's rank was formerly known by the size of his shoes. Those of a prince measured two feet and a half; a plain citizen was allowed only twelve inches; hence the French proverb, *Etre sur un grand pied dans le monde*—"To be on a great foot (or footing) in the world."

◆

The editor of the Chronotype lets off his feelings thus: "A very pious Presbyterian divine used always to say, when he met the General Assembly of his church, "Now, dear brethren, how near can we come to doing what is right, and keep together?" A poor editor may as well say every day when he sits down to his task, "Now my dear skin and bones, how much truth can we say and live?"

VARIETY.

Gen. Thompson, in his work on Mexico, estimates the debt of that Republic at a little less than $100,000,000. Of this amount something more than $60,000,000 is due to foreigners, including a debt of $36,000,000 to the Viceroyal Government, which was assumed by Mexico after her independence, and $25,000,000 more to Mexican citizens.

"As I was going," said an Irishman, "over Westminster bridge the other day, I met Pat Hewins; says I, How are you? Pretty well, I thank you, Dolley, says he; says I, that's not my name. Faith no more is mine Hewins says he. So we looked at each other, and faith, it turned out to be neither of us!"

In the republic of Hayti, a man was tried for stealing some articles of food while being cooked in a pot over the fire. It was urged in his defence, that the larceny was committed under the influence of hunger; and the court decided that it was not unlawful for a man to steal when he was hungry. To this it was replied that he had stolen the pot also. But in this dilemma the court decided that as the victuals could not be taken away without the pot, it was allowable that the pot should accompany its contents.

A lady in Indiana states that after churning three hours to no purpose, she recollected that cream was sometimes said to be too sour. She then dissolved a large teaspoonful of soda in a pint of warm water, poured in, churning at the same time, and the mass changed, gradually turning into a lump of solid, sweet butter.

On the southern part of this continent, as on our western prairies, millions of cattle are killed for their hides alone; while their carcases are left to be devoured by the wild beasts and birds of prey. This has been the case, until lately, in Australia, but the plan of boiling down the meat into a portable soup has there been put in successful operation. This is cut into cakes, and sold for about fifty cents a pound, and one pound is equal to twenty-four pounds of the best beef.

The Pennsylvania Reporter says: In all our acquaintance with journeyman printers, we scarcely ever saw one that was either a fool or a coward. Wherever there is fun they are there—where danger is most imminent they are sure to be found. At the call of their country, none respond more heartily, or in its service display more zeal and ability; and in the present crisis of our affairs, these latter qualities are developing themselves in all quarters.

Dr. Franklin used to say that the most disinterested and useful friend a man could possibly procure was a French woman of a certain age, who had no design upon his person. "They are," added he, "so ready to do you service, and, from their knowledge of the world, know so well how to serve you wisely."

A lady, lately returned from a visit to the natural bridge, in Virginia, on being asked how she was pleased with this stupendous specimen of nature's handiwork, replied, "that it would be a very nice bridge when it was done—but it wasn't quite finished when she was there!"

A wealthy citizen of Athens complained that Aristippus, the philosopher, in requiring five hundred pieces of money for the instruction of his son, had demanded as much as would purchase a slave. "Purchase one, then, with the money," said the philosopher, "and you will be master of two."

A gentleman residing in London and writing home, states that official data may be found for the fact that within the past fifteen years, no less than 48,000 houses have been built in London; and at the present there is going on a single negotiation for the erection of four thousand dwelling houses on an estate at the extreme west end of the city.

A singing-master, while teaching his pupils, was visited by a brother of the tuneful art. The visitor observing that the chorister pitched the tune vocally, said, "Sir, do you use a pipe?" "No, sir," replied Semibreve, with admirable gravity, "I *chew!*"

Somebody once remarked that an Englishman is never happy but when he is miserable; the Scotchman is never at home but when he is abroad; and the Irishman is never at peace but when he is fighting.

It is stated as a siugular fact, that the pattern now most common upon Paisley shawles, and which has always been a favorite, was in use among the Hindoos three or four thousand years ago.

A gentleman named Bray is said to have invented a cheap and simple apparatus for cooking potatoes without water, which will be found of great use to families.

Charles the Second, says Addison, hearing the celebrated Vossius, a free-thinker, repeating some incredible stories of the Chinese, turned to those about him and said: "This learned divine is a very strange man. He believes everything but the Bible!"

It appears from an American paper, published in 1797, that an opinion was quite prevalent in this country at that time, that Napoleon was a native of Middletown, Conn.

"I never knew," said Lord Erskine, "a man remarkable for heroic bravery, whose very aspect was not lighted up by gentleness and humanity."

A French tourist of much penetration recently said: "The whole circle of an American's hopes and aspirations seems to be confined within the rim of a dollar."

Lord Byron beautifully said, "If a man be gracious to strangers, it shows that he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins them."

Sol Smith, the eccentric manager, preacher and lawyer, went into the St. Louis Police Court, a few days ago, to prosecute a fellow for kicking up a row at his theatre. As soon as he got inside, a dirty-faced chap applied to him to defend him in a riot case, to which Sol consented and received his V. To his utter astonishment, when the boy was called up and Sol had responded as his Attorney, *it was the identical fellow he had prosecuted for the row at his theatre!* There was no chance for a back-out, however, and Sol went on, defended and *cleared* his client.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

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Tuition, per term,	$3 50 to 5 00
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EXTRAS PER TERM.

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SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

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DeRuyter, March 6, 1846.

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EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

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The Sabbath Recorder.

LAW AND GOSPEL.

To the Editor of the Sabbath Recorder:—

The following is taken from a copy of Tindal's Bible, printed in the year 1549, the orthography being corrected that the sense may be more readily apprehended by the common reader. A single example will suffice to show the style of the original words:—"And now Christe, to preache repentaunce, is rysen yet ones agayne oute of hys sepulchre in whiche the Pope had buried him, and kept him downe wyth hys pylars and polaxes, and al dysgysynges ypocrysyes, wyth gyle, wylles and folshed, and wyth the swerde of al prynces which he had blynded wyth hys false marchaundice." The article below is about one-fifth of the prologue to the Book of Jonas, the whole of which would no doubt interest the readers of the Recorder, as applicable to the Pharisees and hypocrites of the present day, were it prudent to occupy so much room with one article. It will be remembered, that William Tindal was the first to publish the New Testament in the English language, and that he was burned at the stake for the sake of the Gospel and the Reformation. T. B. S.

W. T. unto the Christian Reader.

As the envious Philistines stopped the wells of Abraham, and filled them up with earth, to put the memorial out of mind, to the intent that they might challenge [appropriate or keep for themselves] the ground, even so the fleshly-minded hypocrites stop up the veins of life which are in the Scriptures with the earth of their traditions, false similitudes, and lying allegories, and of like zeal to make the Scriptures their own possession and merchandize, and so shut up the kingdom of heaven, which is God's word, neither entering in themselves, nor suffering them that would.

The Scripture hath a body without; and within a soul, spirit and life. It hath without a bark, a shell, and as it were a hard bone for the fleshly-minded to gnaw upon; and within it hath pith, kernel, marrow, and all sweetness for God's elect, which he hath chosen, to give them his spirit, and to unite his law and the faith of his Son in their hearts.

The Scripture containeth three things in it—First, The Law, to condemn all flesh; Secondly, The Gospel, that is, promises of mercy for all that repent and acknowledge their sins at the preaching of the law, and consent in their hearts that the law is good, and submit themselves to be scholars and learn to keep the law and to believe the mercy that is promised them; and, thirdly, the history and lives of those scholars, both what chances befel them, and also by what means their school-master taught them and made them perfect, and how he tried the true from the false.

When the hypocrites come to the law, they put glosses to it, and make no more of it than of a worldly law, which is satisfied with the outward work, and which a Turk might also fulfil; when yet God's law never ceaseth to *condemn* a man until it be written in his heart, and until he keep it naturally, without compulsion, save only of pure love to God and to his neighbor, as he naturally eateth when he is hungry.

And when they come to the Gospel, they mingle their leaven and say, "God now receiveth us no more to mercy, but of mercy receiveth us to penance"—that is, to wit, holy deeds, which make *them* fat bellies, and *us* their captives both in soul and body; and yet they feign their idol, the Pope, so merciful that if thou makest a little money glisten in his Baalam's eyes there is neither penance nor purgatory nor fasting at all (required), but to fly to heaven as swift as a thought, and as the twinkling of an eye.

And the lives and stories and gifts of men, which are contained in the Bible, they read as things no more pertaining unto them than a cake of Robin Hood, and as things they wot not whereto they serve, save for false descant and jingling allegories to establish their kingdom withal. And one of the chiefest and fleshliest studies they have, is to magnify the saints above measure and above the truth, and with their poetry to make them greater than even God made them. And if they find any infirmity or sin ascribed unto the saints, this they excuse with all diligence, diminishing the glory of the mercy of God, and robbing wretched sinners of all their comfort; and they think thereby to flatter the saints and obtain their favor and make special advocates of them, even as a man would obtain the favor of worldly tyrants; as they also feign the saints more cruel than ever was any heathen man, and more wreakful and vengeable [angry and revengeful] than the poets feign their gods or their furies that torment the souls in hell, if their evens be not fasted* and their images be not visited and saluted with a pater noster, which prater our lips only are acquainted with, our hearts understanding not at all, and worship with a candle and the offering of our devotions in the place which they have chosen to hear supplication and make petitition of their clients therein.

But thou, reader, think of the law of God, how that it is altogether spiritual, so that it is never fulfilled with deeds or works until they flow out of thine heart with as great love toward thy neighbor for no deserving of his, yea, though he be thine enemy, as Christ loved thee and died for thee for no deserving of thine, but even when thou wast his enemy. And in the meantime, throughout all our infancy and childhood in Christ, till we be grown up into perfect men in the full knowledge and love of Christ, and of our neighbor for his sake, remember that the fulfilling of the law is a fast of faith in Christ's blood, coupled with our profession and submitting ourselves to learn to do better.

And of the Gospel or promises which thou meetest in the Scripture, believe fast that God will fulfill them unto thee, and that unto the uttermost jot, at the repentance of thine heart, when thou turnest to him and forsakest evil, even of his goodness and fatherly mercy unto thee, and not for thy flattering of him with hypocritish works of thine own feigning. So that a fast [firm] faith only, without respect of works, is the forgiveness both of the sin which we did in time of ignorance with lust and consent to sin, and also of all the sin which we do by chance and frailty after we have come to knowledge, and have professed the law out of our hearts. And all deeds serve only to help our neighbor and to tame our flesh, that we fall not into sin again, and to exercise ourselves in virtue, and not to make satisfaction to God-ward for the sin that is once past. And all other stories of the Bible, without exception, are the practicing of the Law and of the Gospel, and are true and faithful ensamples and sure earnest that God will even so deal with us as he did with them, in all infirmaties, in all temptations, and in all like cases and circumstances; wherein ye see, on the one side, how fatherly and tenderly and with all compassion God entreateth his elect which submit themselves as scholars to learn to walk in the ways of his laws and to keep them of love. If they were forgetful of themselves at a time and went away, he called them with mercy. If they fell and hurt themselves, he healed them again with all compassion and tenderness of heart. He hath oft brought great tribulation and adversity upon his elect, but all of fatherly love only, to teach them, and to make them see their own hearts, and the sin that there lay hid, that they might afterward feel his mercy, for his mercy waited upon them, to rid them out again as soon as they were learned and come to the knowledge of their own hearts; so that he never cast man away how deepsoever he had sinned, save them only which had first cast the yoke of his laws from their necks with utter defiance and malice of heart. Which ensamples, how comfortable are they for us when we be fallen into sin, and God is come upon us with a scourge, that we despair not, but repent with full hope of mercy, after the ensamples of mercy are gone before. And therefore they were written for our learning, as testifieth Paul, (Rom. 6: 5,) to comfort us, that we might the better put our hope and trust in God, when we see how merciful he hath been in times past unto our weak brethren that are gone before, in all their adversities, need, temptations, yea, and horrible sins, into which they now and then fell.

And, on the other side, ye see how they that hardened their hearts, and sinned of malice, and refused mercy that was offered them, and had no disposition to repent, perished at the latter end, with all confusion and shame, without mercy; which ensamples are very good and necessary so keep us in fear and dread in time of prosperity, as thou mayest see by Paul, (1 Cor. 10,) that we abide in the fear of God and wax not wild and fall to vanities and so sin and provoke God and bring wrath upon us.

And, thirdly, ye see in the practice how as God is merciful and long suffering, even so were all his true prophets and preachers, bearing the infirmities of their weak brethren, and their own wrongs and injuries, with all patience and long-suffering, never casting any of them off their backs, until they sinned against the Holy Ghost maliciously, persecuting the open and manifest truth, according to the example of the Pope, who, in sinning against God and quenching the truth of his Holy Spirit, is ever chief captain and trumpet-blower, to set others at work, seeking only his own freedom, privilege, profit, pleasure, pastime, honor, and glory, with the bondage, misery, wretchedness, and vile subjection of his brethren; and in his own cause is so fervent, so stiff and cruel, that he will not suffer one word spoken against his false majesty, wily inventions, and juggling hypocrisy, to be unavenged, though all christendom should be set by the ears, and should cost he cared not how many hundred thousand lives.

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[*] It was the custom to fast on evenings of holy days or saints' days.

◆

Early Tract Effort.—Mr Henry Homes may be justly regarded as one of the principal founders of the American Tract Society. Some forty years ago his attention was awakened to the importance of personal religion, by reading one of the Tracts of Miss Hannah More, placed in his hands by the late Dr. Tappan, Professor of Divinity in Harvard College. The means which God was thus pleased to bless to his own conversion to Christ, assumed an interest and importance in his mind which he retained to the close of his life. Tracts were the favorite means which Mr. Homes constantly employed for the spiritual welfare of others. These he always kept by him, and used liberally and judiciously, whether at home or on journeys. At the time of his conversion he had just entered into commercial business. He soon associated himself with a few Christian friends who sympathised with him in his views and feelings. In connection with these friends, in their seasons of Christian communion, though belonging to different religious denominations, he devised ways and means for printing cheap religious books and tracts for circulation. This soon led to the formation of a small association for this purpose, and which proved to be one of the incipient steps to the organization of the Society whose thirty-second anniversary we are now met to celebrate. [Rep. Am. Tr. So.

◆

Hearers will always give speakers their attention, if speakers will give hearers something to *attend to*. That the former may be *interested*, it is needful that the latter be *interesting*.—*Dr. Emmons.*

◆

Rightly to train a single youth, is a greater exploit than the taking of Troy.—*Melancthon.*

For the Recorder.

"THE CLOUDS RETURN AFTER THE RAIN."

They return, they return, and I welcome them back,
Like covenant angels from mercy's bright track;
Their errand of mercy is accomplished, and now,
With rapture, I gaze on each tranquilized brow.

I looked, when the parched earth with languishing soil,
Besought the rich blessing; they sped to the toil
With many tears, traversed heath, valley, and hill,
Unmindful, so God's hand but guided them still.

They return, and the might of their vigor is gone;
But their price is well paid by that radiant crown,
And the restless ambition of action gives place
To the staid mien of age, with its eloquent face.

Ah, eloquent even as angels they seem,
With an eye on two worlds, from whose portals between,
A glory sweeps through the ethereal plain,
O'er the clouds that return to us after the rain.

Thanks, thanks for the lesson my spirit has caught,
With patient endurance and truthfulness fraught,
In the hand that leads safely, though silently on,
Through the conflicts of life to its close and its crown.

DeRuyter, July 17. L. M. C.

◆

From the Boston Recorder.

A SOUR DISCIPLE.

I am very sorry to put these two words together, for the idea of a disciple seems to beget associations of cheerfulness, and sweetness and joy, and so on. But I should not put the words together if I had not seen the thing which they describe, and I think it is fair game for a short chase.

Divers things made him sour.

1. *Petty vexations.* A lost article could not be found; his neighbor's children, geese, or dog, were noisy; this man failed in an appointment, and that vexed him by his parsimony. There are plenty of small matters in such a world as ours, to uproot the beautiful plants that spring from good nature, unless those plants have shot their roots very deep, and have taken strong hold; and said disciple did not seem to have the required depth of earth.

2. *Reproof* soured him. He had to take it now and then, for he had some conscience, and there was a faithful man in the pulpit, and some faithful disciples about him, and he could not run the gauntlet of all this without being "hit of the archers." And he was wounded; but instead of humbling, it too often soured him. It ought to have sweetened him, by improving him as reproof did one of old, who could thus write of himself: "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil which shall not break my head."

3. But I think certain *mental conflicts* tended as much as anything to sour him. He had a conscience, and he might have kept it smiling upon him like a cloudless May morning; but divers wicked passions would now and then seize the reins and drive off. And when he saw his folly, he saw anything but an angel's face upon conscience, and he was dissatisfied with himself, and was oftener sour than penitent, which was a great mistake.

For such reasons, and more like them, he was certainly a sour disciple. He had a sour look, and he said sour things, and some of his deeds were very vinegar-like. And take the whole case together, there was not, to be honest about the matter, much sweetness in that disciple. And I venture the following reasons for saying it was a great pity.

1. Because his sourness very much *marred his beauty*. Sour things are capital in their place. They are wholesome and comfortable. But I never yet could find that the human countenance was the place for sourness, and least of all a disciple's face; nor find that such a person's character was the place for the same article. Such an one should be "fair as the moon, clear as the sun." He should shine in the beauty of holiness. But shining and sourness, who ever put them together? But if any one contends that one may be beautiful and yet be sour, I will not contend, but try a

2d topic. It was a pity that he was sour, because *it hindered his usefulness*. He could not "adorn" the doctrine of God his Saviour, nor make a fair and winning representation of the excellence of the gospel. Would people think that "whatsoever things were lovely and of good report" belonged to religion, when they saw such a character? Would they not rather be repelled, than won to religion? His sourness was enough to sour a whole flock of young people against the gospel, and make them think that becoming Christians would make them sour too.

3. That he was a sour disciple was the greater pity, inasmnch as so *much had been done to make him sweet*. Think of what an example of loveliness there was before him, in him who was "chief of ten thousands and altogether lovely." And then such a sweet balm, even that of Gilead, had been sent to heal all the wounds and soften the asperities of this spirit. And then what promises of surpassing sweetness and preciousness had been made to him! And then such positive injunctions, do but think of them, to sweetness of spirit, implied in being courteous, and kind, and gentle, and long-suffering, and thinking no evil, and always rejoicing. And, as crowning all, what a sweet and happy home in heaven was offered him! Nothing sour there, not the shadow of a shade. Now that he could possibly be sour amid all these agencies to make him sweet, was a wonder, and a pity as big as the wonder.

4. And I cannot conclude without expressing my anxiety concerning what disposal will finally be made of him, if he keeps on being sour. Sour things are apt to grow sourer; and if this disciple gets any more so, and like and like are put together, it is well towards being certain that where a good many good people are, he will not be found. There are no sour people in the company of the patriarchs, and prophets, and apostles. There is nothing to make people look sour or feel sour in that world; and it is pretty likely that if said disciple does not get sweetened in due time, he will be found totally unfit for the company of those who are "altogether lovely."

◆

THE END OF FOUR GREAT MEN.

Cast your eyes upon a printed page of miniature portraits, and it will be perceived that the four personages who occupy the most conspicuous places, were Alexander, Hannibal, Cæsar and Bonaparte.

Alexander, after having climbed the dizzy heights of his ambition, and with his temples bound with chaplets dipped in the blood of countless millions, looked down upon a conquered world, and wept that there was not another world for him to conquer, set a city on fire, and died in a scene of debauch.

Hannibal, after having, to the astonishment and consternation of Rome, passed the Alps, and having put to flight the armies of the mistress of the world, and stripped "three bushels of rings from the fingers of her slaughtered knights," and made her foundations quake, fled from his country, being hated by those who once exultingly united his name to that of their god, and called him Hani Baal, and died at last by poison administered with his own hand, unlamented and unwept, in a foreign land.

Cæsar, after having conquered eight hundred cities, and dyed his garments in the blood of one million of his foes, after having pursued to death the only rival he had on earth, was miserably assassinated by those he considered his nearest friends; and in that very place, the attainment of which had been his greatest ambition.

Bonaparte, whose mandates kings and popes obeyed, after having filled the earth with the terror of his name—after having deluged Europe with tears and blood, and clothed the world in sackcloth, closed his days in lonely banishment, almost literally exiled from the world, yet where he could sometimes see his country's banner waving over the deep, but which did not nor would not bring him aid.

Thus these four men, who for the peculiar situation of their portraits, seem to stand the representatives of all those whom the world call great—these four men, who each in turn made the earth tremble to its very center, by their simple tread, severally died—one by intoxication, or as was supposed, by poison mingled in his wine—one a suicide—one murdered by his friends—and one a lonely exile. "How are the mighty fallen!"

◆

TRANSLATION OF THE SCRIPTURES.

When Queen Elizabeth opened the prisons at her coming to the crown, one piously told her, that there were yet some good men left in prison undelivered, and desired that they might also partake of her princely favor; meaning the four Evangelists, and Paul, who had been denied to walk abroad in the English tongue, when her sister Mary swayed the sceptre. To this she answered, "They should be asked, whether they were willing to have their liberty;" which soon after appearing, they had, says an old divine, "their gaol delivery; and have ever since had their liberty to speak to us in our own tongue at the assemblies of our public worship; yea, and to visit us in our private houses also."

Our English translation of the Bible was made in the time and by the appointment of James the First. According to Fuller, the number of translators amounted to forty-seven. Every one of the company was to translate the whole parcel, and compare all together. These good and learned men entered on their work in the spring, 1607, and three years elapsed before the translation was finished.

Bugenhagius assisted Luther in the translation of the Bible into German, and kept the day on which it was finished annually a festival with his friends, calling it "The Feast of the Translation of the Bible;" and it certainly deserves a red letter more than half the saints in the calendar.

Soon after Tindale's New Testament was published, a royal proclamation was issued to prohibit the buying and reading of such translation or translations. But this served to increase the public curiosity, and to occasion a more careful reading of what was deemed so obnoxious. One step taken by the Bishop of London afforded some merriment to the Protestants. His Lordship thought that the best way to prevent these English New Testaments from circulation would be to buy up the whole impressions, and therefore employed a Mr. Packington, who secretly favored the reformation, then at Antwerp, for this purpose; assuring him, at the same time, that cost what they would, he would have them, and burn them at Paul's cross. Upon this, Packington applied himself to Tindale, (who was then at Antwerp,) and upon agreement the Bishop had the books, Packington great thanks, and Tindale all the money. This enabled Tindale instantly to publish a new and more correct edition; so that they came over thick and three-fold into England; which occasioned great rage in the disappointed Bishop and his popish friends. One Constantine being soon after apprehended by Sir Thomas Moore, and being asked how Tindale and others subsisted abroad, readily answered, "that it was the Bishop of London who had been their chief supporter, for he bestowed a great deal of money upon them in the purchase of New Testaments, to burn them; and that upon that cash they had subsisted till the sale of the second edition was received."

The following incident respecting the Venerable Bede is worthy of remembrance. One of the last things he did was the translating of St. John's Gospel into English. When death seized on him, one of his devout scholars, whom he used for his secretary or amanuensis, said to him, "My beloved master, there remains yet one sentence unwritten." "Write it then quickly," replied Bede; and, summoning all his spirits together, (like the last blaze of a candle going out,) indited it, and expired.

MARTIN LUTHER.

He was a most wonderful man—gifted with a nature so broad and expansive, that while it touched the severe, almost the harsh, on one side, it mingled with all that was tender and affectionate on the other. Hear, for instance, his remarks after the death of his daughter, Madeline. When they placed her on the bier, he exclaimed—

"My poor, dear little Madeline, you are at rest now." Then looking long and fixedly at her, he said, "Yes, dear child, thou shalt rise again, shalt shine like a star! Yes, like the sun! * * * * * *

I am joyful in the spirit, but oh, how sad in the flesh! It is a strange feeling this, to know that she is so certainly at rest, that she is happy, and yet be so sad!"

It is recorded that when his little daughter was in the agony of death, Luther threw himself on his knees by her bed-side, and weeping bitterly, prayed to God that he would spare her. She breathed her last in his arms. In one of his letters a short time afterwards he says, after speaking of the death of Madeline, that he knew he ought to be thankful for her happy deliverance from the many troubles of this world: "Nevertheless the force of instinct is so great, that I cannot forbear from tears, sighs and groans, say rather my heart dies within me. I feel engraven on my inmost soul her features, her words and actions; all that she was to me in life and health, and on her sick bed, my dear, my dutiful child. * * * She was, as you know, so sweet, so amiable, so full of tenderness."

How beautifully the softness and tenderness of the stern Reformer's character comes out in these extracts. And could anything be finer than this of woman:—"When Eve was brought before Adam, he was filled with the Holy Ghost, and gave her the most beautiful and glorious of names, he called her Eva, that is, mother of all living. He did not call her his wife, but mother, mother of all living. This is woman's glory and most precious ornament." Or this: One evening, noticing a little bird perched on a tree as if to take up its rest for the night, he said, "This little thing has chosen its shelter, and is going peacefully to sleep; it does not disturb itself with thoughts of where it shall rest to-morrow, but composes itself tranquilly on its little branch, and leaves God to think for it."

◆

The Jesuits.—It is probable that even our youngest readers may have seen or heard something of the *Jesuits*. It is an order of men who compose what is called the *Society of Jesus*. The order was founded three centuries ago by a Spanish imposter, whose name was *Ignatius Loyola*. He pretended that he had received the constitution and laws of the order from heaven; but his pretensions were despised, until he appealed to the pope, and promised that if he could go on with his plans, he and all his followers should bind themselves to go wherever the pope directed, and do whatever he should bid! This plan seemed to promise much aid to the cause of popery, and was at once approved; and in less than fifty years the Society of Jesus became one of the most powerful and dangerous bodies of men that the world has ever known.

They have been expelled from some countries, and their order has been broken up in others. And wherever they have had influence, they have done evil, and that continually. They are now coming very fast into our country. Almost every ship that crosses the Atlantic brings to our shores some of them, and they are creeping into our schools and colleges all over our new States. [Youth's Penny Gazette.

◆

The Massacre of St. Bartholomew.—The Protestants in France, three hundred years ago, were dreadfully oppressed and persecuted by the governors of that country, who were papists. At length the king and his friends pretended to make peace with them, and to allow them all the privileges they asked. Their leading men were invited to visit Paris and see the king, and feel that they were all on good terms. With all this show of kind feeling, they were the whole time laying their plans to butcher them. When the time came for the largest number of Protestants to be in Paris, the dreadful blow was struck. In the dead of night, on the 23d of August, 1572, at the appointed signal, the murderers sallied out upon their innocent, slumbering victims; and before the dawn of day, the dead and dying were piled in heaps in the streets of the city, and the river was red with blood!

◆

We must not expect too much at once.—We often think of a saying of Archbishop Bramhall. When, upon the cessation of the great rebellion he was appointed to the primacy of the Irish Church, he found the province of Armagh teeming with disorder, and filled with opposers both of his own person, and of the discipline and doctrine of the church. And how did he eventually succeed in stemming the torrent of evil? Not by making sudden and violent changes; but by patient, quiet firmness, and by steadily continuing his own uncompromising course of argument, persuasion, and long-suffering, through good report and bad report. For "men," said he, "must needs have some time allowed them to return to their senses who had so long been out of them."

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Foreigners in Canton.—A new proclamation has been issued by Keying in Canton, insisting that all foreigners shall be undisturbed, that the Chinese dwell with them "in mutual peace and cordial friendship," and that "hereafter absolutely each one must mind his own business." "Let there not be again a making of words (posting of placards) under a false pretext of righteousness and justness, causing disturbance."

The Sabbath Recorder.

New York, August 6, 1846.

ANTI-SUNDAY-COERCION CONVENTION.

To the Editor of the Sabbath Recorder:—

As an individual, an isolated Seventh-day Baptist, I respond most heartily to the suggestion of Elder Davison on the propriety of holding an Anti-Sunday-Coercion Convention, and have written to the Societies at Ephrata and Snowhill, apprising them of the project, and recommending to them to send on delegations to Shiloh the day *before* the meeting of the General Conference in September next. Let the ball roll on. Let the friends in New York, and Rhode Island, and Connecticut, speak out and rally to the rescue.

I have for a long time regarded that stand as the proper position to assume. I feel degraded, as an American Citizen, that there should be any ban upon any sect or denomination in this land of vaunted "liberty and independence"—"the asylum for the oppressed of all nations." Since Sunday laws have been enacted and enforced, I have been constrained, painfully constrained, to regard our "*freedom*" but a *name;* and have felt the surprise, the utter amazement, expressed by foreigners, on becoming acquainted with such invidious legislation amongst us, to be the severest taunt on our republican institutions. Not any thing so much surprises a foreigner, and excites his derision against our republican government, as to hear of any religious test or the least impediment to the free exercise of religious liberty and religious privileges imposed by any of our legislatures. I have always questioned that authority, and sometime since urged and re-urged upon our friends in Pennsylvania, to test the constitutionality of the law under which they have suffered so much persecution. They have, at last, when forbearance is no longer a virtue, and the assertion of their undeniable rights has become a duty—a duty toward God and toward man—determined to try the issue in the highest tribunals of the country. They are able of themselves to test it in the Courts of their own commonwealth; but should it become necessary to remove it to the last resort, the Supreme Court of the United States, where it may eventually have to be determined, then it will become an affair of the whole denomination, and of all the friends of religious liberty throughout the land, and it will be proper and needful for all to join in the issue, and lend their aid to secure the most eminent and efficient counsel.

Approving most cordially of the object of the proposed Convention, and yielding to no one in devotion to the cause of religious rights, being ever ready to maintain these rights to the fullest extent, I take advantage of this occasion to make a remark on the position in which many of our friends, as well as myself, found ourselves last winter, in reference to the proposed "*exemption*" feature in the revised Act on Vice and Immorality, before the Legislature of this State (New Jersey,) which, under the circumstances, was an important one in more respects than one; as that Act contained a provision exonerating the seventh-day people from grievous burdens. It secured us from any process of law, of serving on juries, and of performing militia duty, on the seventh-day. Had the law been repealed, we would now be subject to these annoyances. But another consideration could not be overlooked, and that was, on being solicited to co-operate with our friends, to have the present law "*so modified as to exempt*"—(for such was the language of the petitions *prepared* for us to send to the Legislature,)—I succeeded in procuring the signatures of many of the most distinguished and influential citizens of different parts of the State, and of different political parties—gentlemen distinguished for their moral qualities, their talents and political standing, and among them three *clergymen* of the first-day order, asking that justice be extended to us. The Bill reported by the committee, called the *Bill of Equal Rights*, took many persons by surprise who sympathized with us, and excited the suspicions of many, very many others. It looked trickey. It was not what we had petitioned for, and was considered capable of a construction which might be made oppressive to the large majority of the community. Many were honestly alarmed at it, while others who wished to defeat it, *dishonestly* asserted sinister aims and ends, and stigmatized it with a design to retaliate on the observers of the first-day. It was difficult to justify the report of such an Act *upon the petitions presented*, and more difficult to convince the public, that it might not be construed to enforce them to observe the seventh-day, as the existing law enforces the seventh-day people to keep the first-day. Still it had my best wishes and aid to make it palatable. It received too little attention from its projectors and friends, and less favor from its inveterate enemies; so it failed. While there was a prospect, and a much better prospect, of getting the "*exemption*" feature fully recognized, I held on to it; but both aside, I am tired of *begging* any longer for what is an indisputable right. I now go for *repeal*—the repeal of all coercive laws, restraining or abridging religious rights and religious privileges; and confidently believe, that we shall have the sympathy and support of a large portion of the community, if we distinctly avow hostility to any legislation upon the Sabbath, leaving it entirely to the consciences of men to obey the laws of God, and disclaim all right in any political power to legislate on any matters relating to religious faith or practice.

Regarding the whole design of human government to be, to protect the people, individually and severally, in their respective rights, and to afford security to their persons and property, the only law which any legislature should ever enact relative to religious matters, is a general law, to secure all persons from molestation, at all times, when they assemble to worship Almighty God. Beyond this, it is a usurpation of the fundamental law of the land—the charter of our rights—the palladium of our liberties—the glorious Constitution. Let it be premitted in one point, and where can any limit be interposed? We are therefore called upon to take our stand, as Christians and as Republicans, to protest against every usurpation or infringement on our religious rights; and as we have been denied redress at the halls of our Legislatures, we must appeal to the Judiciary to *revise* the doings of our law-makers, and have all unconstitutional enactments, which conflict with our religious rights, stricken from the statute book. This is the ground we must now take. We go *begging* no longer at legislative halls. We now demand our constitutional rights at the judicial bench.

W. M. F.

Bordentwon, N. J., August 2, 1846.

SEVENTH-DAY BAPTIST WESTERN ASSOCIATION.

The Seventh-day Baptist Western Association met with the Church in Clarence, Erie Co., N. Y., on the 24th, 25th, and 26th days of June, 1846. From a copy of the printed Minutes, we compile the following account of its proceedings.

The Introductory Discourse was preached by Eld. N. V. Hull, from the 133d Psalm; after which the Association was organized by the appointment of Eld. Leman Andrus, Moderator; Erastus A. Green and Nathan Wardner, Clerks.

From the letters of the churches, it appears that revivals have been enjoyed by two or three, and a good degree of harmony exists in all. There is, however, much complaint of a general want of fervor and deep devotion. In view of this, a resolution was passed by the Association, recommending the observance of the sixth-day of the week before the first Sabbath in August—(last sixth-day)—as a day of fasting and prayer to God for the revival of his work. We are glad to notice among the letters, one from the church in Pendleton, requesting to be admitted into the Association. This church, it will be remembered, was formed exclusively of converts to the Sabbath, including the pastor, Eld. Leman Andrus. The request for admission to the Association was granted.

The subject of securing legal protection for Seventh-day Baptists in the State of New York, was introduced at an early stage of the proceedings. Eld. Eli S. Bailey was present as a delegate from the Central Association, and stated that the body which he represented had appointed individuals to open a correspondence with influential members of the Convention now in session to revise the Constitution of the State, for the purpose of inducing them to use their influence to secure such an amendment of the Constitution as will fully protect our rights; but that in case of failure, an agent had been appointed to attend at Albany during the next session of the Legislature, and endeavor to secure the passage of a law which shall protect us. To carry out this measure, he solicited the co-operation of the Western Association. A resolution was passed heartily concurring in the steps which had been taken, and pledging the co-operation of the Western with the Central Association to accomplish the proposed and most desirable object. From the spirit of the resolutions passed upon the subject, we judge that our brethren in Western New York are awake to the protection of their civil and religious rights.

The subject of Education came before the Association in connection with the following resolution, which was presented by the Committee on Resolutions, and adopted:—

Resolved, That this Association witnesses with pleasure the increasing interest manifested in the denomination upon the subject of Education, and rejoices in the success of the efforts of the friends of the DeRuyter Institute, to redeem it from its embarrassments, and to establish it upon a basis such as to render it permanently useful. We also rejoice in the increasing prosperity of the Alfred Academy, and trust that its success will be equal to the most sanguine expectations of its friends; and we hereby express our confidence in its Faculty, and recommend it to the confidence and support of the friends in general.

In regard to *Missionary Operations*, the report of a special committee on the subject was adopted, recommending, 1st. That the Association recognize itself as a Missionary Society; 2d. That the Association elect annually an Executive Board, whose duty it shall be, with the advice of the Association when it may be obtained, to designate fields for missionary labor, and appoint missionaries to occupy them; 3d. That the churches be requested to take collections, in money or property, quarterly or oftener, for said purpose; 4th. That all money or property contributed by the churches or private individuals for said purpose, be deposited in the hands of the Executive Board or Treasurer previous to the session of the Association; 5th. That the Executive Board, at the direction of the Association, shall apportion a reasonable compensation among the laborers appointed by said Board, yet that compensation is never to exceed the amount in the treasury at the session of the Association; 6th. That the ministers of the Association be requested to perform any labor assigned them, with the expectation of receiving only such remuneration. Besides this arrangement for domestic missions, a resolution was passed hailing with pleasure the prospect of soon having a foreign missionary in the field, and pledging prayers and support for that object.

The following resolutions were passed:—

Resolved, That we hail with joy the triumph of temperance principles at the recent election in this State.

Whereas, Slavery is a crying sin against every principle of justice and humanity, therefore, Resolved, That we deem it our duty to enter our solemn protest against it.

A resolution was passed to circulate petitions among all classes, to be presented to the next Legislature, asking for full protection in the enjoyment of our religious rights. Also to hold a Semi-Annual Meeting with the first church in Alfred, on the fourth-day of the week before the first Sabbath in January, 1847, for the purpose of taking any farther action which may be necessary towards securing civil protection, and to consider missionary operations.

The next session of the Association is to be held with the church in Independence, N. Y., on the fourth-day of the week before the last Sabbath in June, 1847.

THE CENTRAL ASSOCIATION AND THE AMERICAN AND FOREIGN BIBLE SOCIETY.

To the Editor of the Sabbath Recorder:—

In the communication from "A Member of the Central Association," there is but little which requires any particular notice. The object of my article was to elicit information in regard to the arguments by which it was maintained that "the American and Foreign Bible Society is based upon principles which tacitly acknowledge the righteousness of American Slavery." Whether the reply of your correspondent is to be considered as meeting the case, I hardly know. So much of it, however, as is taken up in proving that brother Leonard as an individual received very courteous treatment from the Association, is quite irrelevant. I do not know that I called it in question, and it is therefore quite unnecessary to discuss it.

Your correspondent says:—

> "We object to the organization of the Society, and the manner of compassing its object. God has forbidden the bringing into his treasury the wages of a harlot. See Deut. 33: 18. He likewise declares that he hates robbery for a burnt-offering. See Isaiah 61: 8. Would brother Brown receive the wages of licentiousness to aid in sending the Scriptures to the heathen? I presume he would not. But slavery compels its victims to live in a state of concubinage, and strips the female of all protection to her chastity. Slavery robs its victim of his wages, and himself in the bargain, and then offers the one and the price of the other to send the Bible to the heathen of other lands, while it makes it a crime to teach a colored man to read in this."

I have no wish to defend the system of American Slavery. On the contrary, I regard it as a sin, and rather than write one single sentence in justification of it, I would recant every word of my former communication. Slavery is a sin, not because it "compels its victims to live in a state of concubinage, and strips the female of all protection to her chastity." For that may not be a necessary element of the system, but only one of its abuses. But it is a sin, because it converts a *man* into a *thing*—a being made in the image of God into a mere article of merchandize. This is its damning character.

But I do not suppose that the American and Foreign Bible Society, by receiving the contributions of slaveholders, countenances the sin of slavery. An organization for the sole purpose of circulating the Scriptures cannot erect itself into a tribunal to judge of the righteousness or unrighteousness of the private business transactions of its supporters, without making itself something more than a mere Bible Society. Such a society is necessarily different from a church. The latter has a just cognizance of the business of its members, so far as to see that they manage all according to the principles of justice and truth. Nor has it any business to tolerate in its communion those who profit by the wages of licentiousness or the gains of robbery. Upon all points of righteousness, the church is the "light of the world." From her, instruction is to go forth, and it is therefore a breach of that faith which she owes to her Lord, when she puts the "price of a whore" into her treasury, or accepts the wages of robbery for the purpose of promoting her ends. The reference of your correspondent therefore to Deut. 33: 18, Isaiah 61: 8, would be quite to the point, if it were the action of a church that was under consideration. He is quite at liberty to apply such passages to southern churches, which wink at all the iniquity of slavery, and to find them all "sinners before the Lord exceedingly." But I do protest against the application of such reasoning to the Bible Society as an outrage upon all just principles of logic.

It is perfectly right to take a decided stand in reproving the works of darkness, and to show by our actions that we will not be partakers with them. But there must be some limit to our rigidness, otherwise we must needs go out of the world. In this sin-cursed world, every thing is more or less contaminated. Your correspondent may take the money in his own pocket, and however honestly *he* may have earned it, yet if he trace it back through all the channels by which it has come to him, no doubt that it will be found to be in many cases the wages of unrighteousness. The gold and the silver from which it was coined, were dug from the mines by *slaves* under the spur of the lash. It has passed through the hands of robbers and dishonest men, until it is at length in the honest pocket of "A Member of the Central Association." Now although he would not receive it from a person who says to him, "I obtained it by robbing a man on the highway," yet he would not feel himself bound by any principle of morality to trace out the history of it, until he could satisfy himself that in every case it was honestly gotten. So in regard to the money of slaveholders. The proper tribunal to take cognizance of the moral character of the act by which it was earned, is the church. But if it is to be examined and inquired into by every organization with which church members may be connected, there would be no limits to our rigidness. If the churches have failed to do their duty in rebuking the sin of slavery, be the sin upon them. And if I, in my individual capacity, should fail to do my duty in speaking out against it, be the sin upon me. But to use the Bible Society as a medium through which to extend my reproof, is about as inconsistent as to use civil government as a medium to promote the observance of the Sabbath, to which I am sure your correspondent would himself demur.

Absence from home is my apology for not noticing the communication of "A Member of the Central Association" sooner; and a present press of other duties must excuse the brevity of this notice. Should there be any occasion for it, I will go into the matter more fully in some future communication.

THOS. B. BROWN.

THE GENERAL CONFERENCE.

It will be remembered, that the General Conference will convene this year at Shiloh, West New Jersey, on the 9th day of September, five weeks hence. There are several reasons for desiring a full attendance at this Conference.

1st. The necessity of concerting plans of operation in reference to State Legislation to enforce the observance of Sunday. There are three States in which this question is already agitated, and measures are contemplated to obtain the repeal of Sunday laws by their respective Legislatures. Too much depends upon right action for success, to jeopardize the question by disconcerted measures. We want all our wisdom concentrated on this question, and no other time will be so favorable for this purpose as the ensuing Conference.

2d. The question of the continuance of the Conference is to be settled at the approaching session. If it is to be continued, it must be decided what shape it shall take in future. It seems to be already pretty well settled, that its continuance in its *present form* is not needed nor much desired. The several Associations are now doing nearly all that the Conference was established for, and to much better advantage than that ever did. They have the effect, however, to separate us in feeling and action into Eastern, Western, Central, and South-western *parties*, which are becoming every year less and less acquainted with each other, and less prepared to join in any concerted operation. As widely scattered as our denomination now is, it must be a very great tax to keep up both organizations—much more than we can afford to do very frequently. Under these circumstances, cannot some plan be devised which shall possess interest sufficient to bring a representation from all sections once in a while? The Eastern Association, at its last anniversary, recommended a triennial, or once-in-three-year session, instead of the yearly Conference, and that it should partake more of the nature of a missionary or *benevolent operation* Convention. It cannot be doubted that a good representation could be got together once in a great while—once in three or five years—while an annual one can never more be hoped for. If the present Conference is not well represented, it will be improbable that any thing can be done for which its friends could have much hope of success, and therefore at a period when concerted action is more than ever before needed, all medium of such concert might be abandoned.

3d. It is probable that the judgment of the Conference will be asked in reference to the adoption of a new Hymn Book for the use of the Seventh-day Baptist Churches in public worship. This may appear to some a matter so small as to be safely left to individual action. It is, however, a matter of very much importance, not only to the denomination but to the publisher. Such a thing ought never to be published for the use of the denomination, until the denomination have in some way examined and approved of it; and the publisher, before he makes an outlay of $1000, ought to feel assured that the book will give satisfaction when completed.

4th. It is probable that it will be an interesting session. The questions which will most surely be under consideration, if there is *any* attendance, are of the greatest importance, and their discussion cannot but be interesting. It is also probable that brother and sister Carpenter will then be set apart to the important and responsible work to which they have been called. It will do them good to see their brethren together before they leave. They *need* the consolation and assurance, in leaving their country, that they have the hearts and confidence of their brethren. Is it too much to ask that they shall have it? It is several years since we have had a *General* Conference, and since our *south-western* brethren have met us; and as for the extreme western, some of them we have never seen. Our brethren in faith and tribulation at Ephrata and Snowhill, Pa., also, we have never met. May we not hope to meet you, one and all, on this occasion? Our brethren and friends at Shiloh will be happy to see and entertain you all. It is to be hoped that our friends will not forget the approaching Conference while at the throne of grace—yea, more, that they will make it an occasion for approaching and importuning the Giver of every good thing, that he would bless all that attend with wisdom, grace and truth.

P. S.

Jewish Freemasons in Prussia.—For some time past the Jewish periodicals have had much to say about the exclusion of Jews from the masonic lodges of Prussia. The subject has at length assumed such an importance as to attract the attention of the Freemasons of England and lead to decisive action. It seems that at a quarterly meeting of the Grand Lodge in London, a correspondence was read which had taken place between the lodges of England and Prussia. This correspondence showed, that a person professing the Jewish religion, and holding a certificate of the Grand Lodge of England, could not be admitted to any of the masonic meetings in Prussia; and should an Israelite gain admittance without his religion being known, if the fact should be ascertained, he would be ordered to withdraw, and failing to do so the meeting would be dissolved instanter. Upon learning this, the Grandmaster stated that as Freemasonry was universal in its brotherhood, knowing no distinction of faith, he considered that he should not be doing his duty if he did not withdraw the representative of the Grand Lodge of England from the Grand Lodge of Prussia. A resolution was passed in accordance with this opinion. A severer rebuke could hardly be given to the unreasonable and wicked prejudice against the Jews.

Sir Moses Montefiore in Russia.—We gave notice some months ago, that Sir Moses Montefiore had undertaken a mission to Russia to intercede for the Jews in that Empire. In April last he was honored with an audience by the Emperor, who received him graciously, listened to his statements, and gave his assurance, and the assurance of his ministers, that he was most desirous for the improvement of the Israelites in the Empire, and was earnestly engaged in promoting that object. His majesty also intimated a desire that Sir Moses should visit his brethren in those towns in which they were most numerous, which he did. In many places he was received by his brethren, not only with cordiality, but with demonstrations of deep joy. He succeeded in convincing them that the measures proposed by the government were not intended to interfere with their religion, but to improve their outward condition by making them more of an agricultural people. He visited the principal schools and benevolent institutions, distributed many gifts to the poor, and did much undoubtedly to allay excitement, and promote the general interests of his persecuted brethren. Their thanks and gratitude will follow him to his home in England.

The Randolph Negroes.—The course pursued by certain citizens of Ohio toward these unfortunate creatures, is disgraceful in the extreme. It will be remembered, that the owner of these negroes, at his death, gave them their freedom, and also appropriated money for the purchase of land on which they might settle. They selected and purchased lands in Mercer county, Ohio, but were driven from them by threats of violence. Afterward an attempt was made, which at one time promised to be successful, to settle them in Shelby county; but this attempt proved unsuccessful, in consequence of the unreasonable and cruel prejudices against colored men. At the last accounts they had determined to give up the idea of settling together, and scatter about wherever they could find places. We are sometimes asked, What has the North to do with slavery? Read these facts, and then answer for yourself.

Return of the Jews to Spain.—The Les Archives Israelites says that Prince Henrique of Spain lately attended the Friday evening worship at the Synagogue of Bayonne. In reply to some remarks from the Rabbi upon the subject of rendering justice to the Jews in Spain, he said that he hoped yet to hear the same service he had witnessed that evening performed in his own country. Such a result would be a proud triumph in the country where they have suffered so much for their faith.

Grand Rabbi of France.—On the 17th of June a new Grand Rabbi of France was elected. Mr. Merchand Ennery, present rabbi of Paris, was the successful candidate. He is a conservative, and his election shows that the reform party is not yet the strongest in that country.

Revival in Wisconsin.—A letter from Eld. Stillman Coon informs us of an interesting revival some months ago at a settlement on Big-Foot Prairie, W. T., where he labors part of the time. Nine persons were baptized, and joined the church in Milton.

The Baptist Memorial and Monthly *Record* for August is published, containing much valuable matter in relation to the history, biography, and statistics of the Baptist denomination. Edited by R. Babcock, J. O. Choules, and J. M. Peck. Published by J. R. Bigelow, No. 9 Spruce-street, New-York.

The Christian Parlor Magazine for August contains, besides its usual variety of reading matter, a beautiful plate of a Landing Place in a small Harbor at Rhodes. Published by D. Mead, 141 Nassau-street.

The Youth's Cabinet for August contains a great amount of interesting matter for the young, together with several well-executed engravings. Rev. F. C. Woodworth, Editor; D. A. Woodworth, Publisher, 135 Nassau-st., N. Y.

General Intelligence.

DOINGS IN CONGRESS.

In our last week's report of Congressional proceedings, we stated that on Monday, July 27th, the Senate referred the Tariff Bill to the Committee on Finance for important amendments. On the following day, to the surprise of every body, the Bill was brought up again, somewhat altered, and passed, the Vice President giving the casting vote in its favor. On Wednesday, July 29, it also passed the House of Representatives, and so has become the law of the land.

In the SENATE, last week, the bill was passed to sell the mineral lands on Lake Superior, including Isle Royal and several other islands. But the principal subject under consideration was what is called the Sub-Treasury Bill. It was before the Senate several days, and was finally passed by a vote of 28 to 24.

In the HOUSE OF REPRESENTATIVES, the Post Office and Warehousing Bills occupied considerable time, but no action was taken upon them. Several bills were passed for the relief of private individuals.

FOREIGN NEWS—TWELVE DAYS LATER.

The steamship Hibernia reached Boston on Monday morning, August 3d. Her arrival was announced in that city at *half past six o'clcok*, and placed on the bulletin of the Tribune in this city, at *twenty minutes past six.* The difference in time between the two cities is about fifteen minutes. So much for the magnetic telegraph. We give below the principal items of news.

The Hibernia brings the Oregon Treaty ratified by the British Government under the seal of the new Foreign Minister, Lord Palmerston. This important document was signed by his Lordship and Mr. McLane on the 17th of July, at the Foreign Office, and afterward conveyed to Liverpool for dispatch by the Hibernia by Mr. McLane, who, before leaving that city, would pass a few days as the visitor of William Brown, Esq., of Richmond-hill.

The season continues all that the most fastidious could desire. The crops are in splendid condition, and one of the earliest and most productive harvests on record is nearly ripe for the sickle in every part of the country.

The American Provision market as regards beef has been in a quiescent state, with drooping prices. The demand for pork has been limited, and the price has receded a trifle. The market is bare of fine cheese, which would secure a good return; inferior qualities go off heavily at lower rates.

Rumors prevail that the potato disease of last year is doing the work of destruction on the growing crops. The same reports from Ireland.

The new ministry has got fairly into work, and the business of the country is again in a state of progression.

An effort is being made to raise a splendid monument to Sir Robert Peel by means of a penny subscription throughout the British empire, as an expression of the nation's gratitude. Sir Robert is confined to his room by an accident. He lacerated his foot on a piece of China, while dressing a day or two back, and his absence from the House of Commons for some days to come will be the result.

It is stated that measures are about to be taken in Spain for securing to the Jews the same rights, privileges, and liberties, that are enjoyed by other classes of the people.

It is announced that the Emperor of Russia intends to abolish Slavery in some provinces in which it still exists. When he was last at Warsaw, he created some surprise by walking in the streets without being accompanied, and without protection. He created still more surprise, also, by entering a public coffee-house, frequented by disaffected persons, and partaking of refreshments. The persons present uncovered before him, and he returned their politeness. Every one of those persons would have been glad to have caused his death; but as he was alone and undefended, they disdained to touch him. This speaks volumes in favor of the Polish character.

The monument to Sir Walter Scott, at Edinburgh, is to be inaugurated on the 15th of August.

The Grand Duke of Tuscany has ordered the establishment of Electric Telegraphs in his States.

Fom a Parliamentary return it appears that the commission to inquire into the Potato Disease cost 95,000 dollars!

The sum paid by the Society of Friends this year, under distraint, and in obedience to ecclesiastical demands, amounts to £9,000, which they as usual protest against.

It is stated that Morrison expended, between the years 1830 and 1844, the enomous sum of £108,000 sterling in advertising his pills.

His Holiness, the Pope, is winning golden opinions from the people of Rome. On the 2nd instant he proceeded on foot through the streets, a condescension not witnessed since the days of Ganganelli.

In 1835, 1505 slaves were emancipated in the French Colonies, making the total number set free since 1030, 45,237. Slavery is detested in France as an atrocious abomination. It is in course of abolition in its colonies, and, in the course of a few years, France will be able to make the same glorious boast as England, that her flag floats over none but freemen, and that every slave placing his foot upon her soil instantly becomes free.

Numerous persons are preparing to emigrate from Sweden to North America, under the guidance of Erich Janson, a fanatic, who has set himself up as a prophet, and who has thousands of followers.

A great Congress of Temperance Societies is now holding in the Swedish capital. One hundred and thirty-two national and foreign associations are there represented; and the King, as President of the Stockholm Society, with his Queen, was present at the opening meeting.

MEXICO AND THE WAR.

The New Orleans papers of July 23d announce the arrival at Pensacola on the 20th, of the steamship Princeton, from Vera Cruz. The following intelligence brought by her may be regarded as semi-official:—

A few days before the departure of the Princeton, she, with the Cumberland and Potomac, proceeded twelve miles up the coast from Vera Cruz to take in supplies. While there the enemy concentrated a force of 300 Mexicans, who fired on our boats and wounded one man. The Princeton, lying close by, opened her fire upon the chapparel and concealed breastworks, and soon silenced the battery.

The Mexican account of the affair is, that they had three men killed and several wounded, and that we lost one officer and some men. Our account is, that the Mexicans had eight or nine wounded and three killed, and on our side only one man wounded.

Arista had issued a proclamation to the troops of the division, declaring that his and their honor was affected by the disastrous action of the 9th May, and states that he has demanded an investigation, which the Government had granted.

General Paredes had not left Mexico for the army of the North.

The proposed movement of Gen. Taylor upon Monterey, was well known in all parts of Mexico. The people of Monterey were getting much alarmed. The army formerly under Arista was at Linares, under Mejia, about 4,000 strong.

LATER.—The steamboat Fashion arrived at New Orleans on the 25th of July. She reports that there was a general movement of the troops up the Rio Grande, General Taylor remaining at Matamoros, sending the troops forward as fast as the means of transportation would permit.

The troops possessed themselves of Camargo without the slightest resistance on the part of the inhabitants, Carrabajal being on the opposite side of the river St. Juan at the time.

General Taylor had recently received advices by scouts that there are only about 300 Mexican soldiers at Monterey, and the general impression was that there would be no resistance offered to the U. S. troops this side of that place.

DREADEUL DISASTER—STEAMER SUNK ON THE ST. LAWRENCE.—The following extracts from a letter written by Rev. John S. C. Abbott to the editor of the N. Y. Tribune, gives a graphic picture of this awful calamity:—

"Last Wednesday evening, July 29th, we left Quebec at 7 o'clock, in the steamboat Quebec, for Montreal. At 12 o'clock at night, as we were approaching the wharf at Three Rivers, the Rowland Hill, a steamer coming down from Montreal, and racing most furiously with another boat, was brought into collision with the Quebec. I was aroused from a sound sleep, in my state-room, by the crash of the two boats, and, looking out of the window, saw the Rowland Hill, with her wheel-house and wheel entirely carried away, lying nearly upon her side, and drifting on the current by us. The violence of the collision may be inferred from the fact that a solid iron shaft, eighteen inches in diameter, was broken off, and the fragment of the shaft, with the wheel attached, was left upon the bow of our boat. The water was covered with fragments of the wreck, and here and there could be seen struggling in the stream, the heads and arms of those who, by the shock, had been thrown from the boat, or in their terror had leaped overboard. The air was filled with confused outcries in French and English; and most appalling shrieks were uttered by those who were striving to extricate themselves from the sinking boat." * * * *

After some necessary delay, the Quebec went to the relief of the Rowland Hill, and the letter continues:—

"We found her lying upon her side, sunk in about ten feet of water, upon a bar upon which she had providentially drifted. Had she sunk a few moments sooner or a few moments later, she would have gone down in ten fathoms water and few could have been saved. The part out of the water was covered with the passengers and crew. There were, in addition to many cabin passengers, a large number of French Canadians and some Indian families, and as immense volumes of smoke began to roll from the wreck, and the terrible cry of 'fire' rang through the air, there ensued a scene of terror and of uproar which is indescribable and unimaginable. 'For the love of God, throw us some axes;' 'come with your buckets;' 'we are all on fire,' were exclamations which were heard rising above the clamor and the vociferations of the multitude of Canadians. * * *

"To our infinite relief we soon saw the fire subdued. The passengers were in the meantime removed from the wreck. Here was a mother, frantic in search of her children, from whom she was separated. Here was a husband, rushing in every direction to find his wife. Here was a sister, absolutely insane, and with a maniacal stare and a whisper, inquiring for her brother, and whom no one dared to inform, that when last seen he was struggling with the waves. Here was a sailor with an infant in his arms, searching for its mother. Here a beautiful little girl, richly dressed, about five years of age, crying out, 'Mamma! mamma! where is my mamma?' And here comes a grey-haired old gentleman with the blood streaming down his cheeks from a gash in his head. Such were some of the pictures in this scene of confusion.

"The steamboat Lord Sydenham, with which the Rowland Hill was racing, soon came along side, and assisted in the rescue. We remained by the wreck until morning; and then went on our way to Montreal, taking with us many of those who had been saved. The Lord Sydenham took others to Quebec, and many remained at the village called Three Rivers. Two were crushed to death by the collision, and it is supposed that many were drowned, but it is not known how many. Five only were rescued by the boats from the water. Most of the baggage was saved, though several lost every thing, escaping only with their night dresses."

The ship Gentoo was wrecked on the 29th of April near Capetown. She had on board twenty-five persons, all of whom perished, except the Captain and five men.

SUMMARY.

There is a general expression among our Michigan exchanges of the increase of the wheat crop over 1845, large as it was. Last year it was placed by many competent judges at 8,000,000 bushels, and this season they claim a farther increase of 20 per cent. or ten millions bushels —indeed, some figure up even higher than this.

The son of a gentleman whose name occupies a conspicuous place in the earlier history of the United States, made a bet that he would for five years eat nothing but gingerbread and drink nothing but water from a pump in Barclay-st. The time expired a few months ago, and he won his bet.

The citizens of New London, Ct. have seriously set about the construction of a railroad from that place to Norwich, to connect with the Norwich and Worcester Railroad at Norwich, and passing down the west bank of the Thames. The distance is but 12 miles, and the cost of construction something like three hundred thousand dollars.

The family of Michael Haney, consisting of four persons, residing in Rochester, were poisoned Wednesday morning by eating *henbane*, boiled as greens, for their breakfast. An emetic was immediately administered, profuse vomiting induced, with a prospect that all will recover, although the symptoms at first were very unfavorable.

A bill is now pending in the Legislature of Maine, providing that after the 1st of December next, the seat of Government shall be removed from Augusta to Portland, provided the City of Portland shall furnish the State with public buildings more suitable than the present State House.

Mr. John Pothecary, of Northampton, an Englishman, aged about 48, committed suicide on the 24th ult. by hanging. He was addicted to intemperance, and was frequently melancholy after a debauch. The night before his death he was highly excited with liquor.

The income of the Maine State prison was last year $2522 60 more than the expenses, exclusive of the salaries of the officers, which amounts to nearly $6,000.

Laziness grows on people; it begins in cobwebs, and ends in iron chains. The more business a man has, the more he is able to accomplish; for he learns to economize his time.

The late advices from England, show an accumulation of coin in the Bank, amounting to eighty millions of dollars, and this increase has been steadily gaining ground.

Govenor Yell of Arkansas, has enrolled himself as a volunteer in Capt. Borland's company of mounted men, raised in that State.

The Sheriff has sold the great cotton press at New Orleans, together with the buildings, machinery, &c. which cost a million, for $270,000.

The Steamboats between Montreal and Quebec have reduced their rates of fare. They charge but one dollar for the cabin, including meals. Much cheaper than in the States.

It is stated that flour was selling at St. Louis, two weeks ago, at two dollars sixty-two and a half cents a barrel. We never knew the article to be so low.

The collections in this City for the relief of the sufferers by the great fire at Nantucket, amount to about $8000, and will be increased probably to $9000 or $10,000.

The New Orleans Picayune, commenting on the views of its correspondents relative to the war, says: "We do not concur with the opinion that the fighting is done. The news from Mexico leads us to a different conclusion. The Mexican Departments had in a measure returned to their allegiance, and Paredes was fast making friends in all directions. The Government party were growing stronger, and the people were laying aside their party feelings and combining in favor of active and stern resistance to the United States."

Col. Stevenson's Regiment went to Govenor's Island Saturday morning, preparatory to embarking for California. They are at once to be mustered into the United States service, and will leave for California about the 14th of August. Their equipments are now nearly completed. They will be provided with Indiarubber knapsacks and haversacks, and their whole uniform will be plain, neat and serviceable. They will probably go to Rio, there take in water and proceed to Valparaiso and thence to California. The voyage will probably occupy five or six months. Another regiment, as rumored, is to be raised for California, to leave the United States in November.

The original papers found on the person of Major Andre, in the hand-writing of Arnold, the passports of John Anderson and his boatmen, plan of forts at West-Point, their armament, and number of troops, &c. may be seen at 186 Fulton-st. They belong to the De Witt Clinton family. They have been carefully preserved, and are but little worn. Each word is as distinct as when first traced by the traitor.

By a recent law of New Hampshire, Bank stockholders are liable in their individual capacity for the debts of the Bank, to the amount of their stock. This individual liability does not extend to other corporations.

Several families at Albany were poisoned a day or two since, by eating of a poisoned cheese. Although most of them suffered severely, they were all, by the last accounts, considered out of danger.

George, a Euchee Indian, convicted of the murder of Mr. Reynolds near fort Gibson, is to be hung at Little Rock (Ark.) on the 14th of September.

The New York Tribune says, "We are favored by A. R. Lawrence, Esq. with some specimens of Potato Stalks from his farm on Long Island where the potato blight is very severe this season. Opening the diseased stalks, a worm nearly an inch long is found in the center of each, of which he has completely destroyed the vitality, causing the entire plant to sicken and die; whereupon the Tubers or Potatoes, arrested while yet immature, decay and perish. Such is the nature of the Potato Disease, as any one may verify for himself. We have now to ascertain how and whence the worm is propagated, and how he may best be destroyed. His time is short."

A law has passed the New Hampshire Legislature intended to secure to married women their rights in property, real and personal, which they hold in their own right; protecting them from the debts of their husbands. The property of the wife is held liable for her own debts contracted before or after marriage. It also grants to females the right of disposing of their own property.

Mr. Haggerston, who obtained a few years ago, a premium from the Massachusetts Horticultural Society, for the discovery of a mode of destroying the rose-slug, says that a weak solution of whale oil-soap, in the proportion of two pounds of soap to about fifteen gallons of water, or weaker, will check and entirely destroy the mildew on the gooseberry, peach, grape vine, &c.

The Eufaula (Ala.) Shield gives a horrid account of the willful starvation of four children in Macon county, by a brutal step-mother. The youngest was found lying on the floor in a corner of the room, in a dying condition—so completely emaciated that it was but a skeleton, its eye-balls having left their sockets—one lying on its cheek, and the other on the floor. Another has died since being removed, and the restoration of either of the other two is extremely doubtful. It is stated that the children of the fiendish mother were fat and hearty—proving that the family was not destitute of provisions.

A large portion of the wood carving for the New House of Parliament, is effected by machinery. As many as half a dozen figures, in alto relief, may be carved with the nicest exactitude, at the same time. Stone capitals, of a complicated description and entanglement of foliage, are likewise cut with rapidity and precision.

The late Pope Gregory XVI. left 400,000 francs in ready money, which is to be increased by the sale of all the valuable gifts made to him during his pontificate by the Kings and Princes of Europe. From the sum total the legacies made to pious institutions will be first paid, and the remainder is left to the parents of the Pope, on condition that they do not come to live at Rome. The Pope desires to be buried on Mount Celien in the Church of St. Gregory.

The number of deaths in the city during the week ending the 22d ult. reported at the Inspector's Office, is four hundred and twenty-five, or considerable over one to every thousand of the entire population. Of these thirty-one were caused by apoplexy, twenty-one by *coup de soleil*, and fifty two by cholera infantum. Of the whole number, one hundred and sixty-nine were under one year, and two were upwards of ninety years.

The Commercial Advertiser announces the receipt of the Oregon Spectator, a new semi-monthly paper, of Feb. 5th, 19th, and March 5th. This is the first paper ever published west of the Rocky Mountains. The Commercial says it is made up neatly, is of the medium size, and will bear comparison with any journal printed in the United States. It contains a goodly number of advertisements.

Mr. Oliver Lee of Buffalo died suddenly on Tuesday. Mr. Lee has, for many years, been favorably known as an energetic and successful man of business in Western New York. He was the President of the Attica and Buffalo Railroad Company, and President and manager of "Oliver Lee & Co.'s Bank of Buffalo."

The Clerk of Cayuga County says, the amount of county checks issued to judges, jury, constables, and crier, for their services at the special term of the Court of Oyer and Terminer, holden for the trial of Wyatt and Freeman in that county, was $3,669,53, to which sum is to be added the fees of the Sheriff and County Clerk—together with constable fees for the service of subpœnas, &c. which will probably swell the amount to about $4,000.

The Canadians have just adopted a new system of Common School Education, strongly resembling that of the State of New York. The country is to be divided into districts, and the system of superintendance with annual reports is adopted throughout. A Board of Education has been established at the seat of government, somewhat resembling our Regents of the University.

It is mentioned as a remarkable coincidence, that one vote carried the Tariff of 1824; one vote the Tariff of 1828; one vote in each House carried the Tariff of 1842; and by one vote in the Senate the Tariff of 1846 has become a law.

The American Board of Commissioners acknowledge the receipt of $1,448 donations in foreign lands, of which $960 was from the government of Ceylon, and $168 from four individuals in Madura.

During the past year, two new Presbyterian chapels, one Episcopal, two Baptist, and one Methodist, have been erected in New Orleans.

Wm. Applegate, the well-known New York printer, has had a windfall of $60,000 from "a gentleman lately deceased in Europe."

Queen Victoria's income, says a late English paper, amounts to the snug little sum of 500,000 pounds per annum, or nearly equal to two million five hundred thousand dollars yearly.

A man in England, named Church, has discovered a method of mesmerizing horses. The process is said to resemble, very much, that used in putting humans to sleep. Church applies his powers to the purpose of breaking colts.

Uncurrent Money.

The following are the rates at which uncurrent money is bought by the brokers in New York. Of course most of these bills pass readily in trade:—

New England	¼ dis.	Georgia	2 dis.
Albany, Troy, &c.,	¼ "	Mobile, sp. pay'g	1 "
N. Y. country	¾ "	New Orleans	1 "
Philadelphia	¼ "	Ohio	3 "
New Jersey	⅜ "	Indiana	3 "
Baltimore	½ "	Kentucky	2½ "
Virginia	1¼ "	Tennessee	3 "
N. Carolina	2 "	Missouri	2½ "
S. Carolina	1¾ "	Michigan	3 "
Wheeling	2½ "	Canada	3¼ "

Review of New York Market—Monday, Aug. 3.

FLOUR AND MEAL—Genesee $4 15. Michigan 4 10. Rye Flour 2 62. Corn Meal 2 62.

GRAIN—Southern Wheat 80c. Western Corn 53c. Jersey Corn 50c. Barley 40c. Rye 66c. Oats 31c.

PROVISIONS—Butter is in good demand at 8 a 10c for Ohio, and 10 a 12c for this State. Cheese is dull at 5 a 6c.

LETTERS.

~~Samuel Davison~~, G. Evans, Jason B. Wells, Charles M. Lewis, Charles Potter, J. S. Utter, Russell Maxson, Stillman Coon, Wm. M. Fahnestock, John Maxson, George R. Wheeler, G. P. Burdick, C. Bliss.

RECEIPTS.

Adams—Charles Potter, David Maxson, Jesse Maxson, $2 each.
Plainfield, N. J.—Sarah F. Randolph $2; E. Bounds $2 50.
Smithville—Dewey Bell $4.
Preston—Russell Maxson $2.
Oxford—Mary C. Truman $2.
New York—R. M. Titsworth $2; T. Ashley $1.
Fontania, W. T.—Dr. Henry Clarke $4.
Leonardsville—O. P. Hull $1 50.
Clear Creek—Charles Saunders $2.
Pitcairn—G. P. Burdick $2.

PROPOSED PUBLICATION ON SUNDAY LEGISLATION.

Agreeably to the request of the Eastern Seventh-day Baptist Association, and to the vote of the Society at its last Anniversary, the Directors of the American Sabbath Tract Society have determined to issue a publication ON THE EVIL TENDENCY OF STATUTE LAWS FOR ENFORCING THE RELIGIOUS OBSERVANCE OF SUNDAY; and, desirous that it may be such an one as will best meet the demands of the case, and the expectations of those interested in its circulation, would give notice, that they will receive manuscripts for it, or suggestions relative to it, until the first of September next, when the manuscript most approved by an impartial committee will be adopted, and put to press as soon afterward as practicable. Persons disposed to write for this purpose, are requested to inform the Board immediately. It will be understood that any manuscript approved by the committee will stlll be subject to correction and amendment by the Board.

The board will also, agreeably to the resolution of the Society, publish at no distant day, if an approved manuscript can be obtained, a Tract on THE REAL OBJECT AND PRIMARY DESIGN OF THE SABBATIC INSTITUTION, and request also that manuscripts for this, or suggestions relative to it, may be forwarded to them as early as practicable.

PAUL STILLMAN, Cor. Sec'y.

THE GENERAL CONFERENCE.

The Forty-Second Anniversary of the Seventh-day Baptist General Conference will be held with the Church in Shiloh, N. J., on the fourth day of the week before the second Sabbath in September next.

NOTICE.

A Quarterly meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be held, by divine permission, at the house of A. D. Titsworth, Metouchin, N. J., on the second first-day in August, being the ninth day of the month, at one o'clock P. M. A full attendance is requested.

W. B. GILLETT, Rec. Sec.

MEDICAL NOTICE.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

SOUTH-WESTERN ASSOCIATION.

The next meeting of the Seventh-day Baptist South-Western Association will be held with the North Hampton Church, Clark Co., Ohio, commencing on the fifth-day before the second Sabbath in October, 1846. A full delegation from all the churches is desired. And we would say to the brethren of our sister Associations, that we greatly need and earnestly solicit their attendance, counsel, and prayers.

WM. F. RANDOLPH, Cor. Sec.

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety-five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. NELSON STELLE, No. 146 Grand-st., N. Y.—Mr. Burris, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

WEEKLY NATIONAL INTELLIGENCER.

This paper, being made up of such portions of the contents of the National Intelligencer proper as can be compressed within the compass of a single newspaper, continues to be issued and mailed to subscribers on Saturday, at two dollars a year, payable in advance in all cases—no account being opened with subscribers to the weekly paper.

To bring this paper yet more nearly within the reach of such as desire to take by the year a cheap paper from the seat of General Government, a reduction will be made in the price of it where a number of copies are ordered and paid for by any person or association at the following rates:

For Ten Dollars six copies will be sent.

For Twenty Dollars thirteen copies: and

For each sum of Ten-Dollars, above twenty-eight copies will be forwarded; so that a remittance of Fifty Dollars will command thirty-seven copies.

Publishers throughout the several States and Territories who will give a single insertion to this advertisement (with this note annexed) and send one of their papers to this office, with the advertisement marked therein, shall receive the Weekly National Intelligencer for one year free of charge.

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

☞ Remittances for Tracts, addressed to the General Agent, PAUL STILLMAN, New York, containing full directions HOW and WHERE to be sent, will be promptly attended to.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" Hiram P. Burdick.
Berlin—Wm. B. Maxson,
" John Whitford.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Friendship—Zuriel Campbell.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—S S Griswold,
" J. P. Livermore.
Leonardsville—Jabish Brown.
Newport—Abel Stillman.
New London—C. M. Lewis.
Otselic—Joshua Clark.
Petersburg—Geo. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richland—Elias Burdick.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Watson—Wm. Quibell.

RHODE ISLAND.
Westerly—Alex. Campbell,
" S. P. Stillman.
Hopkinton—Joseph Spicer,
" A. B. Burdick.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

NEW JERSEY.
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—R. Babcock.

VIRGINIA.
Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph.

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISKONSAN.
Milton—Joseph Goodrich,
" Stillman Coon.

Miscellaneous.

MY EARLY HOME.

My home, my home, my early home!
  I long once more to see
Its pleasant scenes, its childhood haunts,
  That yet are dear to me;
The shady grove, and meadows green,
  The glen, the forest hill,
And every dear familiar spot,
  Are on my memory still.

The rose-bush by the garden hedge,
  Oft watched with anxious care,
For the first opening buds of spring,
  To twine around my hair;
The music of the crystal stream,
  Still sounding in my ear,
Where I have wandered with the friends
  Remembrance yet holds dear.

And oft I hear the joyous laugh
  Come floating back to me,
Of merry mates, in life's young morn,
  O'er memory's distant sea.
Oh, I do love to pause and think
  Of other years gone by—
Of happier days, and dearer friends,
  Though not without a sigh.

HELP THE POOR TO HELP THEMSELVES:

Fifty Cents Better than a Dollar.

Some ten years ago, a merchant in New York came home on Saturday evening to his family. He had worked his way up from indigence to a competency, and sat after supper thinking of the way in which a good Providence had led and prospered him. "Here I am with my healthy and happy family; our present wants are all supplied, and my increasing business promises a future abundance. How many who started in life with me are either in the grave, or worse off than I am. What reason for gratitude!"

Thus his mind was running, but now he thought aloud: "My dear, I believe I'll go and see that family in H—— street. I hear they are very poor. May be, they are suffering." He put on his hat, and a quick step soon brought him to the humble dwelling of a Welch family, consisting of a father and mother, with six or seven children. It was a basement. As he descended the steps, he listened, and heard them singing their evening song. "No distress here," thought he; "but I'll go in." He found the tenement neat as wax, and every face brightened up even to see a stranger. He hoped he had not spoiled their song, and was glad to find them happy.

"Yes," replied the father, "we ought to be happy, but—" and the tears choked his utterance—"but I could get no work this week. O, if I could get anything to do, these poor babes should not go to bed without their suppers."

"But have you nothing to eat?"

"Not a mouthful in the house, sir; but we couldn't do without our evening song."

"Can't get any work!"

"We are all willing, and these larger ones are able to do a little, and we had rather live on fifty cents a week earned, than have a dollar in charity."

By this time the merchant's eyes moistened. He went home quicker than he came, and soon returned with a well-filled basket. Shortly he found a place for the father in a mechanic's shop, where he did well for about twelve months, when he died. He also procured employment for the mother and the oldest daughters in making shot-bags. The compensation was small; but so many hands engaged brought not only their daily bread, and a good appetite, but self-respect, industrious habits, and a conscious independence. Moreover, in this way the girls were prepared essentially to aid their mother in the support of the family after the death of their father. The eldest son for a while became wayward, but the good merchant looked after him, found him employment, and he is now an excellent man.

The daughters,—one of them is the wife of a worthy mechanic in Pennsylvania; another is the wife of a young minister, who is just commencing the work of preaching the Gospel to his countrymen in the Welch language; another with her needle is earning an average of seventy-five cents a day through the year, for the support of her mother and the younger children at school; while all the members of this interesting family are worthy members of the Welch church.

Thus was a deserving family saved from suffering and despair; and perhaps some of them from a life of infamy and ruin. Thus were they made useful members of society, and ornaments in a Christian church.

That merchant is daily receiving compound interest on all the capital he invested in this good work. Never will he forget that Saturday evening visit and song, and never is he weary of telling how to encourage the poor to help themselves. [Youth's Cabinet.

THE SIMOON OF THE DESERT.

From Eatala Sayegher's Travels among the Arabs.

We took the road to Heggies, resting every night with one of the tribes which overspread the desert. The fifth day, after passing the night under the tent of El Henadi, we rose with the sun, and went to saddle our dromedaries, but found them, to our great amazement, with their heads plunged deeply into the sand, from which it was impossible to disengage them. Calling to our aid the Bedouins of the tribe, they informed us that the circumstance presaged the simoon, which would not long defer its devastating course, and that we could not proceed without facing certain death. Providence has endowed the camel with an instinctive presentment for its preservation. It is sensible, two or three hours beforehand, of the approach of this terrific scourge of the desert, and turns its face away from the wind, buries itself in the sand, and neither force nor want can move it from its position, neither to eat nor to drink, while the tempest lasts. Learning the danger which threatened us, we shared the general terror, and hastened to adopt all the precautions enjoined upon us. Horses must not only be placed under shelter, but have their ears stopped: they would otherwise be suffocated by the whirlwinds of fine little sand which the wind sweeps furiously before it. Men assemble under their tents, stopping up every crevice with extreme caution, and having provided themselves with whatever is placed within their reach, throw themselves upon the ground, covering their faces with a mantle, and stir no more till the hurricane is passed. That morning it was tumult in the camp; every one endeavoring to provide for the safety of his beast, and then precipitately retiring under the protection of his tent.

We had scarcely time to secure our beautiful Nedgde mares before the storm began. Furious gusts of wind preceded the clouds of red burning sand, whirling around with fierce impetuosity, and overwhelming or burying under their drifting mountains whatever they encountered. If any part of the body is by accident exposed to its touch, the flesh swells as if a hot pan had passed over it. The water intended to refresh us with its coolness was boiling, and the temperature of the tent exceeded that of a Turkish bath. The tempest lasted ten hours in its greatest fury, and then gradually abated for the following six; another hour, and we must have suffocated. When, at length, we ventured to issue form our tents, a dreadful spectacle awaited us; five children, two women, and a man, lay extended on the still burning sand, and several Bedouins had their faces blackened, as if by action of an ardent furnace. When any one is struck on the head by the simoon, the blood flows in torrents from his mouth and nostrils, his face swells and turns black, and he soon dies of suffocation. In 1813, a caravan of two thousand persons was buried in the sand, between Muscat and Aleppo, and only twenty escaped.

EASTER AT CONSTANTINOPLE.

A correspondent of the London Daily News, concludes a description of the Easter services, in a church at Constantinople, with the following singular picture:

"The throng was great; yet there was room to move about. I was struck by the picturesque confusion which prevailed among the crowd, the variety of costumes, and the expressions of the wearers. I saw nothing in their deportment which reminded me that I was in a church, except the reverent bearing of the poorer and simpler sort, the rustic pilgrims who had poured from their wild villages, to be present at the solemnities. The city people talked about in groups, swaggered up and down, climbed up into pulpits, crowded the pulpit stairs, sat swinging their legs, sheathed in embroidered greaves in the window-benches, lounged, and stared, and fluttered their fusunels, twirled their mustachios, and fired their pistols. I was prepared for this singular custom; but I cannot describe the strange effect which these profane reports had in the midst of all those sacred and solemn symbols of devotion, leaving behind them a heathenish smell of gunpowder. Now a fire-arm would crack off at your ear, now at a distant corner of the church. An order had been issued to prohibit this strange custom. However indecent the practice appears to our notions, it is extremely ancient, perhaps coeval with the use of gunpowder among the Greeks. They paid accordingly but little attention to the prohibition. A kavass, however, had introduced himself into the church in disguise, and marked with a piece of chalk the jackets of all he found discharging, or armed with pistols. This unfortunate being was detected in making his chalk signs. A dreadful row instantly ensued. He was beaten on the head with pistols, and after getting half killed was kicked out of the church. The doors were closed, and no one was permitted to enter who did not answer to the salutation from within, 'Christ is risen.' Neither, indeed, was any force used on the part of the body of kavashes placed outside; but, at the end of the ceremony, they made prisoners of the ringleaders of the tumult, when they came forth, without any difficulty, and led them off to prison, taking care to pay them off on the way for their rough treatment of the spy."

* * *

FACTS RESPECTING THE POTATO ROT.—It is stated in a New York paper, that Mr. T. C. Peters, lost, by rot, something like 1,000 bushels potatoes, the last season; and he observed the important fact, that a field of potatoes, whose stems and leaves were evidently affected with the blight, had its tubers preserved from all injury by the action of the frost that killed the potato tops dead. The crop grew on a low piece of ground, subject to frost, and most of the potatoes rotted in the hill. His early potatoes all escaped the malady.

Another fact—Mr. Pearce, of Hamburg, Erie Co., N. Y., who is an excellent and observing farmer, saw that his potato vines were affected, and pulled several hills to examine the roots. They were sound, and left separated from the stems or tops. By this separation, three hills escaped the rot, while the potatoes in all the adjoining hills were rotten at the time of harvest.

These facts strengthen the opinion that the disease commences in the tops, and descends from thence to the roots; and, also, that when the disease is apprehended, mowing off tops may prevent its spread to the roots.

* * *

KEEPING POTATOES SOUND.—We have had occasion to commend the practice of keeping potatoes through the winter in heaps, out of doors, by using abundance of straw and but a moderate quantity of earth as a covering. We have repeatedly known heaps of 60 or 70 bushels covered with a compact layer of straw one foot thick, and only a few inches of earth outside, to endure winter and early spring without the loss of a peck. In a late experiment of the writer, a heap thus covered wintered through with the loss of not half a peck, although a large portion of the same crop which was removed to the cellar was lost by the rot, and at the same time that many neighbors lost three-quarters of their potatoes buried in the usual way, that is with only a few inches of straw under a foot of earth. It will be perceived at a glance that the mode here proposed secures in an eminent degree, sufficient protection from frost, dryness, and ventilation. All potatoes in heaps, when buried early in autumn, should be kept constantly well ventilated by a hole and wisp of straw at the top. The mass of rotten potatoes, so usually attributed to freezing, is more frequently the result of foul, confined air rising to the top.

[Alb. Cult.

* * *

HEAVES IN HORSES.—A correspondent of the Cultivator, says, after trying various modes, he has found the following the best treatment for horses having the heaves, viz:—To feed *no* hay, but plenty of *bright*, whole (or uncut) straw, with all the oats they would eat, (the latter soaked in cold water three or four hours,) with a pint of oil meal [flax seed] daily. On this feed they have worked well, and were troubled but little with the disease.

CURE FOR SCALDS.—Augustus Wattles, of Ohio, publishes an account in the Regenerator, of a wonderful cure performed by cold water, which ought to be generally known for the benefit of the suffering. Mr. McTurnham, a tanner, his two sons, and an apprentice, were severely scalded in December, 1845, by the bursting of steam works in a tannery, near Piqua, Ohio. Mr. M'T. stood in such a position as to take the strongest current of heated water and steam, and this is the only evidence which he had that he was much scalded. He immediately leaped into a pool of water near by, slightly frozen over, and called upon the boys to follow. His oldest son stepped in half way up to his knees, then turned, and went into the house—the youngest, who was only scalded on his legs, followed the direction of his father, and the apprentice did not go into the water at all. The result was, that the father, after staying in the water a short time, came out, and feeling the pain of the burn, returned to the pool, remaining in the water in all about five minutes. The skin pealed off a little from his arms and breast, but he experienced no soreness of any consequence, and was not hindered at all from his work. The oldest son, who was doctored in the usual manner, was not able to go to work again for six months, but so far as he went into the water, there was no mark of the scald upon him. The youngest son, who followed the example of his father, was free from any mark of the accident, except a small sore upon one of his heels. The apprentice, who did not go into the water, was disabled for four months.

* * *

NAPOLEON'S HEART.—After the death of Napoleon, his heart was taken out by his English physician, to be embalmed. This physician laid the heart in a silver dish, and poured cold water over it. He then placed a burning wax taper on each side of the dish, which was in the middle of a table, and went to bed in the same room; but having, of course, become excited by his singular employment, he had no sound sleep. While lying in a half dreaming state, he was completely aroused by a splashing in the silver dish. A shudder passed over him—he knew not what to think of the singular occurrence, and remained perfectly still; but in a moment more he heard a fall, and starting up, discovered the cause of his alarm or surprise. A monstrous rat had drawn the heart from the dish to the floor, and when the doctor reached the spot, he was in the very act of dragging it to his hole. In another moment that heart, for which half the globe was too narrow, would have become the supper of a common rat.

* * *

CROTON WATER.—This water is now taken and paid for by about 13,000 families and establishments in the city of New York, for which $164,532 was paid in the year ending in May, being an increase upon the previous year of $44,949. During the past year four miles of pipes have been laid down, making the enormous total of one hundred and sixty-three miles of pipe now in use in this city.

The sum of money expended by the city of New York in the construction of her Water Works was $12,000,000; but immense as the amount is, her enterprising and far-seeing citizens will never have cause to regret it. A more judicious expenditure could not have been made. In a few years the Works, instead of being a tax on the people, will yield an income more than sufficient to pay the interest on the debt incurred by this gigantic and enlightened undertaking.

* * *

MISSIONARIES OVER-WORKED.—The Rev. Mr. Johnston, Church missionary in Ceylon, after mentioning several of the American missionaries whose health was feeble, adds:—"I will only say that I believe the cause of all to be an overpressure of duties. The mind is not only continually at work, but it is actually racked while at work. The multitude of engagements, the depressing effects of climate, conviction of multitudes daily perishing, and neither strength nor time to do any thing for their rescue, added to the difficulty of selecting the most pressing and important occupations from a multitude equally pressing and important, are cares enough to weigh down the spirit and injure the health of the most robust."

VARIETY.

It is said that the first time the Declaration of Independence was publicly read in Massachusetts, was in the town of Worcester. The express, on his way to Boston, furnished Isaac Thomas, Esq., with a copy for publication in the Massachusetts Spy, of which paper he was the publisher. The news of its reception soon spread throughout the town, and a large concourse of people collected, all anxious to hear so extraordinary a document. To gratify their curiosity, Mr. Thomas ascended the portico of the South meeting-house—then the only one in town—and read it to those who had assembled. More than half a century had passed away, and the country had increased in wealth, population, and power, beyond all precedent. Mr. Thomas joined in the celebration of independence, in the same edifice from which he read the Declaration in 1776!

The Concord Patriot gives a letter from a friend traveling abroad, who says, speaking of Rouen, France, "There is a baker's boy coming along the street with a basket of bread and a large bundle of notched sticks on his shoulder. He rings at the door of a regular customer. Stop a moment and see how he keeps his account. The servant girl brings a notched stick with her. The boy has searched his bundle till he has found one which belongs to that house. He hands out a loaf, puts the sticks both together, and cuts a notch across with his knife. Here is a very simple mode of book-keeping by double entry."

Mr. Benjamin F. Butler, late Attorney General of the United States, has computed that the loss to the United States from the use of intoxicating drinks, is one hundred and fifty millions of dollars annually; portion of the State of New York, eighteen millions. Mr. Everett, late minister to Great Britain, computes that the use of alcoholic beverages has cost the United States, directly, in ten years, $1,200,000,000; has burned or otherwise destroyed $5,000,000 more of property; has destroyed 300,000 lives; sent 150,000 person to our prisons, and 100,000 children to the poor-house; has caused 1,500 murders; 2,000 suicides; and has bequeathed to the country one million of orphan children.

Grand Cairo has a population of 300,000 or 400,000, and there is but one book-store in the whole city. The Arabs have a great aversion to printed books, and prefer to give $100 for a manuscript copy of the Koran, rather than use a printed one which might be purchased for $2. The bookseller was commanded by goverment to keep his store open, but regarded it rather as a losing concern.

Among the articles for which the Clerk of the House of Representatives has issued proposals, to supply the members of that honorable body at next session, are "800 *English* pen knives, four blades, best pearl, or stag or buck handles," and 240 with two blades, of the same quality—making 1,040 pen knives, for the use of 228 gentlemen, for the period of three months—four apiece, and a small surplus.

In cases where persons have suffered from sun-stroke, or congestion of the brain, without immediate death, the following application has been found almost a sovereign remedy: Let the patient drink one gill of brandy at once, and immediately apply mustard draughts to the abdomen.

A celebrated English poet once advertised that he would supply "lines for any occasion." A provincial sought him shortly after, and wanted a line strong enough to catch a porpoise! The poetic art was nonplused.

There are 956 Smiths announced this year in the New York City Directory, of which exactly one hundred are Johns.

It is stated in La Reforme, a French publication, that, of thirty-three millions of people in France, twenty-seven millions do not drink wine; thirty-one millions never taste sugar; twenty millions never wear shoes; thirty-one millions never eat meat; eighteen millions eat no wheaten bread; and four millions are clothed in rags.

The difference in time between Buffalo and Albany is about fifteen minutes. That is, the sun rises at Albany fifteen minutes before it rises at Buffalo, and events transpiring in Albany at ten o'clock in the morning are announced in Buffalo, by means of Morse's Telegraph, at a quarter before ten! The distance is 325 miles. This is annihilating both space and time.

If Prince Albert were drunk, he would be called elated; if Lord Tristam were, he would be called elevated; if Mr. Plum, the rich merchant, were drunk, he would be called inebriated; if a respectable tradesman were drunk, he would be called intoxicated; but if a workman be in liquor, it would be said that the nasty beast was as drunk as a hog.

"If a civil word or two will render a man happy," said a French king, "he must be a wretch indeed who will not give them to him. Such a disposition is like lighting another man's candle by one's own, which loses none of its brilliancy by what the other gains." If all mankind possessed this feeling, how much happier would the world be than it now is.

The history of the Chinese extends back to a period of 4006 years from the present time—a period of only 300 years after the flood.

When I see a child slow to go to school, and glad of an excuse to neglect his book, I think it a sign that he will be a dunce.

Vienna in Austria, contains a population of 250,000, being an average of forty persons to a house.

A man who has been serving on a jury for some time in this city, says that he has got so full of law that he finds it difficult to keep from cheating somebody!

A pedlar overtook another of his tribe on the road, and thus accosted him: "Halloo, friend, what do you carry?" "Rum and whisky," was the reply. "Good," said the other, "you may go a-head, I carry grave-stones."

We believe it was Byron who defined glory "to be shot through the body, and his name spelt wrong in the newspapers announcing his death."

In the warehouse recently burned at Geneva, there were some two hundred barrels of alcohol, which run in streams into the canal, and at one time the surface of it was covered for a hundred feet or more with a blue flame.

In New York City, according to the Directory just published, there are 204 churches, 91 different newspapers, and 57 other periodicals.

There is said to be in the orchard in the rear of the poor-house in Northampton, an apple tree, one-half of which is now in full bloom, while the other half is filled with good-sized apples.

The hardest trial of the heart is, whether it can bear a rival's failure without triumph.

He who can do good by speaking, neglects his duty by keeping silence.

The foundation-stone of a monument to John Knox, the Scottish Reformer, was laid in Edinburgh on May 18.

The number of known languages now spoken in the world has been estimated at 3,664.

The government has advertised for 65,000 gallons of whisky for the army in Mexico.

The Hon. V. Ellis, late Charge d'Affaires at Caracas, has received a grant from the government of Venezuela for the exclusive steam navigation of the river Oronoco for 20 years. This is one of the largest rivers in South America, navigable 1,500 or 2,000 miles, and its borders contain the richest lands on the South American continent.

A contract has just been completed by Mr. T. S. Barnstead, of Philadelphia, for supplying the government with from 50,000 to 80,000 sets of tent-poles. The U. S. army regulation prescribes eight men to a tent, and at this rate provision has been made in one contract alone for lodging on the field a force of about 400,000 men.

The brig Columbia, Capt. Barber, of the New Orleans and Savannah trade, was struck by lightning on the night of the 3d ult., 60 miles from the Balize. The crew were aloft reefing topsails at the time, when the electric fluid, in descending the mainmast, after shattering it, precipitated the whole of the men, six in number, into the sea, who were lost. It then descended into the hold and set the vessel on fire.

The talented Hutchinson family have returned to their New England home, after a very successful European tour.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 23, 1846.

WANTED—At Alfred Academy, a Teacher on the Piano Forte. One who is accomplished will meet with ample encouragement. No other need apply. Address,
W. C. KENYON, Alfred Centre, Allegany Co., N. Y.
June 24, 1846.

DE RUYTER INSTITUTE.

Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science.

GURDON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department.

J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations with a MANIKIN, in the Fall or Winter Term.

Mrs. LUCY M. CARPENTER, Preceptress, and Teacher of Modern Languages and the Fine Arts.

The Academic Year will be divided into three Terms of 14 weeks each. The First commencing April 29, ending Aug. 5. The Second, Sept. 16, ending Dec. 23. The Third, Jan. 6, ending April 14.

TEACHERS' CLASSES, for the special benefit of those designing to teach, will be formed at the commencement of the Fall Term, and continue seven weeks, with daily Lectures, and Model Classes.

Tuition, to be arranged at the commencement of each Term. Primary Department, $2 00. Academic, from $3 00 to $5 00. Music on the Piano $5 00 per term of twelve weeks. No Extra Charges for Drawing, Painting, Lectures, or Incidentals. Convenient Rooms for study, or private board, at moderate prices. Board in the Hall, or in Private Families, from $1 00 to $1 50.

IRA SPENCER, M. D., } Agents.
Rev. LUCIUS CRANDALL, }
DeRuyter, March 6, 1846.

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For the Recorder.

MORAL AND POSITIVE.

Religious institutions are commonly distinguished as being either *moral* or *positive.* Perhaps there is not a distinction more generally received in the schools of dogmatic theology, than the one just named. "It has been made by the ablest writers, of various denominations, and must be made if we would understand the Scriptures;" so says Andrew Fuller. But we protest there is not a more arbitrary distinction made in all the scholastic divinity we have read, nor one which has been more fruitful of confusion and error in the Christian world. So far as we know its history, it was an invention of the schoolmen of the middle ages, and was employed by such men as Bonaventure, Thomas Aquinas, and Duns Scotus, to justify the papal changes of the times and laws which God ordained, for such as were suited to their notions of things. Protestant divines have used it, from the times of the Reformation to the present, to account for the changes which God is supposed to have made in the laws of former and present dispensations of his will. Thus Mr. Andrew Fuller says, "Without it, we should confound the eternal standard of right and wrong given to Israel at Sinai, (the sum of which is love to God and our neighbor,) with the body of carnal ordinances, imposed on them until the time of reformation. We should also confound those precepts and examples of the New Testament which arise from the relation we stand in to God and to one another, with positive institutions which arise merely from the sovereign will of the Lawgiver, and could never have been known had he not expressly enjoined them." From our youth up we have been taught to receive this as a just and necessary distinction, and have never known it disputed. It appears to us now as one of the most unfounded and mischievous subtleties of scholastic divinity that retains a standing in the usages of modern schools.

That this distinction is unfounded, may be shown from the etymological and conventional meanings of the words. Etymologically, the word *moral* signifies that consideration by which we determine the manners or conduct of mankind to be right, good, or virtuous. Conventionally, when applied to the law of God, it means nearly the same as the word holy. "The *moral* law" and "the *holy* law of God," are expressions used interchangeably by the most acute logicians. The theological use of the word, is to designate those duties the reasons of which we are supposed to be able to see antecedent to the divine command, and which are supposed to arise from the nature of the case. The word *positive*, etymologically signifies absolute, certain, known; conventionally and theologically, it is applied to a class of duties, the reasons of which it is supposed we cannot discern without direct revelation, and which we observe merely because a supreme power has enjoined them.

Allowing the correctness of these definitions—(and we have taken them nearly verbatim from some of the best writers)—and we affirm that there is not a precept of all the divine institutions but is both moral and positive—the theological or scholastic use of the word moral excepted. Every precept of Jehovah with which we are acquainted, was designed to affect the manners or conduct of mankind, and was given to determine what in their manners would be right, good, virtuous. One expression of sacred Scripture, from many of a like character, may show that ALL God's commandments are holy in themselves. It is Psalm 119: 128—"I esteem all thy precepts concerning all things to be right;" i. e. right in themselves. Another may suffice to show that they are all positive in the etymological sense of the word—"All thy commandments are truth. Concerning thy testimonies, I have known of old that THOU hast established them forever." Nothing can be spoken of as more absolute and certain than is the positive character of all God's laws by the sacred writers. As to the conventional use of the word positive by theological writers, it is as true of all God's laws as it is of that particular class to which the term is applied. Even an apostle said of the tenth commandment of the decalogue, "I had not known lust, except the law had said, Thou shall not covet." Again he affirms that "by the law is the knowledge of sin." The universal practice of mankind while destitute of the knowledge of divine law, is likewise proof that without the law there is no knowledge of sin in those things which the law pronounces to be sin. In the fifth and sixth chapters of his "Gospel its own Witness," Andrew Fuller has shown that so far are mankind who have not the light of revelation, from seeing that the precepts of the decalogue are right in themselves, that violations of every precept of it were legalized in the most polished states of Greece and Rome. The same is true of pagan nations at the present day; and we have been assured by those who have been among them, that our laws which enforce the morality of the seventh commandment appear to them exceedingly arbitrary and unnatural. It is on this great and awful fact that other writers have based their strongest arguments for the necessity of divine revelation.

If it should be alledged, that although fallen man does not discover that they are originally right in themselves without the aid of revelation, yet when we become acquainted with them we can discover that they are so; we reply, that the same is true of every *positive* law which God has given. There never was one given without a moral, a holy design. For example, the Lord's Supper is called a *positive institution.* We should not have known that it was our duty to celebrate the death of Christ in that way, had we not been instructed to do so by the Saviour. Yet every Christian can see that there is a holy design in the institution and celebration of that ordinance. It is alledged, we know, that if Christ had not died in the manner he did, the reasons for its institution would never have existed. Very true; and so if the constitution of man had been of some other nature, the reasons for each of the precepts of the decalogue would never have existed. Indeed, there are discernible in revelation as wise and holy reasons for each *positive* institution of Jehovah as for the *moral* laws. But Mr. Fuller says of positive institutions, "Had it pleased God, he might in various instances have enjoined the opposites." But of the moral laws he says, "It were inconsistent with the perfections of God not to have required us to love him and one another, or to have allowed the contrary." The Pharisees, however, said that God did allow them to "hate their enemies." But he who spoke as never any other man spoke, said that the law required us to love even our enemies; and we can see, that if it were inconsistent with the perfections of God to have allowed the contrary, it must have been because of the natural relation of man to man, which God himself made. And so of all the positive institutions which he has given; God could not have enjoined the opposites in the same relations, and to answer the same ends. Take circumcision, for example. Circumcision was a cutting off a certain piece of flesh. The opposite would have been to put a piece on. Could it have been done? Or take the Lord's Supper, and the opposite of *breaking and distributing bread* would be to gather pieces of bread and make them into one. Would that have been a showing forth of the Lord's death—of his body broken for us?

The distinction of the commandments of God into moral and positive is altogether a fictitious one, and has no foundation in the word of God. Our first parents brought death, and all their woes and ours, by eating of the forbidden tree, which they could not have known to be wrong if it had not been divinely prohibited; for Eve saw "that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise." Uzzah was smitten with death for taking hold of the sacred ark to keep it from falling. The only way he could have known it to be wrong to do so, was by knowing that he was not a Levite, to whom alone the care of the ark pertained by divine appointment. In the Mosaic code, offences against the ceremonial law were punishable with death as certainly and peremptorily as offences against the decalogue. For example, the stranger, or one not of the tribe of Levi, who should interfere with the erection of the tabernacle, was punishable with death as the blasphemer of Jehovah's name or the murderer of his neighbor. The distinction being unfounded in nature and fact, ought to be abandoned. It is one of the doctrines of men invented and perpetuated to justify departures from God's law. S. D.

For the Recorder.

PRIVATE PRAYER.

No Christian can live without prayer. It is the breath of the new-born soul, and he seeks opportunity for its exercise. The Saviour has given us a beautiful example, by often retiring to some secret place to commune with his Father. Patriarchs and Prophets pursued the same course. Isaac went out at eventide to meditate and pray. Jacob wrestled with the angel all night, and to the dawning of the day. The men most eminent for piety have been exemplary for devotion in the closet. Private devotion tends to elevate, sanctify, and comfort. Forsake the closet, that sacred spot on earthly ground, and the man becomes groveling, corrupt, and wretched. Where does declension begin, but at the point where the closet is neglected? How did that young female professor lose her virtue?—that young man his honesty or sobriety?—that member of a Christian church his love for the prayer circle, the sanctuary of God, the communion service, and all the active duties of religion? How else than by remissness in private exercises? If we intend to maintain a Christian life, it can only be effected by drawing supplies from the fountain of life. A person must be a poor dwindling professor, who does not go to God for daily supplies. It is painful to hear how professors oppose the regular observance of this interesting duty. Some cannot find time—others, opportunity. Some think regularity tends to formality. There are individuals who say that they can maintain a spirit of prayer without retirement. Some are ashamed that others should know, or even think, that they retire to pray. Let the mind be imbued with the love of Christ, and the duty of prayer becomes a privilege. Indeed, all excuses for its neglect vanish, and the returning season for its exercise will be hailed with delight. These know something of true happiness. They ascend the ladder let down from heaven, commune with the glorified, and feel the warm beamings of the divine countenance. They feel the golden chain in their hand, which is fastened to the divine throne.

> "Prayer is the Christian's vital breath
> The Christian's native air,
> His watchword at the gate of death,
> He enters heaven with prayer."

W—R.

FOURIERISM, ETC.

To the Editor of the Sabbath Recorder:—

I cut the following from the New York Tribune, and ask for it a place in your paper, in justice to the visionary but very badly-treated scheme of FOURIER for improving the social condition of man, and in justice to the motives of those who assume the business of its advocacy. The scheme itself may be altogether impracticable, but the motives there set forth are worthy of all commendation.

It is common to stigmatize "Fourierism," "Odd-Fellowship," and their kindred, as measures originating in the perverted desires of men, and as assuming an attitude hostile to Christianity. Not so do I view them; but rather, as the manifestations of that impulse towards equality which now moves the spirit of man the world over. And if their relation to Christianity is antagonistic, may it not be because the church, in a degenerate state, does not secure to man that social elevation to which he is entitled? Just look this matter in the face for a moment. Think you that universal love and unity will be promoted, where the *distinctions* of wealth or birth are allowed to fix their seals upon brothers of the same church?—where one may, in perfect conformity to the *usage of the world*, add to his useless store from the ill-paid toil of a brother?—and where a man may give his $25 for a choice of seats in the house of God, while a poor sister in yonder corner is compelled, from her scanty support and utter destitution of sympathy, to apply to your "Poor Associations" for relief? How long would it take such a church as this, to convince a degenerate world of the adaptation of Christianity to its needs?

Perhaps I have unjustly placed certain evils in the relation of "cause and effect;" but if you will look about, my word for it, you will discover that *such* churches and odd-fellows' lodges are almost invariably neighbors.

It seems to me that the doctrines of Christianity, as exemplified in the primitive church, are all-sufficient to secure to man the full enjoyment of his rights, and that no association of unsanctified hearts ever will effect that object. If this be true, how does it become Christians to labor to bring the church back to that simple, blessed condition, in which there will be no distinctions of person, no poverty unshared by all;

> "Where each can feel a brother's sigh,
> And with him bear a part."

Until then, do let us look charitably upon the "isms" which are springing up around us, and bear their rebuke with patience, and with much prayer that the great Head of Church will animate his children to a more entire conformity to the teachings of his Word.

I have marked in italics a portion of this "ism," which, though it appears like the gropings of an infidel heart, demands of every Christian the inquiry whether these things are so. F.

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1. We who are Associationists maintain that the right to labor ought to be secured to every human being, so that none should be dependent for a livelihood on the accident of another's wanting to hire and feeling sure of making a profit on his or her labor. Is this unreasonable?

2. We contend that labor should be elevated and dignified, not in the vapid froth of some fourth-of-July oration, but in very deed and truth; so that the sober, honest man who earns his living over a workbench shall be as much esteemed and regarded in society as his cousin the bank president or shipping merchant, if his intrinsic merits are equal. Is this absurd?

3. We contend that it is the duty of the human family so to adjust their relations that every child born into the world shall surely receive a good physical, mental and moral development or training—shall enjoy a full and thorough education adapted to his natural capacities and requirements, so as to be, so far as Providence permits, the brother and equal of all other human beings.

4. We believe that every human being owes to the race the duty of performing a fair share of the useful labor required by our common needs, and that paying this debt is essential to the healthful and happy existence of each and all.

5. We believe that when these truths are fully understood and accepted, labor will no longer be acounted drudgery or remitted to hirelings, but will be performed under circumstances which will render it agreeable and joyfully welcome—in other words, that industry generally may and yet will be rendered truly attractive, whereby slavery, serfdom, rapacity and oppression, will be banished from the face of the earth.

6. We believe that these reforms can only be effected in an order of society based not on necessity but on radical justice; not on the depression of any, but the upraising of all—in which personal interests shall not diverge from, but converge to each other—wherein the ignorance, needless toil, waste and want of our petty, isolated households, shall be superseded by the vast economies of a combined household, which shall immensely diminish the cost of rent, fuel, cooking, &c., &c., while increasing at the same time the comforts derived therefrom. In such a household, education of all kinds may be brought within the reach and means of the humblest, while opportunity to labor, with the just and sure reward thereof, shall be ever secured to all.

—Such is a rude sketch of the ideal of association. Do you say that human nature is too depraved to permit its realization? Then let regenerated *Christian* nature teach it how. Do you object to our *means* for effecting the desired renovation? Then devise better and commend them to general adoption as early and earnestly as possible. Do not stand quarreling with us about our way, but propound your own better way and push it forward. *It must by this time be evident to all, that new instrumentalities, new ideas, are essential to the realization of that equal right to life, liberty, and happiness, proclaimed in our Declaration of Independence, and aspired to by the benevolent all over the world. Still the dark dens of ignorance and the foul haunts of sin cluster in the shadow of our moss-covered churches; still crime and pauperism are advancing in this favored land of light and liberty; still millions toil for the most meagre subsistence, constantly haunted by the fear that the opportunity to toil will be withdrawn, and all means of earning a livelihood denied them; still we see that radical injustice and strong temptations to crime are interwoven in the whole framework of society.* Men, who say you love God and your neighbor, stay not to differ with us, but grapple with this mountain of abuses, resolving that it shall be destroyed!

—Alas! appeals more moving though not more earnest than ours have fallen but on faithless and stony hearts! From the spectacle of this wounded, bleeding body of humanity, the priest and the Levite pass coldly on the other side, muttering that man was born to suffer, and that wrong and woe must continue to the end of the world. They leave to despised Samaritans and sinners the task of binding up these ghastly wounds and striving in their best way to heal them. Heaven grant that these may be found worthy to endure obloquy and calumny, loss of friends and of wealth, so that theirs may be the true honor of having done or suffered something to promote the great cause of man's universal well-being!

POVERTY IN LONDON.

From an article by J. T. Headley, in the Ch. Parlor Mag.

I was constantly meeting in London evidences of the miserable condition of the poor. Though there is a law forbidding street begging, it cannot prevent the poor wretches from asking for bread. I was struck with the character of many of the beggars that accosted me, so unlike those I had been accustomed to meet. I had just come from Italy, where the whining tone, pitiful look, and drawling "*me miserabile!*" "*fame!*" "*per carita!*" and the ostentatious display of deformed limbs, had rendered me somewhat hardened to all such appeals. But here it was quite different. Men of stout frames, upright bearing, and manly voices, would tell me in a few plain words that they were out of work, and that their families were starving!

One pleasant afternoon, as I was strolling up Ludgate Hill, filled with the multitude, I saw a sight I shall never forget; it even arrested the Londoners, accustomed as they are to all kinds of misery, and a group was collected on the walk. Two children, a boy and a girl, the latter I should judge about eight, and the former five or six years of age, sat on the flagging, pressed closed against the wall, wholly unconscious of the passing multitude. In their dress, appearance, and all, they seemed to have been just taken from some damp, dark cellar, where they had been for months deprived of light, and almost of sustenance. Their clothes were in rags, black, damp, and ready to drop from their crouching bodies; their cheeks were perfectly colorless, as if bleached for a long time in the dews of a dungeon, and the little boy was evidently dying. How they came there, no one could tell; but there sat the sister struggling feebly to sustain her sinking brother. The poor little fellow sat with his head waving to and fro, and his eyes closed, while his sister, to whom some one had given a morsel of bread, was crowding the food into his mouth, conscious that famine was the cause of his illness. The spectators, moved by the touching spectacle, rained money into her lap; but she did not even deign to pick it up, or thank them, but, with her pale face bent in the deepest anxiety on her brother, kept forcing the bread into his mouth. The tears came unbidden to my eyes, and I also threw my mite of charity into her lap and hastened away. Oh! how strange it is that men will roll in wealth, and every day throw away what would make hundreds happy, and yet feel no reproaches of conscience for their acts! We hear much now-a-days of the horrors of war; but there is no battle-field which exhibits such woe, and suffering, and mortality, as the streets, and lanes, and cellars of London. Even our preachers are on the wrong track in their efforts to ameliorate the condition of our race. It is not war, nor ambition, nor intemperance, nor any of the great vices so openly condemned, that lies at the bottom of human misery. It is *covetousness*—the thirst for gold, which fills the church too much, as it does the world—aye, so much that it cannot be touched by the hand of discipline—that makes our earth a place of tears. Those very vices, against which such anathemas are hurled, grow out of this very covetousness, that is treated as an imperfection rather than a crime. The place that Christ gave it no one dare now give it, and man is left to mourn in poverty and want, and all the hateful passions of the wretched left to rise up in rebellion and scorn against the heartless religion that condemns their vices and urges them to repentance, while it leaves them and their children to starve. "*The church*," par excellence, of England may treble her prelates and her incomes, build countless cathedrals, and pray for the salvation of the world till doomsday; but so long as she robs the poor and neglects the physical condition of the suffering, she will pray to a deaf God. "To visit the widow and the fatherless in their distress," is one of the chief duties of religion, and yet the Church of England never does it; on the contrary, she sends the tithe collector in her place.

THE ENVIRONS OF JERUSALEM.

The general aspect of the environs of Jerusalem may be described in a few words. Mountains without shade, and valleys without water, the earth without verdure, rocks without grandeur. Here and there a few blocks of gray stone start up out of the dry and fissured earth, between which, beneath the shade of an old fig tree, a gazelle or a hyena are occasionally seen to emerge from the fissures of the rock. A few plants or vines creep over the surface of that gray and parched soil; in the distance is occasionally seen a grove of olive trees, casting a shade over the arid side of the mountain, the mouldering walls and towers of the city appearing from afar on the summit of Mount Sion. Such is the general character of the country. The sky is ever pure, bright and cloudless; never does even the slightest film of mist obscure the purple tint of evening and morning. On the side of Arabia a wide gulf opens amidst the black ridges, and presents a vista of the shining surface of the Dead Sea, and the violet summits of the mountains of Moab. Rarely is a breath of air heard to murmur in the fissures of the rocks, or among the branches of the aged olives; not a bird sings, nor an insect chirps in the waterless furrows. Silence reigns universally in the city, in the roads, in the fields.

Such was Jerusalem during all the time that we spent within its walls. Not a sound ever met our ears but the neighing of the horses, who grew impatient under the burning rays of the sun, or who furrowed the earth with their feet as they stood picketed round our camp, mingled occasionally with the crying of the hour from the minarets, or the mournful cadences of the Turks, as they accompanied the dead to their cemeteries. Jerusalem, to which the world hastens to visit a sepulchre, is itself a vast tomb of a people; but it is a tomb without cypresses, without inscriptions, without monuments, of which they have broken the gravestones, and the ashes of which appear to cover the earth which surrounds it with mourning, silence, and sterility. We cast our eyes back frequently from the top of every hill which we passed in this mournful and desolate region, and at length we saw, for the last time, the crown of olives which surmounts the Mount of the same name, and which long rises above the horizon, after you have lost sight of the town itself. At length it also sunk beneath the rocky screen, and disappeared like the chaplets of flowers which we throw on a sepulchre.

[Lamartine's Travels.

HOW TO MAKE A GOOD PASTOR.

1. Give your pastor your confidence and affections. Let him always feel that he is among friends that will guard his reputation, and be willing to cover with the mantle of charity any little deficiencies.

2. Consult him freely, and show that you respect his judgment in all the important matters pertaining to the moral and spiritual interests of the parish. Remember that he is the spiritual watchman placed on the walls of Zion in your place, and feels a deep interest in all that pertains to the best good of society.

3. Speak kindly to others of your pastor, and let them see that you respect him, and value his ministrations among you in the Lord.

4. Protect the reputation and good name of your pastor. His character is his capital. Should you ever see the envenomed shafts of calumny pointed at him, let your hearts, like so many encompassing shields, receive them, and your hands extract and break them at your feet. When he is compelled to speak with plainness, and rebuke with all long suffering, or to vindicate unpopular doctrines, or inculcate unwelcome truths, and you discover in others a disposition to repel them; then stand by him; hold him up with the strength of prayer and the energy of faith—then, instead of falling discomfited before his foes, truth shall accomplish glorious victories.

5. Never interfere with the private or family arrangemeuts of your minister. He has the same rights and responsibilities in reference to his family that other men have. And the people that would pry into his domestic arrangements, or attempt to thwart him in any endeavors to render his situation in this respect more eligible, pleasant, or economical, show two grand defects at least. First—A want of good breeding. Second—A narrowness of spirit which will be apt to render uncomfortable all who have intercourse with them.

6. Be punctual with your minister, and pay him his salary without asking. If any class of men earn the scanty pittance which is generally given them, it is the minister of the gospel, and the salary should be punctually paid.

The Sabbath Recorder.

New York, August 13, 1846.

COERCIVE POWER OF MAGISTRATES IN RELIGION.

It is instructive to mark the steps by which the more pious and intelligent portion of Christians have been led from the belief that magistrates may justly exercise a coercive power in religion, to the true doctrine of universal religious liberty. Three hundred years ago, the papal hierarchy claimed to possess the right of forming and executing ecclesiastical laws exempt from secular control. But when the Reformers arose, they saw the danger of acknowledging this right, and therefore boldly denied it. Even then, however, there was no difference of opinion as to the right of some party to impose forms of belief, and to enjoin by law the profession of some religious faith. Of course the ground of conflict was narrowed down to the simple question in whom the power of making laws to bind the conscience should be vested. The adherents of the Romish Church contended stoutly, that it belonged to their ecclesiastics. The Reformers, on the other hand, denied this claim, and endeavored to transfer the disputed right from the ecclesiastic to the civil magistrate. It is surprising to see with what confidence the early Reformers looked to the secular arm for their superiority over Rome. There was scarcely a confession of faith or a creed framed by them, which did not acknowledge the right of civil rulers to exercise a coercive power in matters of religion. In the Confession of Basle, for instance, it is written, "God hath assigned to the magistrate, who is his minister, the sword and chief external power, for the defense of the good, and for the revenging and punishing of the evil." The Confession of Bohemia says, "They do govern instead of God upon earth, and are his deputies." Cranmer exhorted the sovereign, as God's vicegerent, to take care that the worship of God was under due regulations, to suppress idolatry, and remove images. Even the pious and amiable Dr. John Owen, nearly a century after the commencement of the Reformation, affirmed, that the supreme magistrate of a nation professing the religion of Jesus Christ, ought to exert his power for the support and furtherance of the faith and worship of God, and ought also to forbid, coerce, or restrain, such principles and practices as are contrary to them. Thus the Reformers recognized the supremacy of the civil magistrate in matters of faith. In doing so they committed themselves to a course fatal alike to liberty of conscience and the just prerogatives of Jesus Christ. The consequence was, that in less than a century after the Reformation was at its height, free inquiry and earnest piety were almost entirely banished from the communities in which this doctrine prevailed.

The Baptists of England were among the first—if indeed they were not *the* first—to deny the authority of civil or ecclesiastical rulers to impose articles of religion, and to assert the right of every man to act in accordance with the dictates of his own conscience. This principle laid at the foundation of their system, and without it they could not have justified their separation from the existing religious organizations. The adoption of it gave them something tangible around which to rally—something which they could preach with confidence that it would find a response in the bosom of every lover of mental and religious freedom—something for which it was noble to live and safe to die. There were not wanting at that time, as now, persons of high standing in the religious world to represent this doctrine as subversive of all good government, and to exert their influence to bring persecution upon those who maintained it. They were stigmatized as anabaptists, ale-house preachers, seducers and heretics; and worst of all, were subjected to anxieties, griefs, sufferings, and compelled to wander about in fear and danger to obtain a miserable subsistence. Nevertheless, the principle which they had espoused remained true, and their confidence in it supported them amid all their sufferings. They saw it gaining new adherents wherever it was proclaimed, until now the great mass of Protestants are bold in advocating it, however slow they may be to practice it.

—We have been led to these remarks by reading, in a late number of the London Baptist Magazine, a notice of a work recently published in England by the Hanserd Knollys Society—a society established something more than a year ago for the purpose of securing the re-publication of the writings of old and celebrated Baptist authors. This is the first work issued by the Society, and is a collection of "Tracts on Liberty of Conscience and Persecution," containing the substance of the early controversies on that subject. The tracts were originally published between the years 1614 and 1661, a period of fearful interest to the Dissenters of England, during which Joseph Davis was imprisoned in Oxford Castle, and John James was hung and quartered for adherence to the Sabbath of the Bible. The first tract is entitled, "Religion's Peace, or a Plea for Liberty of Conscience, long since presented to King James, and the High Court of Parliament then sitting, by Leonard Busher, citizen of London, and printed in the year 1614." The second piece is entitled, "Persecution for Religion Judged and Condemned; in a Discourse between an Anti-Christian and a Christian; proving by the Law of God and of the Land, and by King James his many testimonies, that no man ought to be persecuted for his religion," &c., 1615. Next in order comes "The Necessity of Toleration in Matters of Religion; or certain Questions propounded to the Synod, tending to prove that Corporal Punishments ought not to be inflicted upon such as hold errors in religion, and that in matters of religion men ought not to be compelled, but have liberty and freedom," &c., 1647. The fourth tract is "The humble Petition and Representation of the Sufferings of several peaceable, innocent subjects of Kent, and now prisoners in the Gaol of Maidstone, for the Testimony of a Good Conscience," &c., 1660. This is followed by, "A Plea for Toleration of Opinions and persuasions in matters of religion differing from the Church of England," &c., 1661. The concluding article is another appeal from Maidstone jail in the year 1661, bearing the signature of nine prisoners.

Such is a brief outline of the first book published by the Hanserd Knollys Society. The subject of it is certainly well chosen, and the work cannot fail to be both interesting and useful. May books of a similar stamp be multiplied a thousand-fold.

PERSECUTION IN PENNSYLVANIA.

To the Editor of the Sabbath Recorder:—

I have just received a note from the Society at Snowhill, informing me that *eight** of the fourteen Seventh-day Baptists at that place, arraigned before 'Squire Toms, for laboring on their secluded farms on *first-day*, June 21st, and whose trial was delayed until the 14th of last month, have been fined (four dollars each and costs of prosecution;) and that they have taken an appeal from his decision to the August Term of the County Court. Should they fail to have their rights vindicated at that tribunal, they have determined to carry it up to the Supreme Court, and test the constitutionality of the law under which they suffer so much persecution; in which they will have the sympathy of not only all Sabbath-keepers, but of all the friends of religious freedom throughout the land.

This obscure and unostentatious people (the German Seventh-day Baptists) who have been, for more than a century, esteemed by their immediate neighbors, in all their settlements, for their Christian deportment, are now attracting much attention abroad, throughout the commonwealth, and thousands, who had never before heard any thing of their peculiar religious views, are becoming interested in their behalf as a *persecuted people*, and are ready to sustain them in maintaining their unalienable rights as citizens and freemen.

Without making any pretensions to any special favors, if any denomination of Christians in the Republic deserve any consideration from the Government of Pennsylvania, and indeed from the Government of the Union, it is these "harmless" German Seventh-day Baptists. Persecuted in their "*vaterland*," they left their homes and their kindred to seek an asylum in the wilds of America, where they might "sit under their own vine and fig-tree, and worship Almighty God according to the dictates of their consciences," there being "none to make them afraid," and arrived at Boston early in the last century; but suffering under the rigor of the Puritan dynasty, they, on assurances of perfect religious freedom, removed, in 1720, to Pennsylvania, then commonly called *Quaker Valley*. They settled in the interior of the Province, and were some of the first pioneers of the German population who penetrated the wilds beyond the Schuylkil. As a quiet and industrious people, they improved the country, and made "the wilderness to blossom as the rose;" and from the earliest period of their occupation of our soil, they have rendered important services to our country. Regarding conflict with arms as unbecoming the Christian profession, still they have ever advocated the cause of *equal rights*, and succored the struggle for "*liberty and independence*" to an extent no other denomination, as a denomination, can boast. During the French war, (the war of 1756,) the doors of the whole establishment at Ephrata, then their only settlement, were thrown open as a refuge to the scattered inhabitants of Paxton and Tulpehocka, the extreme frontiers, from the incursions of the hostile Indians—all of whom were received and *kept* without charge by the Society during all the period of danger and alarm; upon hearing of which, a company of infantry was sent by the Royal Government from Philadelphia, to protect that retreat, and the Home Government, on learning the disinterested generosity and personal sacrifices of the Society of Ephrata, through the Commissioners who were sent to visit the place, and failing to induce them to take a remuneration for their outlay, their services and sacrifices, insisted upon their accepting a pair of large glass *communion goblets*, which was the only recompense they would receive, but which I do not think were ever used for that purpose. One of the goblets I now possess—the other was broken, accidentally, a few years since. And after the battle of Brandywine, in the year 1777, the whole establishment was again thrown open to receive the wounded American soldiers, great numbers of whom (400 to 500) were taken to that place, a distance of 60 or 70 miles, on wagons; were nursed, fed, and comforted under their sufferings; and one hundred and fifty to two hundred, who sunk under their wounds and camp fever, had their dying eyes closed by pious hands, and were interred in Mount Zion Cemetery.

These are some of the services and sacrifices which these German Seventh-day Baptists made for the cause of civil and religious liberty. Their only reward has been *persecution*. They have never received, they never asked, any thing at the hands of the Government, but *liberty of conscience;* which they ever have believed, and still do believe, is fully secured to them by the Constitutions of the State and the Union. They ask for no exclusive privileges. They disclaim all right of human government to exercise authority over, or fetter in the least, the religious rights of any being. While, in civil affairs, they respect "the powers that be," and strive "to obey those who have rule over" them, they contend for the unalienable right of observing the laws of God, as declared in his own *Word*, and resist being forced, in religious service, to *keep* "*the commandments of men*." They recognize the laws of the land in secular matters, and honor the laws of God, and God alone, in religious faith and practice. These are the unalienable rights of all members of our Republic. These are rights *reserved* by the people to themselves in the formation of our Government; which no power can legitimately wrest from them. If *usurped* by our Legislatures, and sustained by the Judiciary, then has the downfall of our Republic already commenced, and we may prepare to sing the requiem of "the last Hope of Liberty."

W. M. F.

Bordentown, N. J., August 7, 1846.

CONTROVERSY.

What subjects afford proper topics of controversy, and what should be the object of discussion? It is evident that any subject may be profitably investigated, if entered upon, not with a desire for victory, not saying to the world that when we die all right and truth dies with us, but earnestly seeking for truth and light and knowledge, with a mind open to receive it from whatever source it may come. The only proper limit to controversy is when good results cease and evil ones follow—when enmity takes the place of good will, and discord usurps the throne of social peace—when religious zeal without knowledge, and bigotry intolerant, supplant the Christian graces of faith, hope and charity, especially this last and greatest of the sisterhood.

Judging of the future by the past, it is not hard to determine what subjects of controversy will produce good results, and what will not. For example, as often as the subject of the Sabbath, baptism, also the various benevolent movements, temperance, missionary operations, &c., have been laid before the people in the spirit of meekness, good has resulted. The eyes of the blind have been opened, men converted from the error of their ways, and God glorified. But it seems that the controversial spirit has frequently been carried into fields where it has produced contrary results. For instance, those vexed questions of Trinitarianism *vs.* Unitarianism, and Calvinism *vs.* Arminianism, upon one side or the other of which are marshaled the best talents of our denomination, and indeed scarcely a lay member can be found who has not dabbled more or less in these pits of mire and contention, thus spending in a worse than useless manner much time and talent for which our fellows have a claim upon us. Now it is evident, that if one doctrine be true, the other must be false. Yet good men on either side, who gravely pretend to understand the Bible, say that their own side is right and the other wrong. All see a discrepancy in this, and the infidel and unconverted reason well herefrom not to believe a book which its own followers, about equally divided, contend teaches two or three different doctrines. Thus I once reasoned, and should until now, had not some different influences from those exerted by the followers of these theories been thrown around me. If these discrepancies *do* exist, what is such a book worth upon which to hang our immortal destinies, although claimed by all to be the word of eternal life? Thus have many reasoned, and this is the rock upon which many a noble bark has stranded. But the error is not in the book, or the doctrine taught in it; it is in the reader. The devil put it into the hearts of men to differ on these points, as a most effectual way to establish his own kingdom, and as he quoted Scripture, quoted it wrong, just as he did to Christ on the pinnacle of the temple; that is, he did not quote the whole word of truth, but by dwelling on particular detached points, perverted the doctrine which, if taken as a whole, forms a most beautiful system; and the same rebuke given to him by Christ, should be ours, "Man shall not live by bread alone, but by *every* word that proceedeth out of the mouth of God." How often have we witnessed the triumphs of the adversary of all good, as he beheld, by his wiles, the peace of families destroyed, Sabbath-schools annihilated, and even churches rent as with an earthquake shock to their centre.

These are not fancy sketches. During my few short years of observation, I can revert to numerous instances of this character; and who cannot? Then the agitator in the affair, like a calmed maniac, would lay his hand on his heart, and exclaim, O the desolations of Zion! Yet ever ready to renew his blighting contentions, as soon as any one *presumed* to question the correctness of his views. The actions of such remind me of a fable which I am a little surprised has never been recorded. Two scientific neighbors, who had lived as friends, fell out one day, and the difficulty was this: One discovered that his blood flowed from his heart in arteries only, and thence supposed the veins of no use. The other discovered that *his* blood flowed to the heart in veins, and, equally wise, supposed the arteries useless. Thus a contention arose, each as a discoverer vindicating his own theory, notwithstanding their neighbors tried to show them what a beautiful theory the union of the two would make. But the contention grew warmer, and to settle the matter, each cut away what he supposed the superfluous part; consequently both died of their wounds, to the great sorrow of many friends and the total ruin of numerous dependents. What surprises me most is, that so much ado is made about a thing in itself so perfectly impracticable to prove. Have you ever known a man to be more meek, more holy, more devoted to good or benevolence, after having participated in such a contention? Who ever knew a church involved in such *discussions*, which did not leave on the field of contest more or less *dead* and *wounded*, and even the survivors unfitted for performing the duties of Christians, because they had been engaged in an unholy warfare?

An Inquirer after the Whole Truth.

DeRuyter, July 17, 1846.

JEWISH EMIGRANTS—RELIGIOUS FREEDOM.

The following paragraph, taken from "The Orient" of May 11, shows that the reputation of our country for religious freedom, not less than for its climate and soil, is attracting to our shores men of property and standing from the Old World. We only wish that our reputation in this respect was merited. But we cannot shut our eyes to the fact, that notwithstanding the loud boasts of Fourth-of-July orators, there are yet laws written upon the statute books of nearly every State in the Union which give the lie to our professions of religious equality. Of course we refer to the laws forbidding useful labor on the first-day of the week. Such laws necessarily make "*distinctions*" and show "*preferences*" in matters of faith totally inconsistent with our republican Constitution and the general spirit of our political institutions. These wealthy Jews will say so, when, after having taken up their abode among us, they find themselves compelled by law to desist from labor on Sunday, and thus to sacrifice one-sixth of their earnings to the domineering spirit of a religious majority. But let them come, we say, and help to swell the number of those who oppose all coercion by civil magistrates in matters of religion, and especially in respect to Sabbath days. Here is the paragraph from the Orient:

"A large and peculiar troop of emigrants to America passed here this day. The whole company consisted of Jews from the neighboring town of Oberdorf. The poverty which characterizes the appearance of German emigrants for America, was happily not perceptible in this instance. On the contrary, affluence appeared to pervade their ranks. Elegant omnibuses conveyed the parties to the place of embarkation, and all were well dressed, particularly the handsome Jewish girls, who formed no mean part of the company. The whole had a gay and cheerful appearance. The company carry with them a 'Sephor Tora,' (scroll of the law,) which they had solemnly dedicated in the synagogue of Oberdorf, previous to their departure. The emigrants follow their relations and friends who had preceded them several years, and encouraged them to seek the well-beloved land of North America, where they are not, as in most German States, deprived of their rights and privileges as citizens, on account of adhering to the faith of their ancestors."

A Converted Jew.—The Granite Freeman of July 31, publishes the following account of the visit of a converted Jew to Concord, N. H. We hope it is not common for hotel keepers in the Granite State to deny lodgings to respectable persons because their beards do not happen to be trimmed exactly according to modern notions. If it is, we should recommend them to issue a circular setting forth definitely what will suit their fastidious tastes, so that the public need not be disappointed and imposed upon:—

"A 'converted Jew,' with his deep black eye, and flowing beard, held a religious meeting in the State House Yard, on Tuesday evening of this week. He had a large and attentive audience. As we sat by our office window, his mellow and gentle tones floated to our ear on the still evening air, very pleasantly. There was something in this man's humble and quiet appearance, his gentle and confiding look and voice, his promiscuous but attentive audience—the quiet stillness of the evening, that very strongly carried our imagination back to the ministry of Jesus; we seemed to see Him, entreating with the people in the market-place, upon the mountain-side, and by the sea-shore—every where heard gladly by the poor and humble, the fishermen and the tent makers, but rejected and scorned by the proud and pharisaical.

"The stranger appointed other meetings, on succeeding evenings, and on Wednesday evening a large number of people gathered, but no meeting was had; the Jew having been denied lodging at our Hotels, on account of his *long beard*, (though very neat and gentlemanly in his appearance,) he had left town."

Correction.—I wish through the columns of the Recorder to correct a mistake which appears in the Minutes of the Western Association. The error to which I refer is an omission of the name of Eld. Hiram Cornwell, who is Elder in the first church of Alfred. Eld. C. united with this church a short time before the Association held its session; but in making our report, the clerk accidentally made the omission above mentioned. N. V. Hull.

The degree of D. D. has been conferred on Rev. John O. Choules, of Roxbury, by the Georgetown College in Kentucky.

A Suggestion.—A private letter inquires, "Do not some of your correspondents err in stating our civil difficulties upon the Sabbath question? They state that the law prohibits our keeping the Sabbath; but the truth is, it forbids our working upon the first-day of the week." We thank our friend for the suggestion. Only one instance now occurs to us, in which a correspondent has spoken of Sunday laws as opposed to keeping the Sabbath. In that instance, we suppose his mind was fixed upon the natural effect of such laws, rather than upon the exact language in which they are expressed. It is much better, undoubtedly, to guard against any statement with which fault may be found. The case is bad enough when presented in its true light, and no false glosses are needed to make Sunday laws abominable in the eyes of all those who oppose coercion by the civil power in matters of religion. Legislators have no more right to say a man shall not work on the first-day of the week, than they have to say that he shall work on the seventh-day. To dictate upon either of these points, is to exercise authority never committed to them by God or man. It is therefore an act of usurpation and tyranny.

Religious Freedom—Equal Rights.—The Convention now in session at Albany to revise the Constitution of the State of New York, has adopted the article of the present Constitution guarantying the free exercise of religious worship. A discussion arose, but no action was taken, in relation to the article now in force which provides that no preacher of the gospel or priest of any denomination, shall be capable of holding any civil or military office or place within this State. The re-enactment of this provision was strenuously opposed as anti-republican and illiberal. Under the present Constitution, so long as a minister discharges his duty faithfully he is ineligible to any civil office, just like a State-prison convict; but the moment he proves himself unworthy of the ministerial office, and is turned out of it in disgrace, he is recognized as fit to be a candidate for a seat in Congress or the Governor's chair. We think the clergy will not thank the Convention for taking their case in hand. If they are so *good* that they ought to be kept out of civil offices, we do not believe they will rush into them to the injury of the State. If they are not too good to occupy such offices, we see no reason for Constitutional enactments to exclude them from benefits and responsibilities which are open to every other class of citizens.

SABBATH ACCIDENTS.

We are glad to believe, that the old song about "Sabbath accidents" (on Sunday,) is not so often heard now-a-days as formerly. Occasionally, however, a faint strain reaches us; on which account we have thought best to throw together the following items:—

Distressing Accident.—An accident occurred at the residence of John I. Slingerland, Esq. in New Scotland, about seven miles from Albany, on Saturday, which put several lives in danger and resulted in the death of a promising child, aged 4 years, a daughter of Mr. R. M. Pease of Albany. Mr. Pease was preparing to return to the city, and was in the act of driving the horse and wagon round from the rear to the front part of the house, Mrs. P., two of his own children, and three of his brother's having jumped in for the moment, when the horse started suddenly, threw Mr. Pease out, and started off, running furiously. Mrs. P. succeeded, with great presence of mind, in putting out two of the children from the rear of the wagon, when, while the horse was under full speed, having ran two miles, and down a steep hill, the wagon struck a bridge and Mrs. P. and two children were thrown out—the horse still dashing on—the other child remaining in until the wagon was upset and the horse finally stopped, was so much injured that she died on Sunday night. Mrs. P. was severely hurt, and two other of the children severely bruised.

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Awful Accident.—On Saturday morning, about two o'clock, Irving Worthington, one of the workmen in the rolling mill of Ogden & Smith, near Fairmount, while engaged in bending a piece of iron, was by some means drawn between two cog-wheels, and instantly crushed to death in an awful manner. The deceased has left a wife and three children. He was 60 years of age.

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Drowned.—Mr. Eason Lewis, a citizen of Black Rock, and formerly Canal Superintendent, was drowned in the harbor at that place on Saturday afternoon last, while endeavoring to rescue a laborer in his employ who had fallen into the water. Singular to state, another individual who was no swimmer also jumped in to the rescue of his fellow-laborer and succeeded in reaching the shore, while Mr. Lewis, the only swimmer of the three, was drowned.

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Sad Accident.—A yonng man named Ezra Smith, met with an untimely end Saturday last. He was on a visit at Jamacia, and on Saturday afternoon went out in company with two others fishing; while in the act of jumping from a large boat into a smaller one, he fell between the two into the water and was drowned.

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Sudden Death.—Wm. Marsh, a loborer in the employ of Messrs. B. Thompson & Co., Charlestown, while at work Saturday forenoon, dropped down and died instantly, as it was supposed from an affection of the heart. He was about 45 years of age, and has left a wife and several children, in Charlestown.

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Judge Granger of Saratoga Co. died on Saturday in an apoplectic fit, on board a canal packet, on his passage from Troy to his home.

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Milan Ross, Esq. a respectable citizen of Rahway, N. J., was thrown from his wagon while riding up Main-st. of that town on Saturday, and so much injured that he expired on Monday.

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* S. Snowberger, H. Beanman, I. Berger, B. Fahnestock, S. Fyock, D. Mann, J. and F. Geesman.

General Intelligence.

DOINGS IN CONGRESS.

In the SENATE, the bill for the admission of Wisconsin into the Union was passed. The Civil and Diplomatic Appropriation Bill, and the West point Appropriation Bill, were both passed. A Message was received from the President announcing the ratification of the Oregon treaty, and recommending the adoption of measures for the government of the Territory. A bill for the Territorial Government in Oregon was accordingly introduced. Bills were passed, to establish an additional land office in Iowa, to aid the improvement of Fox and Wisconsin rivers, to authorize the President to issue letters of marque and reprisal in the event of any being issued by Mexico, also a large number of private bills.

In the HOUSE OF REPRESENTATIVES, a bill was passed to organize a Territorial Government in Oregon; one provision of the bill excludes slavery from the Territory forever. The Land Graduation Bill was laid on the table, by a vote of 104 to 79. The Harbor and River Bill was received from the President with his objections. The French Spoliation Bill was passed. The Post Office Bill was passed, one feature of which is, that it authorizes letters in Post Offices to be advertized in such newspapers as the postmaster may select, without regard to their circulation. A message was received from the President, asking an appropriation of $2,000,000 to enable him to make a treaty of peace with Mexico, for the settlement of the boundary, &c., if it shall be found that one can be made. The appropriation was made.

Congress adjourned on Monday.

FOREIGN NEWS—SIX DAYS LATER.

The steamship Great Western reached New York on Monday morning last, bringing English papers to July 25. The following summary comprises her principal news:—

The American Provision market continues tolerably steady. Beef is in good demand, but pork is less so. The inferior kinds of both have been in more request. Cheese and grease butter are lower.

The produce markets are in a state of stagnation. Colonial sugar has, of course, experienced the blow which is involved in the equalization of the duties.

In the manufacturing districts apathy exists, increased by one or two continental failures. The houses did business in English goods.

The weather, at all times an object of interest, is especially so on the eve of harvest. Since the middle of last month, when the intense warmth which prevailed for some weeks ceased, showers, more or less severe, have prevailed.

An address of the merchants of Liverpool to Mr. McLane, congratulates him on the settlement of the Oregon question, to which he replied. Both documents are highly interesting, and creditable to the feelings of the respective parties. If there is one place more than another which would suffer by the interruption of friendly relations with America, it is Liverpool.

Flogging in the British army has recently attracted a good deal of attention. Investigation has enlisted against flogging the indignation of the country, so that the extinction of the evil cannot be remote.

An elaborate report has been presented to Parliament relative to railways in connection with the invasion and the defense of the country.

RAILROAD ACCIDENT.—An accident occurred on the New Jersey Railroad, near Rahway, on Wednesday night, Aug. 5th, by which probably two or three persons lost their lives, and several more were severely injured. The particulars, (given by the Rahway Advocate,) are as follows:—

An extra train was engaged to run to New Brunswick, for the conveyance of a large number of Rechabites from Newark and Rahway, to join in a celebration of the Order at the former place. Three cars were well filled. They returned to this place about midnight, and when near town it is supposed some one drew the bolt connecting the forward car. The train was running at the moment with great speed, and a cry was raised that two of the cars were off the track. The engines were instantly reversed, of course bringing the forward and two rear cars together with a tremendous collision. Several persons were standing on the platforms, all of whom were more or less hurt.

A young man by the name of Ward had his legs most dreadfully jammed, and he is not expected to live. A man from Newark, it is also feared, is fatally hurt. Mr. Nathan Bunn of Woodbridge, had a piece of iron driven into the fleshy part of his leg, making a frightful wound, and was otherwise injured, but it is presumed not fatally. Several others received severe contusions. It is almost miraculous that more were not injured or killed outright. It is stated that the cars came together with such force that the platforms on which the people were standing, were knocked off and the forward car was jammed into that in the rear several feet, but those sitting in that car were thrown back by the concussion, and thus were saved from injury. All the cars are more or less broken up—wheels torn off, seats wrenched from their places, &c.

THE NEWSVENDERS OF LONDON, as we learn from the Times, lately partook of their annual Public Dinner. About two o'clock nearly 300 boys sat down to an excellent dinner, and they seemed highly delighted with the festive scene. About 6 o'clock nearly 200 men and their wives also sat down to a most sumptuous dinner. After the cloth was removed, a number of toasts were proposed and duly responded to. About 10 o'clock the ball-room was thrown open, and dancing was kept up till 3 o'clock in the morning. A Public Dinner among the 'b'hoys' who vend newspapers in this City would present a rich scene.

THE NEW MILITIA LAW.—That portion of the new Militia Law which relates to commutation of fines by the payment of seventy-five cents, went into effect immediately after its passage; but by the terms of that law all its other provisions are inoperative until the Governor, in the exercise of his discretion, shall issue his proclamation declaring them to be in force. This proclamation has been delayed because of the war with Mexico, which might render necessary a call upon the militia, and the new organization would so interfere with this call as to embarrass or defeat it. The volunteers called for from this State having been fully enrolled, this obstacle is now removed; and the Adjutant General has officially announced that after the fall parades, which will close on the 15th of October, and for which there is not time to prepare under the new law, the Governor will issue his proclamation declaring all the provisions of that law in full force. The official order requires all concerned in the execution of the law scrupulously to respect the right of the citizens to exempt themselves from the performance of militia duty, by commutation, where they shall avail themselves of that right in conformity with the provisions of the new law, by the payment of the money, or taking the oath before the assessor, as the law prescribes. [N. Y. Tribune.

AFFECTING SUICIDE.—The late suicide at Grass Lake, Michigan, by Geo. L. Smith, was of the most affecting character, and excited the most uncommon sympathy for the bereaved friends and relatives. He was only 26 years of age, and he leaves an interesting wife and two little boys to mourn his untimely death. His health had become impaired during the spring, from an excessive devotion to a very large business, which resulted in a mental aberration, after suffering with a severe pain in the head for two months. In May he left his business with agents, and with his wife started for New York, and after spending some days here he visited his parents in Madison Co., after which some friends in Orleans Co., where they tarried some three weeks. Believing him some better, they returned to their home at Grass Lake, where in a few days he terminated his own existence in the following manner. In the dead hour of night he arose, went to the pocket of his brother-in-law, took therefrom his keys, went to the barn, unlocked his carriage and took out his traveling pistol, returned the keys, but kept the pistol, without creating suspicion. During the morning he became worse, and shot himself through the head, within ten paces of his brother-in-law. He lived three hours, but spoke not. Another brother-in-law arrived three hours too late, to take him to Madison Co., N. Y. Previous to his sickness, he was always cheerful, witty, and very affectionate.

A GROCERY ON A NEW PLAN.—The Editor of the Boston Transcript says, A friend called upon us yesterday, vehement in his encomium upon a system of economy lately carried into practice by an association of Workingmen in Boston. This new philanthropic scheme has developed itself in a Store on the second story of Boylston Hall—a Grocery-store to supply articles to the families of Workingmen at wholesale prices. Its originators and others who form the Association pay $3 each as a first fee, and then 25 cents per month as a regular subscription. They then guaranty to each member $3 a week in case of illness, investing the common fund in Groceries, allowing the members only to purchase articles almost at cost. The Society saves the profits of the retailer, buying the stock at wholesale prices and selling at a trifling advance. This Boston Association may be termed the *Parent* Society. It has branches already established in some of the near Towns, and numbers in itself nearly 200 members. The store is open on the afternoons and evenings of Wednesday and Saturdays, and its plan certainly is both novel and useful. The Association is called 'The Workingmen's Protective Union,' and our friend who informs us of it says it will certainly maintain the sterling motto '*United we stand.*'

SUMMARY.

A correspondent of the Bunker-Hill Aurora states that James Oliver of South Reading, on Friday, 31st ult. ejected from his stomach a live snake, one foot and four inches in length, which was probably swallowed many years ago. Mr. Oliver has been for several years subject to fits.

The College Faculty at Cambridge seem disposed to put some restraint on the irregular habits of the members of College. Some ten or twelve young men have recently been expelled, and a number of others suspended, for certain irregularities of conduct and violations of College rules.

The Ablany American Citizen states that Professor Emmons has analyzed the cheese which was supposed to have poisoned so many persons, and found that it contained no poisonous substance whatever. The deleterious effects experienced from eating the cheese arose from a peculiar state of decomposition which is sometimes incident to cheese.

Normal and Model Schools are about to be established in England for the training of regimental schoolmasters. The qualifications and salaries of the masters are already determined upon.

The five high Mandarins of Amoy invited all the Missionaries, those from England and America, to a public dinner on the nineteenth of February, an honor never shown to any of the mercantile foreign residents.

It appears by an official report laid before the New York Constitution Convention, that there are in the Empire State 2500 civil officers whose appointments are vested in the Govenor and Senate. A small army.

Cahoes, village is growing at a most rapid rate. We counted over 100 buildings in course of erection there. Among them a large cotton Factory, belonging to the Ogden Co. which will run 8000 spindles. It is estimated that the population of Cahoes will increase at least 1000 during the present year.

Duxbury, Mass. has contributed $1,000 in money and clothing to the Nantucket sufferers, Pittsfield has sent them 100 barrels of flour, Plymouth $500 in cash, Springfield $700, mostly cash, the Razor Strop man, $25, Stetson & Coleman, of the Astor House, $50.

Mr. Stephens, the celebrated traveller in Greece, Egypt, Yucatan, &c., is a member of the New York State Convention, and is understood to be a close and able debater, as he is well known to be a most pleasing and learned writer. He is a native of New Jersey, thirty-nine years of age, by profession a lawyer, and seemingly an independent, firm and determined man.

About 24 years ago, a lady of Andover, Mrs. Gunnison, on retiring at night put up four curls in papers and pins. In the morning one of the pins was missing, and from the painful sensation in her ear, she was confident it had penetrated there. It was extracted last week at the Eye and Ear Infirmity in Boston, after great suffering on the part of the patient. It was not perceptibly corroded.

Dr. Wm. B. Waterman, of Buffalo, has been sentenced to three years imprisonment in the State prison, for disinterring bodies for anatomical purposes.

A contrivance for gathering fruit has recently been invented. It consists of a wire frame and spring which is intended to be attached to a pole of any convenient length, depending from which frame, is a conductor or muslin *tube* of sufficient size to receive and conduct the fruit which is detached by a single pull on the spring, gently to the hand, or basket of the gatherer.

The Apalachicola Commercial Advertiser states that no person charged with crime has been confined in the jail of that County since last April Court.

The number of emigrants arrived at the port of Toronto during the present season up to the 30th July, is 9,964; to corresponding period last year, 7,452—being an increase of 2,512.

The speech of Wm. H. Seward, in defence of Freeman the murderer, is now in press, and will be published in a few days in pamphlet form.

We learn from the Quebec correspondence of the Montreal Times of the 5th inst. that the Rowland Hill had been pumped out and was expected to arrive at Quebec.

The St. Louis New Era of the 31st ult. learns that the steamer Radnor, Capt. Douglass, bound from that port to Fort Leavenworth, with a cargo of about 60 tons of Government stores and several smaller lots of freight, struck a stump, about dark, on Tuesday evening, when seven miles above Boonville, and just at the mouth of Lamine River, and sunk almost immediately to within six inches of her boiler deck. The boat and cargo, it is thought, will prove a total loss; the latter being mostly for Government, was of course insured.

The extensive establishment of the Messrs. Norris, Philadelphia, still continue to forward locomotives to all parts of the world. Ten were shipped to New York for Leghorn, two go to Trieste, for the Prussian government, and are intended for the Railroad between Trieste and Vienna. They have also dispatched one for the South Carolina Railroad.

The Richmond Times announces the death, on the 23d ult. of Mrs. Sarah B. Preston, widow of the late Gen. Francis Preston, and mother of Hon. Wm. C. Preston of South Carolina.

The wife of Rev. J. L. Hodge, pastor of the 1st Baptist Church, Brooklyn, died at Suffield, Conn. on the 4th inst. Rev. Mr. Hodge reached Suffield barely in time to receive her last breath.

By adding two and a half drachms of carbonate of soda to three pounds of fresh or salt butter, possessing a disagreeable flavor, renders it perfectly sweet.

An Irish servant girl supplied the dinner table with Castor Oil instead of Olive; and being sharply rebuked, she defended herself by saying that it was labeled, 'Castor Oil,' and she supposed of course that meant Oil for the Castor.

Boston, according to a late census, has a fraction less than 20,000 families—averaging nearly 6 individuals to a family—something more than three quarters of the families do their household work. The valuation of the city has more than trebled during the last 25 years.

It is stated that in the United States, 1 child in every 4 goes to school; in France, 1 in 20; in Poland, 1 in 78; in Russia, 1 in 367, that one being a noble. In Prussia, it ought to have been added, *every* child is sent to a place of education.

A committee of nine, in the Legislature of Alabama, one from each judicial circuit, has recently made a report setting forth the danger of a redundant slave population. The committee express their apprehension that Kentucky, Maryland and Virginia will soon abolish slavery, and that North Carolina, Tennessee and Arkansas will follow their example.

A Chinese Professorship is about to be endowed in connection with King's College, London. The proposal is to raise an endowment to provide for the salary of a Professor, the purchase of Chinese books, and the establishment of scholarships for the encouragement of students.

PIERRO MARONCELLI, the friend and companion of Silvio Pellico, in his imprisonment at Spielberg, died at his residence in Brevoort-place in this city, on Saturday, Aug. 1st, on the anniversary of the day and hour that united him to the mother of his only child, and the partner of his happier years.

William Harris, a preacher, dentist, &c. was, on the 17th July, convicted by the Criminal Court of Memphis, Tenn. for kidnapping a slave boy, sentenced to the Penitentiary for five years. The jury were out six days before they could agree on a verdict.

The youngest town in New Hampshire, Manchester, voted on Saturday, 485 to 134, to accept the charter for a city government, granted by the Legislature. Manchester has been settled about ten years, and is one of the largest towns in the State, and the only one that holds a city charter.

In the neighborhood of Jamaica, L. I., there prevails at the present time a disease among horses of a peculiarly fatal character. A great variety of remedies have been tried, and in nearly all cases without effect. The services of Mr. Grice, the celebrated Veterinary Surgeon, of New York, have been called into requisition. The Jamaica Farmer gives a list of more than thirty gentlemen who have lost horses by the disease.

A colored woman was lately brought up to the Police Court, at Boston, charged with inhumanly beating her child, while in a state of drunkenness. She was fined $10 for beating her child, and $2 for drunkenness.

At Crawfordsville, IA., July 25, John Harney descended into a well which happened to be filled with gas, and fell to the bottom dead. His father perceiving it, immediately descended to his relief, when he fell dead also. James Harney, the only remaining son, is now a soldier in Mexico.

The Albany Argus says that every where in that vicinity it hears of the progress of the potato rot, which, it is feared, will make greater havoc than last year.

The Montreal Times of Thursday contains the particulars of a most destructive fire at Laprairie, at the junction of the Sorel and St. Lawrence, about ten miles above Montreal, on Wednesday night, by which the greater part of the town was reduced to ashes, about 300 houses having been destroyed.

Speaking of the treaty with the Pottowatamie Indians, recently ratified by the Senate, a writer says, "By this treaty the possessory right of the Pottowatmiest some six millions of acres of land is extinguished—five millions of valuable land lying between the Missouri and Missisippi, west of the State of Iowa and north of the State of Missouri, and one million of acres on the Osage river, west of the latter State. The State of Iowa will by this treaty gain a front on the Missouri river of several hundred miles; and that State and the United States obtain possession of five millions of fruitful and saleable land, toward which a large emigration has already been directed."

The Cherokee Commissioners, appointed to adjust the unhappy difficulties among the unfortunate Cherokees, have, after several weeks' laborious investigation, agreed upon a treaty, which was submitted to the President and received his approval prior to its conclusion. Its most important article provides for a general amnesty and free pardon of all past offences and resentments among the contending parties. They will hereafter try to live in peace together.

Two stately and gorgeous Flamingoes have been placed in the Bowling Green, N. Y. to cool themselves in the spray of the Fountain. The plumage of these birds is seen to full advantage only when they extend and flap their wings, fading from the most beautiful and intense scarlet through every shade of red to white. Their height—when the head is elevated, extending to nearly four feet—long slender legs, jointed midway, not larger round than a man's finger, and uniform in size from the body down, their long neck and large hooked bill, and finally their dignified and stately tread—all prominently distinguish them.

It appears by a communication in The Traveller, that several robberies were committed on board of the steamer Mutual Safety, between New York and Providence, on Thursday night. The Rev. M. Hale Smith was relieved of his dress coat, money, gloves, &c. Another person lost $50, another $135, and another $230.

A two year old heifer belonging to Mr. Jonah Rogers of Orange, last week gave birth to a calf which weighed 95 pounds—measured five feet, three inches in length, two feet nine inches in height, and was well proportioned every way, though it did not live. The hide weighed nine pounds and eight ounces.

About one hundred and fifty persons are *subterraneanizing* at the Mammoth Cave of Kentucky, where there is a band of music and other agreeable appliances.

The large distillery between Waterloo and Seneca Falls, was burned to the ground, on the evening of the 6th. Damage about $20,000. No insurance.

A slave named Reuben, met with his death in Richmond, Va., on the 14th ult. under the most horrid circumstances. He had let himself down into a whiskey cistern, in the distillery where he was employed, for the purpose of cleaning out some obstruction, and while enveloped in the vapor of alcohol, alighted candle was handed to him to light up the cistern. The vapor became ignited immediately, and he was so horribly burned that he died on the following day.

A correspondent of a Rochester paper says: —'The great Falls at Niagara have an average height of 160 feet. The measurements made a few years ago show that 22,440,000 cubic feet of water descend this fearful leap every minute —or 701,000 tons of water. Its moving power would be 4,533,000 horse power. It has been calculated that all the motive power of Great Britain is not one fortieth of this mighty mountain.'

A man named Robinson was recently arrested in Georgia and taken to Quincy, Fla. charged with stealing Negroes. He turned state's evidence, and confessed himself one of a gang concerned in stealing Negroes, and robbing the mail.

The proprietors of the Press in Buffalo have unitedly withdrawn from using the Magnetic Telegraph as a medium of receiving news, until it shall be completed to New York.

The first of August, the Anniversary of W. I. Emancipation, was appropriately celebrated by the people of color both in Providence and Boston.

Miss Nancy Kendall, late of Leominster, Mass. left two thousand dollars to aid indigent students in the Cambridge Divinity School.

Gov. Slade of Vermont, it is said, will remove to Ohio when his present term of office expires.

In the established Telegraphic Tariff, the prices charged are according to the number of words, without regard to the length thereof. The Scientific American says that a Yankee in his communications to his wife, economizes in the following manner: "Mr. Jacob Packmybluecoatwhitepantsandaccountbooksinmysmalltrunk has married Miss Sendthetrunkbythenextboatdirecttomeatnewyork."

The Anniversary of the State Teachers' Association, which was formed at a State Convention at Syracuse last year, will be held in Utica on the 19th and 20th inst. A large number of Teachers and other literary persons from all parts of the State and from other States will probably be present on the occasion.

MARRIED,

In Hopkinton, R. I., July 5th, by Eld. A. B. Burdick, Mr. CHARLES F. CROCKER, of Bridgeport, Ct., and Miss NANCY C. PALMER, of Hopkinton.

DIED,

In Westerly, R. I., on the 5th of August, CHARLES MANTON, son of William D. and Abby Wells, aged 1 year and 11 months.

In Westerly, R. I., on Monday evening, 3d inst., of bilious remittant fever, in the 28th year of his age, STEPHEN SAUNDERS, son of Elias and Fanny Saunders. The deceased was a young man of uncommon promise, and has left a large circle of friends and relatives to mourn his early departure. He was a member of the First Seventh-day Baptist Church in Westerly, and died with a firm hope in Christ.

Uncurrent Money.

The following are the rates at which uncurrent money is bought by the brokers in New York. Of course most of these bills pass readily in trade:—

New England	¼ dis.	Georgia	2 dis.
Albany, Troy, &c.,	¼ "	Mobile, sp. pay'g	1 "
N. Y. country	¾ "	New Orleans	1 "
Philadelphia	¼ "	Ohio	3 "
New Jersey	⅜ "	Indiana	3 "
Baltimore	½ "	Kentucky	2½ "
Virginia	1¼ "	Tennessee	3 "
N. Carolina	2 "	Missouri	2½ "
S. Carolina	1¾ "	Michigan	3 "
Wheeling	2½ "	Canada	3½ "

THE GENERAL CONFERENCE.

The Forty-Second Anniversary of the Seventh-day Baptist General Conference will be held with the Church in Shiloh, N. J., on the fourth day of the week before the second Sabbath in September next.

MEDICAL NOTICE.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

SOUTH-WESTERN ASSOCIATION.

The next meeting of the Seventh-day Baptist South-Western Association will be held with the North Hampton Church, Clark Co., Ohio, commencing on the fifth-day before the second Sabbath in October, 1846. A full delegation from all the churches is desired. And we would say to the brethren of our sister Associations, that we greatly need and earnestly solicit their attendance, counsel, and prayers.

WM. F. RANDOLPH, Cor. Sec.

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety-five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. NELSON STELLE, No. 146 Grand-st., N. Y.—Mr. Burris, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

ELECTION NOTICE.

STATE OF NEW YORK, SECRETARY'S OFFICE,
ALBANY, July 24, 1846.

TO the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor and Lieutenant Governor of this State. Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next. A Senator for the First Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of John A. Lott on the last day of December next. A Representative in the 30th Congress of the United States, for the Third Congressional District, consisting of the 1st, 2d, 3d, 4th and 5th Wards of the City of New York. Also, a Representative in the said Congress for the Fourth Congressional District, consisting of the 6th, 7th, 10th and 13th Wards of said City. Also, a Representative in the said Congress for the Fifth Congressional District, consisting of the 8th, 9th and 14th Wards of said City. And also, a Representative in the said Congress for the Sixth Congressional District, consisting of the 11th, 12th, 15th, 16th, 17th and 18th Wards of said City.

Also, the following officers for the said County, to wit: 16 Members of Assembly, a Sheriff in the place of William Jones, whose term of service will expire on the last day of December next. A County Clerk in the place of James Conner, whose term of service will expire on the last day of December next, and a Coroner in the place of Edmund G. Rawson, whose term of service will expire on the last day of December next. Yours respectfully,

N. S. BENTON, Secretary of State.

Sheriff's Office, New York, August 3d, 1846.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided for. WM. JONES,
Sheriff of the City and County of New York.

☞ All the public newspapers in the County will publish the above once in each week until election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Satutes, vol. 1, chap. vi., title 3d, article 3d, part 1st, 140. au13 lawte

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" Hiram P. Burdick.
Berlin—Wm. B. Maxson,
" John Whitford.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Friendship—Zuriel Campbell.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—S S Griswold,
J. P. Livermore.
Leonardsville—Jabish Brown.
Newport—Abel Stillman.
New London—C. M. Lewis.
Otselic—Joshua Clark.
Petersburg—Geo. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richland—Elias Burdick.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Watson—Wm. Quibell.

RHODE ISLAND.
Westerly—Alex. Campbell,
" S. P. Stillman,
Hopkinton—Joseph Spicer,
A. B. Burdick.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

NEW JERSEY.
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—R. Babcock.

VIRGINIA.
Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph.

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISCONSIN.
Milton—[illegible]
[illegible]

Miscellaneous.

CHILD OF SORROW.

BY MRS. PIERSON.

Child of sorrow!—Child of sorrow,—
Murmur not beneath the rod,
There may be a joyful morrow,
Treasured up for thee with God.

When thy night of pain is darkest,
When thy path is cold and drear,
Trust in God—He surely marketh
Every pang and every tear.

If thy spirit bow before him,
With a heart-felt, humble prayer,
If thy fervent faith adore him,
He will banish thy despair.

He will teach thee resignation,
He will give thee heart-felt peace,
Blessed hope, and consolation,
Riches and immortal bliss. [Forest Minst.

NEVER PROCRASTINATE.

"You'll please not forget to ask the place for me, sir," said a pale, blue-eyed boy as he brushed the coat of the man of leisure at his lodgings.

"Certainly not," said Mr. Inklin, "I shall be going that way in a day or two."

"Did you ask for the place for me yesterday?" said the pale boy on the following day, with a quivering lip, as he performed the same office.

"No," was the answer. "I was busy; but I will to-day."

"Heaven help my poor mother," murmured the boy, and gazed listlessly on the cent Mr. Inklin laid in his hand.

The boy went home. He ran to the hungry children with the loaf of bread he had earned by brushing the gentlemen's coats at the hotel. They shouted with joy, and his mother held out her emaciated hand for a portion, while a sickly smile flitted across her face.

"Mother, dear," said the boy, "Mr. Inklin thinks he can get me the place, and I shall have three meals a day—only think, mother, three meals! and it won't take me three minutes to run home and share them with you."

The morning came, and the pale boy's voice trembled with eagerness as he asked Mr. Inklin if he had applied for the place.

"Not yet," said the man of leisure, "but there is time enough."

The cent that morning was wet with tears. Another morning arrived.

"It is very thoughtless in the boy to be so late," said Mr. Inklin. "Not a soul here to brush my coat."

The child came at length, his face swollen with weeping.

"I am sorry to disappoint you," said the man of leisure, "but the place in Mr. C——'s store was taken up yesterday.

The boy stopt brushing and burst afresh into tears. "I don't care now," said he, sobbing; "we may as well starve. Mother is dead."

The man of leisure was shocked, and he gave the boy a dollar.

HOUSEHOLD LAWS OF HENRY VIII.

The following extract from an MS., relating to the regulation of Henry the Eighth's household, is curious and interesting.

"His highness's baker shall not put alums into the bread, nor mix rye, oaten, or bean flour with the same, and if detected, he shall be put in the stocks. His highness's attendants are not to steal any lock or keys, tables, forms, cupboards, or other furniture, out of noblemen's or gentlemen's houses, where they go to visit. Master cooks shall not employ such scullions as go about ill-dressed, or lie all night on the ground before the kitchen fire. No dogs to be kept in the Court, but only a few Spaniels for the ladies. Dinners to be at ten, suppers at four. The officers of his privy chamber shall be living together, no grudging nor grumbling, nor talking of the King's pastime. The King's barber is enjoined to be cleanly, not to frequent the company of misguided persons, for fear of danger to the King's royal person. There shall be no romping with maids on the stair case, by which dishes and other things are often broken. Care shall be taken of the pewter spoons, and that the wooden ones used in the kitchen be not broken or stolen. The pages shall not interrupt the kitchen maids. The groom shall not steal his highness's straw for beds, sufficient being allowed them. Coal only to be allowed to the King's, Queen's, and Lady Mary's chambers. The brewers are not to put any brimstone into the ale." Among the fishes for the table, is mentioned the porpoise; if too big for a horse-load, an extra allowance to purveyor. Twenty-four loaves a day allowed for his royal highness's greyhounds. *Ordered*, that all noblemen and gentlemen at the end of the Sessions of Parliament depart to their several Counties, on pain of the Royal displeasure."

ACCIDENTS ON RAILROADS.

At the last sitting of the Philotechnic Society of Berlin, the Baron de Reden read a memoir, the object of which was to prove that the number of accidents which have up to the present time happened on European railroads is extremely small compared to that of the number of passengers. The following facts are taken from this paper, which we find in a Paris journal.

In France, in the year most unfavorable to railways, that is to say when there were the greatest number of accidents, which was that of 1842, when the great disastar on the road from Paris to Versailles took place, there was one accident to 25,000 travelers. In 1844, the most favorable year, there happened only one accident in 1,321,000 travelers. In England, in 1840, the most unfavorable year, there was one accident to 64,000 passengers; in 1843, the most favorable year, 1 accident to 69,000 travelers. These figures, according to M. Reden, prove that accidents on the railroads in France, are much less frequent than those on the English railroads. During the five years from 1841 to 1845, the number of persons who have suffered from accidents on the English railways was 1,007, (399 of whom perished) or one in 95,000.

In Belgium, in 1844, the most unfavorable year, there was one accident to 88,000; in 1844, the most favorable year, one accident to 102,000 travelers. From 1835 to 1844, 58 individuals were killed and 103 wounded on the Belgian railroads. On the German railways, from 1841 to 1845 inclusive, there were only three persons wounded and four persons killed. In all Europe, the proportion between the number of individuals killed or wounded on the railroads and that of travelers on the same routes, was, in the most unfavorable years, as one to 494,000 and in the most favorable year, as one to 8,889,000. In Prussia, according to M. de Reden, 40 to 50 persons perish annually in traveling on the rivers. In the city of London alone, the number of persons who are killed every year by accidents which happen to carriages circulating in the streets, is about three hundred.

THE RETURN OF THE WANDERER.

Some years ago a pious widow, who was reduced to great poverty, had just placed the last smoked herring on her table to supply her hunger and that of her children, when a rap was heard at the door, and a stranger solicited a lodging and a morsel of food, saying that he had not tasted bread for twenty-four hours. The widow did not hesitate, but offered a share to the stranger, saying, "We shall not be forsaken, or suffer deeper for an act of charity."

The traveler drew near the table; but when he saw the scanty fare, filled with astonishment, he said, "And is this all your store? and do you offer to share to one you do not know? Then I never saw charity before! But, madame, do you not wrong your children by giving a part of your last morsel to a stranger?" "Ah," said the widow, weeping, "I have a boy, a darling son, somewhere on the face of the wide world, unless Heaven has taken him away; and I only act toward you as I would that others should act toward him. God, who sent manna from heaven, can provide for us as he did for Israel; and how should I grieve if my son should be a wanderer destitute as you, and should find a shelter, even as poor as this, and be turned unrelieved away?"

The widow stopped, and the stranger, springing from his seat, clasped her in his arms; "God, indeed, has provided just such a home for your wandering son, and has given him wealth to reward the goodness of his benefactress. My mother! O my mother."

It was indeed her long-lost son, returned from India. He had chosen this way to surprise his family. But never was surprise more complete or more joyful. He was able to make the family comfortable, which he immediately did, the mother living for some years longer, in the enjoyment of plenty. [Anecdotes of the Family.

A CHEERFUL HEART.

I once heard a young lady say to an individual, "Your countenance to me is like the shing sun, for it always gladdens me with a cheerful look." A merry or cheerful countenance was one of the things which Jeremy Taylor said his enemies and persecutors could not take away from him. There are some persons who spend their lives in this world as they would spend their time if shut up in a dungeon. They go mourning and complaining from day to day, that they have so little, and are constantly anxious lest what little they have should escape out of their hands. They look always on the dark side, and can never enjoy the good that is present, for the evil that is to come. This is not religion. Religion makes the heart cheerful, and when its large and benevolent principles are exercised, men will be happy in spite of themselves.

The industrious bee does not stop to complain that there are so many poisonous flowers and thorny branches in his road, but buzzes on selecting the honey where he can find it, and passing quietly by the place where it is not. There is enough in this world to complain about and find fault with, if men have the disposition. We often travel on a hard and uneaven road, but with a cheerful spirit and a heart to praise God for his mercies, we may walk therein with great comfort, and come to the end of our journey in peace.

"Give me a calm and thankful heart,
From every murmur free!
The blessings of thy grace impart,
And make me live to thee."

GROWTH OF LONDON.

We are apt to imagine here in the United States, that the growth of our towns and cities greatly surpasses in rapidity and extent those of the old world. Some facts about London would seem to contradict this notion. It is stated, for instance, in a recent report of the Government, "that in a little more than twelve years, twelve hundred new streets have been added to London, which is at the rate of one hundred streets a year. These twelve hundred new streets contain forty-eight thousand houses, most of them built on a large and commodious scale, and in a style of superior comfort." With all this wonderful increase, it is said "that the demand for houses, instead of diminishing, continues to increase, and that while in many towns of the interior the number of unoccupied houses is augmenting, scarcely is a new street finished, before almost every house in it is fully occupied. One great reason assigned for the rapid growth of London, is the extraordinary facility and despatch with which people are now transported over railroads terminating there. Owing to this cause, it is estimated that the daily influx of individuals is five times greater than it was fifteen years ago. London is now about forty miles in circumference, and numbers more than two millions of inhabitants."

UMBRELLAS.—It is curious to observe the slender thanks given to those who endeavor to increase the comforts and conveniences of the human race. When Jonas Hanway, though a very popular character, first appeared in the streets of London with an umbrella, he was looked upon with a feeling similar to that with which the ancient prophet of that name was regarded. The novel example of such effeminacy was ridiculed as quite insufferable; and preferring the rays of the sun to the shower of missiles with which he was assailed, he quietly put it down and took shelter in a cutler's shop, from the back door of which he retreated into an adjoining street, and without further molestation got safe home. It was some time before he again ventured to defend himself publicly against the sun's rays, but being deemed an eccentric, his singularity was overlooked, and he was permitted quietly to walk under cover. At length so many began to avail themselves of the like accommodation, that the common eye grew familiar to it. A few rurals stopped now and then to gaze and wonder, but felt rather amused than offended. The imitation at length spread from the Bond street men of fashion, to the men of smock frocks and aprons; and in our day, there is scarcely any one so poor that he has not an umbrella. They are become as common as shoes and stockings.

THE DEATH OF NAPOLEON.—But at length that wonderful mind was to be quenched in the night of the grave; and Nature, as if determined to assert the greatness of her work to the last, trumpeted him out of the world with one of her fiercest storms. Amid the roar of the blast, and the shock of the billows, as they broke where a wave had not struck for twenty years—amid the darkness and gloom and uproar of one of the most tempestuous nights that ever rocked that lonely isle—Napoleon's spirit was passing to that unseen world, where the sound of battle never comes and the tread of armies is never heard. Yet even in that solemn hour, his delirious soul, caught perhaps by the battle-like roar of the storm without, was once more in the midst of the fight, struggling by the Pyramids, or the Danube, or on the plains of Italy. It was the thunder of cannon that smote his ear; and amid the wavering fight, and covering smoke, and tumult of the scene, his glazing eye caught the head of his mighty columns, as torn yet steady, they bore his victorious eagles on, and "*Tede d' Armee,*" "Head of the Army," broke from his dying lips. Awe-struck and still, his few remaining friends stood in tears about his couch, gazing steadfastly on that awful, kingly brow; but it gave no farther token, and the haughty lips moved no more. Napoleon lay silent and motionless in his last sleep.

NUMERICAL COINCIDENCES.—The marriage of Louis III. of France, with the Princess Ann of Austria, met with many obstacles, but was ultimately brought about in consequence of the following weighty considerations.

The name of Louis, or according to the ancient orthography, *Loys* de Bourbon, contained thirteen letters; he was in the thirteenth year of his age; and he was the thirteenth King of France of the name of Louis. The Princess Anne d'Autriche had also thirteen letters in her name; she too was in her thirteenth year; and there were thirteen princesses of the same name in the house of Spain. Nay, more, Louis and Anne were born on the same day, of the same month, of the same year. In short, nothing could be more obvious than that they were born for each other!

Nothing was more common in former times than such puerile combinations of circumstances. Similar to the above was the play on the number fourteen, as connected with the life of Henry the Fourth. He was born in the fourteenth century, fourteen years and fourteen decades after Jesus Christ; he came into the world on the 14th of December, and left it on the 14th of May; he lived four times fourteen years, four times fourteen days and fourteen weeks, and there were fourteen letters in his name, Henri de Bourbon.

TRAVELER'S WONDERS!—The Boston Post says the following extract of a letter from a sea captain to his lady in that city, shows the wonderful certainty and celerity with which a person may travel from one point of the globe almost to its antipodes.

CANTON, April 1, 1846.

DEAREST RIB,—Having scraped together enough of this world's goods to render us economically comfortable and independent during the rest of our lives, I shall resign the command of the clipper Swordfish, and will leave her on the first of May. I shall arrive in London on the 20th June; spend ten days there in arranging my business, and viewing the principal objects of interest, and will then proceed to Liverpool. I shall leave that port on the glorious fourth, in the Cambria steamer, and will arrive at East Boston on the afternoon of the seventeenth. You will, therefore, have a carriage ready on that day, and by the way, don't forget to have some broiled salmon, green peas and new potatoes for dinner, at 5 P. M. precisely.

But the finale is to be told. The captain did arrive there on the very day he calculated, and had the pleasure of dining on fresh salmon, with suitable fixins, precisely at 5. A century ago, the captain would have been indicted for a wizard.

POWER OF IMAGINATION.—At Williams College, the other day, the Professor of Chemistry, while administering in the course of his lectures the Protoxide of Nitrogen, or, as it is commonly called, Laughing Gas, in order to ascertain how great an influence the imagination had in producing the effects consequent on respiring it, secretly filled the India-rubber gas bag with common air instead of gas. It was taken without suspicion, and the effects, if anything, were more powerful than upon those who had really breathed the pure gas. One complained that it produced nausea and dizziness; another immediately manifested pugilistic propensities, and before he could be restrained, tore into pieces the coat of one of the bystanders; while a third exclaimed, "this is life—I never enjoyed it before." The laughter that followed the exposure of the gaseous trick may be imagined.

VANITY.—The French Princess de Charlois, when in the agonies of death, and receiving the last sacrament, yielded very reluctantly to the wishes of her confessor, to wipe off her rouge. "If I must," said she to her maid, "give me some other ribbons, for you know that, without rouge, yellow ribbons look frightful upon me." The celebrated actress, Mrs. Oldfield, had the same penchant. Her last words, in arranging some articles of dress, were: "One would not like to look frightful after death." Pope satirised thus:—

"One would not sure look ugly when she's dead,
And, Betty, give those cheeks a little red."

FRIGHT FROM A DONKEY.—Irving, in Ralph Ringwood, gives the following account of the consequences that the sight and braying of a donkey produced upon Mistress Barbara's *nerves*:—"Poor Barbara had never before seen a donkey, and having read in the Bible that the Devil went about like a roring lion seeking whom he might devour, she took it for granted that this was Beelzebub himself. The kitchen was soon in a hubbub; the servants hurried to the spot. There lay old Barbara in fits; as fast as she got out of one, the thought of the Devil came over her, and she fell into another, for the good soul was devoutly superstitious. After a time she got better in mind and body; matters were explained to her; and she became *gradually convinced* that it was not the Devil she had encountered."

BURIAL ALIVE.—We have often thought that some provision should be made by the government, against the possibility of living interments. Death and the funeral follow each other so closely that we have no doubt many persons are annually interred while alive. An exchange paper states that since 1833, accidental circumstances have prevented 94 persons from being buried alive. Of these, 35 persons recovered spontaneously from their lethargy, at the moment when the funeral ceremonies were about taking place, 13 were aroused under the stimulus of the busy love and grief about them, 7 by the fall of the coffin which enclosed them, 9 by the prickings of the flesh in sewing up the shroud, 5 by the sense of suffocation in their coffins, 19 by accidental delays which occurred in the interment (how significant is this item!) and 6 by voluntary delays suggested by doubt as to their death! We believe that in some parts of Continental Europe the law compels the delay of funerals for a certain and satisfactory term.

NEGLECTING THE ANTECEDENT.—Some very whimsical instances of this occur continually, especially in the answers of witnesses, when given literally as they speak. In a late assault case, the prosecution swore, "The prisoner struck him with a broom on his *head* till he broke the *top of it.*" In narrating an incident some time since, it was stated that a poor old woman was run over by a *cart aged sixty*. So in a case of supposed poisoning, "He had something in a blue paper in his hand, and I saw him put his head over the pot and put it in." Another swallowing a base coin—"He snatched the half crown from the *boy which he swallowed*,"—which seems to mean the boy, not the money, but still the sentence is correct. An old fellow who many years sold combustible matches in Bishopsgate, had the following cry: "Buy a penny-worth of matches, of *a poor old man made of foreign wood.*"

VARIETY.

The difference between rising at *six* in the morning and *eight*, in the course of forty years, supposing a man to go to bed at the same time he otherwise would, amounts to twenty-nine thousand hours, or three years one hundred and twenty-one days and sixteen hours, which will afford exactly eight hours a day for ten years; so it is the same as if ten years were added to life—a weighty consideration, in which we could command eight hours a day for the cultivation of our minds or the dispatch of business.

In one of the markets in this city, says the New York Sun, may be seen a middle-aged woman, whose history is full of interest. She is a younger daughter of a titled English aristocrat, whose estate is valued at $25,000 per annum. She was brought up in luxury, fell in love with and married her father's groom, was turned out of house and home, and obliged to fly from her country to avoid her father's vengeance. She passed through many trials which rend the heart, in her career from wealth to peverty. She is now selling fruit in a New York market.

A merchant of Philadelphia was taken in Baltimore the other day on a sheriff's warrant, and in duress, without a friend in the city by whose interposition he could escape a visit to the jail. A thought struck him in his depression, and in custody of the sheriff he visited the Telegraph Office. A message was dispatched to Philadelphia, a draft drawn and accepted, and in half an hour the party was released, blessing the arts and sciences in general, and Morse's Telegraph in particular,

Don Ferdinand Columbus, the son of the great discoverer, gives this description of his father:—'The Admiral was a well formed man, above the usual stature, with a long face and somewhat high cheek bones, without any aspect either of fullness or leanness. His nose was aqueline, his eyes light; his complexion pale, and lighted up with lively colors. In his youth he had light hair, which by his thirtieth year had become wholly white.'

In Great Britain, the post office now yields to the government a yearly nett income of about five millions of dollars; though since the franking privilege was there abolished, and rulers pay postage, like others, it has carried letters throughout the kingdom for a penny, and newspapers for nothing. And since this cheap system was introduced, it is stated that millions of the poorer classes are learning to write, for the pleasure of correspondence,—thus cultivating friendships, as well as increasing the revenue.

The character of Tasso has obtained the highest praise. It is said of him that there never was a scholar more humble, a wit more devout, or a man more amiable in society. Some person reported to him that a malicious enemy spoke ill of him to all the world. "Let him persevere," said Tasso, "his rancor gives me no pain. How much better is it that he shonld speak ill of me to all the world, than that all the world should speak ill of him to me."

A correspondent of the Springfield Republican, who stood upon the wharf at East Boston when the Cambria came in, says that as the vessel was nearing her destination, the Hutchinson Family, who were among the passengers, struck up "Home, Sweet Home!" and sang with thrilling sweetness and beauty that touching song. It must have been a pleasing and impressive incident to all who witnessed it.

An old lady who had been reading Locke's famous moon story very attentively, replied with emphasis, that the idea of the moon's being inhabited was too incredible to believe; 'for,' said she, 'what becomes of the people when the moon is nothing but a little *streak?*'

The Dayspring states that the annual sale of opium at Amoy, amounts to $1,200,000; and there are four other smuggling marts along the coast of the same province.

The Springfield Gazette says that the length of the paper used on the telegraph machine in Springfield, for the steamer's news, was nearly three miles.

Mr. Pohlman, missionary on the Island of Amoy, says that "it is well ascertained that among the poor people in that island one half of the female children are destroyed."

The first steamboat that ever arrived at St. Louis was in 1818. The navigation of the Lakes by steamboats commenced in the same year. What a change now!

ALFRED ACADEMY, AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 23, 1846.

DE RUYTER INSTITUTE.

Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science.

GURDON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department.

J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations with a MANIKIN, in the Fall or Winter Term.

Mrs. LUCY M. CARPENTER, Preceptress, and Teacher of Modern Languages and the Fine Arts.

The Academic Year will be divided into three Terms of 14 weeks each. The First commencing April 29, ending Aug. 5. The Second, Sept. 16, ending Dec. 23. The Third, Jan. 6, ending April 14.

TEACHERS' CLASSES, for the special benefit of those designing to teach, will be formed at the commencement of the Fall Term, and continue seven weeks, with daily Lectures, and Model Classes.

Tuition, to be arranged at the commencement of each Term. Primary Department, $2 00. Academic, from $3 00 to $5 00. Music on the Piano $5 00 per term of twelve weeks. No Extra Charges for Drawing, Painting, Lectures, or Incidentals. Convenient Rooms for study, or private board, at moderate prices. Board in the Hall, or in Private Families, from $1 00 to $1 50.

IRA SPENCER, M. D., } Agents.
Rev. LUCIUS CRANDALL, }

DeRuyter, March 6, 1846.

WEEKLY NATIONAL INTELLIGENCER.

This paper, being made up of such portions of the contents of the National Intelligencer proper as can be compressed within the compass of a single newspaper, continues to be issued and mailed to subscribers on Saturday, at two dollars a year, payable in advance in all cases—no account being opened with subscribers to the weekly paper.

To bring this paper yet more nearly within the reach of such as desire to take by the year a cheap paper from the seat of General Government, a reduction will be made in the price of it where a number of copies are ordered and paid for by any person or association at the following rates:

For Ten Dollars six copies will be sent.

For Twenty Dollars thirteen copies; and

For each sum of Ten Dollars, above twenty-eight copies will be forwarded; so that a remittance of Fifty Dollars will command thirty-seven copies.

Publishers throughout the several States and Territories who will give a single insertion to this advertisement (with this note annexed) and send one of their papers to this office, with the advertisement marked therein, shall receive the Weekly National Intelligencer for one year free of charge.

The Sabbath Recorder,

PUBLISHED WEEKLY AT

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☞ Payments received will be acknowledged both in the paper and by an accompanying receipt.

☞ No paper discontinued, until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should be directed, post paid, to

GEORGE B. UTTER, No. 9 Spruce St., New York.

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

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The Sabbath Recorder.

"A REASON OF THE HOPE."

Most of our readers are aware, that Eld. George R. Wheeler and his wife, who came to this country from England some two years ago, have recently embraced the Sabbath of the Lord and united with the Seventh-day Baptist Church in Shiloh, N. J. At the time of changing their views, they were members of the First-day Baptist Church in Salem, N. J. As the matter attracted some attention among their brethren, they thought it but just, when requesting letters of dismission from the church, to accompany that request with a distinct statement of the reasons for their change. This they did in the two following letters, which have been sent us for publication in the Recorder. We make room for them the more cheerfully, because we are informed that by a vote of the church to which they were written, or of the lords thereof, they were never read in public. Some people are very careful not to read or hear any thing which is likely to disturb their sleepy consciences. We hope this is not the case with the members of the church in Salem, although we must confess ourselves not destitute of fears on that point. At any rate, we think it advisable to publish the letters, so that any who may wish it can have a chance to read them.

Letter to the Baptist Church, Salem, N. J.

Christian Brethren:—After the most serious and deliberate consideration, I am compelled to come to the conclusion that it is my duty no longer to retain my membership with you. I have endured a most painful struggle in my mind for a long time, before I could come to this determination; but, to be honest and consistent, to it I must come. I wish you clearly and distinctly to understand, that the great reason for my taking this step is my change of views on the subject of the Sabbath. Allow me, dear brethren, to give you my sentiments on the Sabbath question before you pass sentence upon me.

I never questioned for a moment the soundness of the practice of keeping the first day of the week as the Sabbath of the Lord, until I came to this country. The circumstances in which I was placed introduced the subject to my notice. I thought a little about it at first, but determined on dismissing it from my mind, as I thought I would never change my views. Through family connections I was introduced to members of Seventh-day Baptist churches. It was natural enough for them to talk to me on a subject so interesting to themselves, and it was as natural for me to bring my arguments to meet theirs. By these means an impression was made on my mind that their sentiments were correct, which I could not quite erase, though I made the most determined effort to do it. Having many opportunities to examine their arguments at leisure, and some inducement, (as some of my children were living with families of that persuasion,) I deemed it right to think for myself, that I might know what was truth. "To the law and to the testimony" I went, and searched for scriptural arguments to meet theirs and outweigh them if possible. To my mortification, I could find no text which referred to the first day of the week as a Sabbath, much less *the* Sabbath. I found that the ancient law to "keep the Sabbath day holy," (which was the seventh day,) had never been changed. I found it to be a positive command of God from the creation, and he had no where said that another day should take its place. I found that in every text where the Sabbath was spoken of, it referred to the ancient day which God had sanctified and blessed. The ten commandments came under review, and not one of them was rejected by my Christian friends or the church to which I belonged, save the fourth. All these precepts are held as perfectly distinct from the ceremonial law, and nothing as abolished but the latter when the gospel day was introduced. My reliance upon the conduct of the Apostles in reference to the day, I found to be a failure, as it did not appear that they ever observed it under the idea of the Sabbath day.

These considerations were extremely unwelcome. I found myself beaten off from my standing, and no way of escape presented itself but to dismiss the subject, and resolve, whether or no, to take my old course in spite of the clearest evidence. My habits as a first-day Baptist were of long standing, and my opinions were deep-rooted, and as dear as my right hand or right eye; how could they be relinquished? I was ready to charge myself with instability, and with being swayed by the opinions of others. I thought of the difficulties lying in my way—of the censures which the Christian church would employ—my wife was not disposed to think much about these matters—difficulties in that case with my family appeared discouraging—nor was I free from anxiety respecting my business. With all these exercises of mind, I still went on, though but sluggish, in my old track. Through this inward struggle, together with other things of an unpleasant kind, I could fain have withdrawn from my fellow Christians, and become isolated from any Christian community. At length I concluded that I must be honest and consistent with my own convictions, and do what God's word required, yielding myself up to the conquest of omnipotent truth. I now declare myself to you and to the world to be a Seventh-day Baptist. Henceforth you will not find me in my shop on that day, and were it *my business*, that shop would be closed for the future. I still feel desirous that grace may be with all those who love our Lord Jesus Christ, and that they may be filled with the love of God. If it lies in my power to render them any service, I will do it to the best of my ability. The brethren and sisters I am acquainted with I highly esteem, and I do hope they will treat me as a Christian brother still, though I may I differ from them on the subject which has induced me to withdraw from you. Having taken this decided course, I shall leave my case with you, to do with me as you please, only be as decided on the subject as I am.

I intend, at the first opportunity, to unite with the Shiloh church. If you do not think proper to give me a letter of commendation as to character, I should like the letter I gave you which I brought from the Baptist Church in England. From your Christian Brother,

George Rose Wheeler.

—

Another Letter to the Baptist Church, Salem, N. J.

Salem, February 11, 1846.

Dear Christian Friends:—Feeling it to be my duty to make known to you the important change which has taken place in my mind respecting the Sabbath, I will endeavor to do it in as plain and concise a way as possible.

When I left home, Dec. 2d, I went to *see* the grace of God which was manifest in my children. When I reached there, and saw the *love, unity, and Christian consistency* there was in these seventh-day Christians, I almost involuntarily exclaimed, "Behold how these Christians love one another." I could only say with Peter, (Acts 11: 17,) "Forasmuch as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ, what was I that I could withstand God?" I dare not raise one finger to prevent my children joining that people, but was obliged to "hold my peace and glorify God." An impression was then made on my mind which I could not resist. No one attempted to argue with me on the subject of the Sabbath, nor did I wish to speak about it to any one. I did not want to think the seventh day was the Sabbath, because I thought it was not practicable to keep it at Salem. But I felt constrained to search the Scriptures for myself, though I felt determined no one should know that I thought any thing about it. By the help of a concordance, I found and wrote down every passage that had the word *Sabbath* in it, both in the Old and New Testaments, and found that the word *Sabbath* really means rest—that it no where had any reference to the *resurrection*, nor is there any intimation that the day was to be changed after the resurrection. I then looked for every passage in which the first day was mentioned, and could not find it any where called the Sabbath, but was surprised to find how often the Sabbath was referred to by the apostles *after* the resurrection, without any intimation of a change of the day. Then turning to the first day of the week, it is not any where called the Sabbath. In Revelations 1: 10, where John speaks of the Lord's day, I found no mention made whether it was the first day or the seventh day, or whether he referred to any particular day of the week or not. As respects Acts 20: 7—"And upon the first day of the week, when the disciples came together to break bread"—I have frequently known some of our most interesting missionary meetings and ministers' meetings held in England, in my native town, on a Monday evening, and the ministers' meetings closed by partaking, together with the members of the churches, of the Lord's Supper. But I should be sorry for the next generation to say, that the Buckinghamshire Baptists in England kept their Sabbath on a Monday, because it was more convenient for the ministers to meet together on that evening. Again, at the 20th verse, Paul declares publicly, "that he had kept back nothing that was profitable unto them;" and at the 27th verse, he says, that he had "not shunned to declare to them ALL the counsel of God." I would ask, could he have used such language as this, if he knew the Sabbath was changed, and yet gave them no intimation of it? Did he ever do so in any thing else.

During my visit I spent many hours, sometimes by day, sometimes by night, (which no one knew any thing about,) meditating, weeping, praying, and reading the Scriptures, without note or comment, that I might search into these things for myself. Sometimes I was in great distress, and could not conceal my feelings from observation; for I thought I plainly saw the Master's will, and then not to do it, I knew the Word of God said I must be beaten with many stripes. After some time, I began to talk to a brother on the subject, who treated me with great Christian kindness without forcing upon me his opinions. At meeting in Plainfield and New Market, I often felt constrained to say, "Let me go with you, for I believe that God is with you." But still I felt greatly agitated and perplexed about home. To go home and forget all I had seen and felt was impossible. To go home to my husband to declare myself a Sabbatarian would, I feared, throw his house into confusion, and distress him, which was a hard thing for me to do. How then was it possible for me to keep the commandments of the Lord? This led me to search the Scriptures diligently, to see if there was such a case as for God to command his children to do what it was impossible for them to perform. Never did I feel the Word of God so precious to me as now. It was my delight indeed. The 77th Psalm seemed just adapted to meet my case. There Asaph made diligent search to see if he could find such a case as for God to cast off his people. He thought on God and was troubled, and so did I; for I often said, "Is it possible?—is that the character of God, that he should so clearly show me his will, and then put such hinderances in my way that I cannot perform it? I dare not entertain such hard thoughts of God. Asaph could not find such a case; for, at the 10th verse, he says, "This is my infirmity (or my weakness,) that I should think thus of God; I will remember what he has done." Then he called to mind what great things God had done for his people, and seemed to take encouragement, though his way was in the sea, and his footsteps he could not trace. Neither could I trace his footsteps; but I dared not say they were wrong.

> "Israel, his people and his sheep,
>   Must follow where he calls;
> He bids them venture through the deep,
>   But makes the waves their walls.
>
> Strange was their journey through the sea;
>   Thy footsteps, Lord, unknown;
> Terrors attend the wonderous way,
>   That brings the blessing down."

I trembled to make my decision known to my husband. After much serious consideration, fervent prayer, and pleasant conversation with dear Christian friends, I ventured to write to him, and soon received an answer, to my great surprise and joy, that he also was decided to keep the Sabbath of the Lord. His mind had been much more exercised on this subject than I had had any idea of. I felt from that moment that I must say with David, "I have sworn (or vowed) and I will perform it, that I will keep thy commandments." I dare not go back, for his Word had been "a lamp to my feet and a light to my path."

I could say many more things, but fear I have been too long already. But this I will say, if any of the brethren or sisters in the church are not satisfied with my statement, and wish to hear more, or think me in an error, I am ready to meet them at any time, for I am not ashamed or afraid to own my sentiments or converse with any one on the subject.

Yours in Christian bonds,

Hannah Wheeler.

THE RESURRECTION OF CHRIST.

When Jesus in the tomb was laid,
  'Twas Israel's solemn paschal evening,
Before that high day Jehovah made,
  Which saw them Egypt's bondage leaving.
There in the solid rocky walls
  Of Hades' cold and silent chambers,
Wrapt in Jewish funeral palls,
  Three nights and three days he slumbers.

Before the sealed, the stony door,
  Priests and Pharisees their guard have set,
The third day's safety to ensure,
  And thus his prophecy defeat.
But e'er the fourth day's morning breaks,
  While darkness yet Mount Zion shrouds,
Jesus the God his body takes,
  Despite that seal and those soldier guards.

The weekly Sabbath's sun was set,
  Its twilight faded quite away,
And darkness thick as Egypt's night,
  On all the Mount of Zion lay;
'Twas then, while solemn stillness reigned,
  Nor guard to guard, watch to watch, replied,
The rising Christ his might resumed,
  And all the powers of darkness foil'd.

Ere leaving his sepulchral bed,
  The winding shroud, the linen clothes,
And napkin from his turbaned head,
  In his own new-made folds repose.
Lo, up he stands—death yields his prey;
  Earth quakes at his almighty power;
Angels who waited on his way,
  Instantly roll back that stony door.

Long ere day's first reflected beam
  Broke o'er Olive's gardened mountain,
Women their balmy spices bring,
  And learn their Lord's alive again.
Daniel's prophetic mid-day week,
  Is with Jonah's three days sign fulfilled,
In Him of whom the prophets speak,
  Who will God's living temple build.

Shiloh, N. J., 7th mo., 1846. S. D.

Noble Conclusion.—A little Roman Catholic girl in Ireland had committed to memory fifty chapters. It pleased God to bring her to the bed of death. Her comfort in that hour was the reading of the Scriptures, but her parents, being Roman Catholic, wished her to confess to the priest, and receive anointing from him. The priest refused to give the absolution, unless she would surrender the Bible. Her parents interfered; and the mother, thinking her child was lost to eternity unless she complied with the priest's wishes, entreated compliance, but in vain, and the child still refused. At last, the poor ignorant mother stripped down the bed-clothes, and took from her the Bible which she had held on her little breast. The child, on finding her Bible gone, simply exclaimed, "Well, I thank God, he cannot take away the fifty chapters I have got by heart!"

AFFLICTION.

BY JOHN G. WHITTIER.

With silence only as their benediction,
  God's angels come,
Where in the shadow of a great affliction,
  The soul is dumb!

God calls our loved ones—but we lose not wholly
  What he hath given;
They live on earth, in thought and deed, as truly,
  As in His Heaven.

SUPERSTITION OVERTHROWN BY EDUCATION.

The following paragraph occurs in the report of the Assam Missions for 1845. It shows the important bearing of education and science upon the overthrow of heathen superstitions:—

"Another consideration that shows the importance of schools where science shall be correctly taught, is the firm and universal belief of the Hindus in their whole scriptures as the word of God, one part equally with another, so that when their geographical and astronomical systems are proved to be false, and the work of man, then their shasters, *as a whole*, inevitably fall to the ground For instance, the Assamese, Brahmins as well others, think it impossible to measure the distance of an inaccessible object. By a slight knowledge of the principles of geometry, the scholar learns that this can be accurately ascertained, and is prepared to credit the calculations made by astronomers of the distances of the heavenly bodies. He learns also that the earth is, by actual measurement, less than 8000 miles in diameter, instead of 4,000,000,000, as stated in the shasters; that there is, consequently, no room under the earth for the eight elephants, which are said to support it, each of whose heads is 8000 miles in thickness; that the whole surface of the earth has been examined without finding the Rum Ocean, the Sugar Ocean, the Milk Ocean, the Butter Ocean, and the seven intervening continents, &c.; and that there is no central Mount Meru, 80,000 miles in diameter, and no place for it to stand upon; that the moon is not 1,600,000 miles distant; that the eclipses of the sun and moon are caused by the intervention of the moon and earth, instead of a demon who attempts to devour them; that Ceylon is not a lump of solid gold, one of the summits of Meru that fell into the sea, but is like any other island; that its former king, Bibhikhon, died long ago, and that Ceylon is governed by the English; whereas the shasters say that Bibhikhon should live to the end of the world, and that his country should never be conquered. They learn that the Brahmaputra, Dihing, and Irawadi, are not branches of one and the same stream; that the Ganges rises in the Himalaya mountains, instead of flowing from heaven down the side of Meru, *beyond* the Himalayas; that the milky way is discovered by the telescope to be composed of small stars instead of being a branch of the Ganges; that the rainbow is caused by the sun's rays falling on the drops of water, whereas the shasters say it is Indra's bow, and made of gold. They learn that the lightning and thunder are connected as the flash of a cannon and the report of it, while, according to the shasters, the thunder only proceeds from the clouds, while the lightning is caused by the darts of Indra, shot against the demons that attempt to drink the rain, which strike fire as they fall upon the rocky mountains that sustain the heavens. From the errors of the shasters on these and many other similar points, the people will readily see that they are only the work of man. These remarks are sufficient to illustrate the important bearing of education and science upon the overthrow of the heathen superstitions around us."

THE WEEPING MOTHER.

Among the thousand griefs that flesh is heir to, there is scarcely one so touching and tender, and which so readily awakens sympathy in the hearts of others, as the grief of a fond mother weeping at the grave of her children. She is their mother. She loves them. She has endured the keenest pangs on their behalf. She has nurtured them with untiring and sleepless vigilance. Her heart-strings were entwined around them, and her life was wrapped up in them. But she is bereaved, and her heart is desolate and sad. In circumstances like this it is, that the consoling influence of Christianity is seen and felt in its heavenly power to soothe and cheer the torn and bleeding heart. We saw a mother bending over the grave of departed innocence. The tear drops chased each other down her wan cheeks, as with a trembling hand she gathered the sweet flowers which affection had caused to be planted there. Beneath that luxuriant rose-tree, was buried *all* a mother's fondest hopes and expectations. There reposes in unbroken slumber, her first born, her only son. "The last sweet relict of the loved, the dead." When first his eyes opened on this world of sin and sorrow, he was an orphan. Five days only had elapsed since his father's remains were consigned to the tomb. For two years was this little cherub the only consolation of his widowed mother; and when God sent to them another earthly protector, the little A—— was a sweet bond of union between them. But he, so beautiful, so beloved, was now sleeping in the tomb, and his bereaved parents were bedewing it with their tears.

In the same grave was now sleeping his lovely, his only sister, the sweet pledge of a second love. Only three months intervened between their deaths, and their parents were left desolate. But did they mourn as those without hope? Ah, no! they bent beneath the blow, as became Christians; humble, subdued, but not cast down; sorrowful, yet rejoicing. They loved to linger around the spot, which the ashes of their little ones had hallowed, and hold sweet converse with their glorified spirits. Now they had come to mingle their tears, and gaze upon spring's earliest flowers, as they bloomed in sweet luxuriance over their mouldering dust. I saw the bereaved mother, as she gazed upon that "little grassy mound," with an intensity that seemed to penetrate the very confines of the tomb. In that one look was depicted *all* a mother's soul. As she raised her streaming eyes from the envious earth that concealed their mortal bodies, and fixed them on the blue heavens above, there was in her countenance such an expression of unearthly joy and heavenly hope, that no one *could* mistake its meaning. It was a sweet vision of faith, looking forward to a blissful re-union in a brighter and better world. She was holding in her hand a beautiful emblem of the little sleepers, from whose graves she had gathered it—a beautiful rose just bursting into bloom and unfolding its beauties to the admiring gaze, and a sweet bud, whose fragrance was yet enshrined in its folded leaves. Both were *beautiful*, both *emblematical*, and both were precious to a mother's heart.

It was her last visit to that sacred spot. Years have passed away, and new duties have called us to other scenes. But though she no longer sheds the tear of affection over their graves, yet memory loves to linger there, and the impression of that last visit is as fresh on the tablet of her heart, as are the occurrences of yesterday.

GEMS FROM BISHOP HORNE.

Two learned physcians, and a plain, honest countryman, happening to meet at an inn, sat down to dinner together. A dispute presently arose between the two doctors, on the nature of aliment, which proceeded to such a height, and was carried on with so much fury, that it spoiled their meal, and they parted extremely indisposed. The countryman, in the mean time, who understood not the cause, though he heard the quarrel, fell heartily to his meat, gave God thanks, digested it well, returned in the strength of it to his honest labor, and at evening received his wages. Is there not sometimes as much difference between the *polemical* and *practical* Christian?

Sir Henry Wotton being asked if he thought a papist could be saved; "You may be saved," replied he, "without knowing that." An excellent answer to the questions of impertinent curiosity in religious matters.

Many persons spend so much time in criticising and disputing about the Gospel, that they have none left for practising it. As if two such men should quarrel about the phraseology of their physician's prescription, and forget to take the medicine.

To stand in fear of the people's censure or common talk may argue a harmless and peaceable mind, but never a brave and truly heroic soul.

THE GRAVE OF BYRON.

"Eight miles distant is Hucknall, or as it is more commonly and truly called, '*dirty* Hucknall;' a collection of huts wretched in appearance; the people idle and ignorant; and the country around rough and uncultivated. A small church crowns the summit of a little hill, with no trees or hedges to relieve the barrenness of the spot; making it altogether as uninviting to the eye, as desolate to the heart, as any misanthrope could desire. We were quickly followed to the church, the object of our visit, by a lad with the keys; and on entering, soon found that the interior corresponded with its outward seeming. It was rude, cheerless, and cold; and yet how many generations yet unborn will seek that church, will tread that aisle, and gaze upon the spot which contains the ashes of one who 'twined his hopes of being remembered in his line with his hand's language!' A small white Grecian tablet, inserted in the wall immediately over the sepulchre, told us, 'In the vault beneath, where many of his ancestors and his mother are buried, lie the remains of George Gordon Noel Byron, the author of Childe Harold's Pilgrimage.' What stranger uninformed of the fact would have supposed that the remains of Byron were entombed in so obscure a sanctuary! I could not but feel however that it was well ordered in the fitness of things that they should repose there; that the place, church, vault and inscription were in good keeping with the character of him who boasted that he stood and should stand alone, remembered or forgot; and he might have added too with great propriety, 'should sleep alone.' The fierce sun may beat upon that house, and the cold winds of winter sigh through its casements; 'but after life's fitful fever he sleeps well;' as calmly, as quietly, as undisturbed in his dark and dreary chamber as the author of the 'Elegy' in his almost perennial daisy-blooming garden."

Appearance of Sardis.—"As the gloom of evening came on," says Dr. Durbin, "and rendered still more impressive the solitude and desolation which reigned around me, I read the epistle which Jesus sent by his servant John to the 'Church at Sardis,' and felt the force of the words: 'Thou hast a name that thou livest and art dead.' This is remarkably true both of the city and of the church. It was sad to think, that of the 'few names even in Sardis, which had not defiled their garments,' not even one was left. No where is the impression of total abandonment, of profound and unbroken solitude—the stillness of death—so deeply made upon the mind of the wanderer through the ruins of the ancient cities in Asia Minor, as at Sardis. An impression prevails among the Turks that the place is unwholesome: 'Every man,' say they, 'who builds a house in Sardis dies;' and, accordingly, they avoid it. A few wandering Turkomans dwell about the ruins in little black tents, and these are all the human inhabitants of the once splendid metropolis of Lydia."

How strange it is that we are constantly praising that past age which our fathers abused, and as constantly abusing the present age which our children will praise.

The Sabbath Recorder.

New York, August 20, 1846.

DENYING THE INSPIRATION OF THE BIBLE.

The Christian Religion acknowledges but one Sacred Book. From this it is derived, and around this, as a central light, all its systems must revolve. Whatever moves in harmony with it shall abide till the heavens pass away. Whatever clashes with it must perish and be forgotten. For several thousand years this precious volume has furnished instruction and nourishment for the spirit of man, and an interpreting response to whatever is deepest in him. Already it has seen more than a hundred generations pass away, yet it remains the only really authentic record of the past.

Nearly all whose opinions are worth much, both believers and unbelievers, acknowledge the great antiquity and high religious character of the Bible. But certain theorists have arisen in modern times, who suppose themselves to have discovered reasons for doubting its inspiration and exclusive authority. In opposition to the fondly-cherished old notion, that it is in very truth the word of God, written under the direct superintendence of the unerring Spirit, they hold that the light of inspiration, in its visits to earth, has struggled through the mists and clouds of prejudice, and hence that what is written is to be examined with caution and received with such modifications as time and circumstances may suggest. The promulgation of such views may justly excite the fears and draw forth the opposition and condemnation of all lovers of the sacred volume. They know that a denial of inspiration, either wholly or in part, leaves the Bible no longer the word of God, and robs man of the only infallible guide to which his soul can ever confidently bow. They know that the natural mind exults in this denial, and that it must for this reason lead to wide-spread and ruinous scepticism. In such circumstances, with good evidence before them that the Scriptures are indeed a communication from Heaven, how can they hesitate to sound the note of warning? To refuse or neglect to do so, is to give up their allegiance to the Author of the Bible, and consent to the ruin of their fellow men.

We do not mean to deny, nor do we doubt, that the forms of piety and worship may exist where the inspiration of the Scriptures is denied. On the contrary, such denial is often accompanied by a multiplication of these forms. Like the worshipers of old, neglecting the word of God, men may "go from mountain to hill," may multiply objects of adoration, and then offer to them the incense of their hearts. But in doing so they will lift up their souls unto idols, and forsake their appropriate resting place. They may talk of their adoration of the workmanship of the divine hand, and yet remain strangers to their own characters and the character of the Creator. To look at the stars and call them "the poetry of heaven"—or even to imagine a being called God is seen shining through them—never did lead a soul forth from the ruins of the fall to a simple trust in the one true God. It may be a great improvement upon the gross idolatory of those who never listened to any voice from the sacred oracles. But it is only a change from the worship of stocks and stones to the worship of an etherialized creature of the imagination. It leaves the soul mid-way in its flight from the land of darkness and danger to that of light and safety. Such has in multiplied instances been the result of denying the inspiration of the Scriptures. Instead of leading men to clear and affecting views of the divine character, such as would transform them into God's likeness and enable them to live conformably to his law, it has thrown a mist around them through which they could only see the beautiful morality of the Bible, while it has given rise to such an overweening self-complacency as effectually to prevent that morality from ever troubling their own hearts with its practical requirements. A most sacred and useful work would he perform, who should strip such a divinity of its multiplied wrappings, and exhibit its shrunken corpse in its cold and lifeless nakedness.

Convention for Bible Missions.—At a Convention for Bible Missions held at Syracuse in February last, a committee was appointed to call a General Missionary Convention for the purpose of considering the scriptural methods and instrumentalities of missionary effort; to inquire whether those methods are employed and those instrumentalities supplied by any of the missionary societies of our own country, and if not, to *designate* such instrumentalities and methods, and enter into the proper arrangements for sustaining and employing them. This committee—consisting of Gerrit Smith, A. A. Phelps, M. S. Scudder, Wm. Goodell, and Lewis Tappan—have issued a circular inviting all friends of freedom and missions to meet in Convention at Albany on Wednesday, the 2d of September next, for the purposes named above.

Reform in Turkey.—The Sultan of Turkey seems to have commenced in earnest the work of reform. For the first time in the annals of his dynasty, it is said, he has visited his Asiatic dominions, and after his return made a report of the results of his observations, and issued orders for their future better government. Twenty thousand schools are to be established throughout the country, and a normal school for teachers is to be instituted at Constantinople, under Emir Pacha, who was educated at the English University of Cambridge, where he took high degrees for mathematics and classics. The Sultan has also issued orders favorable to the persecuted Armenian Protestants, who have suffered from the excommunications of their bishops. The Armenian primates are "not to be suffered in any way to persecute or intefere with the converts when engaged in their trades and commerce;" but his excellency is to "protect and defend them." A correspondent of the Morning Chronicle, in view of these facts, says: "Protestantism is now planted in the Ottoman Empire, and it is my belief that it will strike its roots deep and spread them wide."

ANTI-SABBATH LAWS.

To the Editor of the Sabbath Recorder:—

Does not your private correspondent err in saying, that some of your correspondents "state that the law prohibits our keeping the Sabbath." I have been a close reader of the Recorder from the beginning, and I do not now recollect any such statement—no, not "only one instance." Your correspondent S. D. has said, (Vol. 3, No. 6,) "Northern laws openly and avowedly declare the fourth commandment abrogated." Does your correspondent not know that this is the case in New Jersey? Sec. 1st says, "*Be it enacted, &c.*, That no traveling, worldly employment, or business, ordinary or servile labor, or work, either upon land or water, (works of necessity and charity excepted,) . . . . . shall be done or performed by any person or persons within this State, on the Christian Sabbath, or first day of the week, commonly called Sunday." Your correspondent knows that the fourth commandment says "the seventh day is the Sabbath;" and that the first day of the week is one of the six days on which the fourth commandment says men "shall labor and do all their work." The feast which Jeroboam commanded on the eighth month, instead of the one which God ordained in the seventh month, no more abrogated the commandment of Jehovah, than does the law of New Jersey which commands the Sabbath of the first day, instead of the one that Jehovah ordained on the seventh day, abrogate the fourth commandment of the decalogue. The New Jersey law prohibits all labor on the first day of the week; the fourth commandment of the decalogue authorizes all labor on that day.

SCRUTINIZER.

DEDICATION OF THE ALFRED ACADEMY.

ALFRED, N. Y., August 12, 1846.

To the Editor of the Sabbath Recorder:—

Yesterday was a deeply interesting and joyful day for the friends of Education in Alfred and its vicinity. Our new and commodious buildings were dedicated to SCIENCE and RELIGION. It being the commencement of the fall term, there was brought together a large concourse of youth from the surrounding country and immediate neighborhood, as well as parents, friends and citizens. Our school has opened its present term under circumstances truly encouraging. The number of students present far exceeds that of any other term since its commencement, so that the present indications warrant us in hoping for success equal to the enlarged scale of the enterprise. The following is the order of exercises:—

1. Singing by the Choir.
2. Prayer by Eld. S. S. Griswold.
3. Singing.
4. Sermon and Dedication Prayer by the writer; text Proverbs 19: 2—"*Also that the soul be without knowledge it is not good.*"
5. Singing.
6. Benediction by Eld. O. B. Call.

N. V. HULL.

POPERY IN 1716.

In the early part of the last century, several Hungarian reformers, frightened by the fires of persecution, lost their courage and abjured their faith. When the mother church received them back to her embrace, she imposed upon them the following articles, which were published in 1716, and have been re-printed in the original by a German theologian. They appear in the 14th Annual Report of the Evangelical Society of Geneva:—

Holding in one hand a lighted torch, taking the oath with the other, the apostates pronounced the following words:

ART. IV. We confess that every new thing which the Pope has instituted, whether they are or not in the Scriptures, all which he has ordained is true, divine, and beautiful.

ART. V. We confess that the very holy Pope ought to be venerated by every one with divine honor, and with adoration as profound as Jesus Christ himself.

ART. VI. We confess and affirm that the Pope ought to be listened to in all points as the holy father. This is why all heretics who live in a manner contrary to his laws, ought not only to be exterminated by fire without exception, and without mercy, but precipitated body and soul into hell.

ART. VII. We confess that the reading of the Holy Scriptures is the origin of all schisms and sects, as also the source of all blasphemies.

ART. IX. We confess that every priest is much greater than Mary, even the mother of God; for the latter has given birth to the Lord Jesus Christ but once; but a Roman priest sacrifices and creates the Lord Jesus Christ not only when he wishes, but also in all manners as it pleases him; and after having created him he swallows him whole.

ART. XI. We confess that the Pope of Rome has the power to change the Scriptures, to increase them or diminish them at his will.

Religious Destitution in New York.—The population of the city of New York at the present time is not far from 385,000. According to the Directory, there are only 177 evangelical churches in the city. Allowing that each of these churches will accommodate 800 persons—which is a pretty large estimate for the average—and provision is made for a little over 140,000 persons, leaving nearly 250,000 without suitable provision for religious instruction. It is true that this estimate includes a large number of children; but if we throw out all under five years of age, amounting to 116,000, still there remains the vast population of 134,000, within the sound of the church bells, who could not find a seat in the places of religious worship now erected, even if they desired to. In view of such facts, who can speak of the present as a time to relax efforts for the spread of the Gospel? There never was a time when Christians in the city of New York were called upon to make more vigorous exertions than at present for the instruction and salvation of the ignorant. And yet a great portion of the professing Christians in this city are either engaged in building their expensive temples, or congratulating each other upon what they have already done.

Hard to Suit.—The Alabama State Convention some time ago appointed a committee of three to examine all the catechisms prepared for the religious instruction of the colored people, and make a selection of the best. This committee proceeded in the duty assigned them; but on examination found none which satisfied them, and therefore appointed one of their own number to prepare a catechism suited to the wants of the Baptist denomination in Alabama. From these facts we judge that either the slaves or their masters are hard to please. It strikes us as being a very difficult task to prepare a catechism which shall make of the same man a good slave and a good Christian. Right notions of his own dignity, as related to God and eternity, would be likely to excite desires and feelings inconsistent with slavery.

"Honorable" with a Witness.—The so-called, but certainly mis-called, "Honorable Tradesmen's Association," in Hamburg, has decided, by a vote of 193 to 118, that Jews shall not be admitted among its members. And what reason does the reader suppose can be given for such a movement? One of the chief reasons, according to the London Herald, is, that they will not accede to the oft-repeated request to accept any pay-bills of exchange on Saturdays! A grand reason truly; because a class of men have honor enough to follow the dictates of their consciences, therefore they should be excluded from an "honorable association!"

Ronge-ism.—It is stated that the movement in Germany headed by Ronge has obtained a strong hold upon the people. Although but little more than one year has passed since the movement commenced, there are now 162 congregations and 150,000 avowed adherents in Germany. Besides these, there are great multitudes in Switzerland, France, Poland, and the United States, who sympathize with the reformers. The outward success which has attended this reform movement, is said to be greater than that which attended Luther's early career.

Sunday in Paris.—A correspondent of the Morning Star says that in Paris Sunday continues as much as ever to be a day of amusement. The troops are reviewed in the morning before the royal residence; the galleries of the fine arts, closed to the public during the week, are open and crowded on Sundays; the theatres display the grandest attractions, and are filled to overflowing; shops reap a golden harvest on this sacred day; racing, riding, revelry, and parade of all wickedness. The infidelity of the last century is yet cursing France with its fruits.

Bishop of Jerusalem.—The Rev. Samuel Gobat, formerly a missionary among the Abyssinians, was consecrated Bishop of the United Church of England and Ireland at Jerusalem, on Sunday, July 5th. The ceremony took place at Lambeth Chapel, where a sermon was preached by the Bishop of Calcutta. Doubts have been expressed in various quarters as to Mr. Gobat's orthodoxy. But at his ordination he expressed his assent to the creeds, and his subscription to the XXXIX Articles. Of course, therefore, he is sound to the core.

Doctors of Divinity.—The editor of the Vermont Observer, after announcing that the title of Doctor of Divinity was conferred upon the Rev. J. T. Peck, a Methodist preacher, at the late Commencement of Union College, discourses thus: "We remember, nearly a score of years since, of hearing Methodists say, that the reason why other denominations had Doctors of Divinity, was, because *their Divinity was* SICK. We suspect the disease is *contagious!*"

Hand of Fellowship Withdrawn.—A letter from the pastor of the church in Milton, W. T., says:—"In consequence of the disaffection of Bethuel C. Church towards this church and the denomination at large, he stated to us that he had made up his mind to unite with some other denomination, and therefore wished to be dismissed from the church; whereupon, after mature deliberation, and in consideration of difficulties which we had no hope could be satisfactorily adjusted, he was dismissed from the church and from fellowship."

Syria and Mount Lebanon.—After having heard a great deal about the sanguinary conflicts between the different tribes and religious sects in the vicinity of Mount Lebanon, our readers will rejoice to read the following extract from a letter written by Mr. Pomeroy, who was in that field on the 26th of May last:—

"They have a very dense population—it is thought not less than 500,000 souls—and is altogether the most hopeful field in Syria. You will be interested to learn that the field is all open, and invites the labor of missionaries. The various wars and revolutions which here occurred within a few years, have all been preparing the way of the Lord. The united testimony of our brethren there is, that the prospects of the mission were never so encouraging as at the present time. The gentle dews of divine influence are falling—the ear is open to hear—the missionaries themselves have received an unction from above—and within a few weeks some five or six persons, it is thought, have come to the saving knowledge of the truth."

Cheering from China.—Mrs. Gutzlaff, missionary in China, in a letter from which an extract is published in the Advocate of Moral Reform, says:—

"I have been nearly twenty years in Asia, and have never observed so much of the Divine power, and manifest influence of the Spirit of God, upon the hearts of the heathen, as just now. The work is increasing and the individuals who express their faith in the Saviour are becoming more numerous; and although their number is still exceeding small compared with the millions of Chinese, still the work has commenced under the auspices of the Saviour and will continue. What rejoices us most is, that so many Chinese are coming forward to preach the gospel, and that with effect and the assistance of the Holy Spirit. Five natives, full of energy and faith, have to-day proclaimed to their countrymen, not an hour or so, but nearly the whole day, in the open air, and in the houses wherever they can find hearers. If our Redeemer is pleased with their services, results will follow of great moment, and this nation, so long lost in idolatry and atheism, will gradually be called to share in the blood-bought privileges of everlasting love."

Noble Examples.—The Boston Atlas brings together a couple of paragraphs which present the bright side of human nature, rarely enough seen in this world:—

The late Earl of Egremont distributed, during the last sixty years of his life, to benevolent objects, the immense sum of £1,200,000; or about $88,800 a year.

A wealthy gentleman in New York, says one of the city journals, if he continues his present course, bids fair to emulate the example of the noble Earl. Among his generous donations, few of which reach the public eye, may be mentioned, $35,000 for the erection of a library building for Princeton Theological Seminary; $5,300 to stereotype one work for the Presbyterian Board of Publication, and $4,000 for another; $15,000 for one mission church in New York, and several ten thousands towards others; $2,000 for one missionary station, &c., &c.

Melancholy and Fatal Event.—The last number of the Morning Star contains a letter from L. G. Gardner, announcing the following fatal and mournful event. If it had occurred on a *Sunday*, instead of the *Sabbath*, who doubts that it would have been made the occasion of many warnings against desecrating the Sunday by chopping-bees, quiltings, and sprees?

"In the afternoon of Saturday, the 13th ult., while in Owego to attend my appointments, and while we were holding our covenant meeting, the young people convened some two or three miles west of the meeting-house for a chopping-bee, and a quilting, with the intention to have in the evening what they called a *spree*. They chopped into a number of trees in order to have them fall in quick succession. On a sudden a tree fell the opposite way from what they intended, and caught Henry Burton, a young man about 17 years of age, between two logs, and crushed the lower part of his body. He soon cried for mercy, and it was thought by some that he found the pardon of his sins; at least he said he was willing to die. He survived about one hour and fifteen minutes. It is said that four others came near being killed."

Fate of the Rioters.—Our readers well remember the bloody riot at Alton, Ill., in which the printing office of an anti-slavery newspaper was destroyed, and the Rev. Mr. Lovejoy murdered. The following facts in the subsequent history of some of the rioters should serve as instructive and solemn warnings. They were given by a correspondent of the Anti-Slavery Standard, the editor of which paper says they may be entirely relied upon:—

1. John Francis, the one who ascended the ladder and fired the ware-house of Godfrey & Gilman, and at whom Lovejoy was aiming to fire at the moment he was shot, is now in the Missouri penitentiary, for an attempt to commit murder, burglary, and robbery, sentenced for forty years.

2. Jennings, (known as Dr. J.,) supposed to be the one who shot Lovejoy, was killed at New Orleans in a bowie-knife fight across a table in a drinking-house, being horridly mutilated in the affray.

3. Dr. Beals, a leader of the mob, and who claimed the credit of killing Lovejoy, flourished for a season as surgeon-general in the Texan army, though all the while grossly dissolute, and extremely intemperate. He accompanied a hunting party to Santa Fe, and was murdered, while on the excursion by a company of Camanche Indians.

4. Roch, one of the most ignorant and wicked of the mob, but possessed of great strength, is now either in the Kentucky or Ohio penitentiary, for twelve years, for some crime—unknown.

The above named were among the most distinguished of the scoundrels. The remainder of them are either dead, in prisons, or traveling vagabonds. Not one of them, to my knowledge, has since succeeded in any respectable business, or attained any reputation except for crime and villainy.

Cheering.—A letter from Miss Vincent, of the Baptist Mission among the Karens, dated April 3, 1846, gives the cheering intelligence that three hundred and seventy-two Karen converts have recently been baptized. The demand for laborers in that field is very pressing, and the letter communicating the foregoing intelligence is accompanied by an earnest appeal for help.

Rev. Dr. Kendrick.—The venerable Dr. Kendrick, of the Baptist Literary and Theological Institution at Hamilton, is in very feeble health. He recently visited New York city for the purpose of obtaining medical advice; but as the physicians gave him no encouragement of relief, he returned to Hamilton to spend the remainder of his days.

Afflicted.—Rev. Eugenio Kincaid, the missionary, has recently met with a severe affliction in the loss of a son about 19 years of age, who was drowned while on a visit to some friends in Pennsylvania.

The Jews.—It is stated that Sir Moses Montefiore has obtained permission from the Emperor of Russia for the migration of ten thousand Jews into Palestine.

CONGRESS—CLOSE OF THE SESSION.

The Session of Congress closed at 12 o'clock on Monday of last week, agreeable to a previous vote. Among its last acts was the passage of the bill to establish the Smithsonian Institution. The interest already accrued on the fund, amounting to about $240,000, will now be applied to the object contemplated by the generous donor. The Board of Regents to carry the bill into effect, consists of fifteen persons—three ex-officio, three Senators appointed by the President of the Senate, three members of the House of Representatives appointed by the Speaker of the House, and six citizens at large appointed by joint resolution of the two Houses. These Regents are required by the law to meet in the city of Washington on the first Monday in September next, to enter upon the duties of their appointment.

Several bills failed for want of time or disposition to attend to them. The bill authorizing a Territorial Government in Oregon, which had passed the House, sleeps upon the table of the Senate. The bill appropriating two million dollars for negotiations with Mexico about peace, having passed the House, was not disposed of by the Senate before the hour of adjournment arrived, and so was lost. The Post Route Bill failed for want of the signature of the Speaker of the House.

NEWS FROM THE ARMY.

The news from the army is meager enough. Every thing of importance is given below. A letter dated July 27, says:—

"The town is now fairly overrun with troops, and a move toward Monterey with a portion of them is talked of. On the 26th the Camanches attacked a *rancho* between this and Mier, killed nine Mexicans and took off no less than fourteen women and children prisoners. Last night, so rumor has it, they stole upward of twenty horses from Gillespie's men, while they were encamped near the house of an American living four miles below this on the opposite side of the Rio Grande, besides taking off all the animals belonging to the rancho. I can hardly credit this; but should it prove true it will go hard with the Camanches. We have another report to the effect that six Americans, while driving in beef cattle from Loredo to San Antonio, were set upon by the Camanches and all killed, together with fourteen Mexicans who were in company. I learn that the steamer Aid starts with a detachment of troops to-morrow for Mier, to take possession of the place."

New Orleans papers of Aug. 7, say:—

"Gen. Taylor was dispatching regulars to Camargo with all possible haste; likewise sending large supplies of munitions. The highest point on the river at which any of the Volunteer troops were stationed was at Lomita, between Burita and Matamoros.

"Gen. Worth had been ordered to lay out a camp for 10,000 men at Camargo, and establish a depot 60 miles from there on the road to Monterey."

Adin Ballou's Community.—The following description of a community established at Milford under the leadership of Adin Ballou, is given by a correspondent of the Christian Freeman:—

They have now two large workshops, one of which has been in operation for some time, and the other just ready for the workmen to enter. In the former, various branches of business are carried on, though the principal one is the making of boxes for boots and shoes, great numbers of which they are able to dispose of in the immediate vicinity. The printing press is in this building. Here, also, driving the plane, assisting in the printing office, or doing whatever his hands find to do, I met Bro. W. H. Fisk, who formerly resided and preached in Milville. I should have mentioned that the machinery in both the shops is operated by water power. A fine stream runs directly through the premises.

Leaving the shops, we rambled over the farm, seeing here and there groups of happy laborers. In the course of our stroll I was informed that it is now a little more than five years since the community was organized, and a little more than four since they actually took possession of the farm. They had then near 260 acres of ordinary land—a shabby old house, and two or three decayed barns and out-buildings. They have been obliged to contend with many obstacles, with much prejudice from without, and many misgivings from within. But they have gone steadily onward, increasing slowly, toiling patiently, denying themselves heroically, till now they are in possession of about 400 acres of land, houses and shops as before named, and a chapel for religious and educational purposes; and number between 80 and 90 persons.

General Intelligence.

SUMMARY.

William M. Price, Esq., formerly United States District Attorney for the Northern District of New York, committed suicide at Ottignon's Pistol Gallery in Canal-st., by shooting himself. The immediate cause of this act was great pecuniary embarrassment, which had subjected Mr. Price's household furniture to Sheriff's sale. The officer had postponed the affair as long as possible, but on Monday told Mr. Price that the sale must positively take place without farther delay. He did not live to witness it.

The German journals relate numerous instances of the Christian humility of the new Pope. "His cook (says one of these journals) one day served for his dinner seven different dishes; Pius IX. sent for him, and told him that when cardinal he never had more than three, and that he would not now change his habit. His holiness has reduced almost all the expenses of his household. Four thousand Roman scudis which were annually spent in rare plants have been cut off from the budget, and half of the horses of the pontifical stables have been sold."

The Girard Bank opened at the old banking house on Third-st., Philadelphia, for the resumption of banking business. All the debts of the institution, except one or two claims which are in suit, have been paid, and means to meet those disputed issued, as well as any outstanding notes of the bank that may hereafter come to light, have been placed in the hands of the Trustees. The amount saved from the wreck considerably exceeds the expectations of the stockholders.

The Oswego Advertiser announces the death of Wm. G. Turner, who recently had charge of the Electric Telegraph at that place; and attributes his disease to the daily inhalation of the noxious gases arising from the batteries—which are charged with mercury, acted upon by powerful acids—with which his system became impregnated. Similar fatal results were attributed to the Daguerreotype process, on its first introduction; but either greater care has removed the danger, or its extent was greatly exaggerated.

The Boston Transcript says, We have seen some fine specimens of *gold*, recently discovered in Dedham, by our friend John H. Blake, Esq., of this city, while examining a vein of quartz, which was laid open by his directions, for the purpose of ascertaining whether it was worth working for galene. In the same vein there was found also, besides *galena, carbonate and sulphuret of copper*. This is probably the first discovery of gold, *in place*, in New England.

Up to the 1st inst. there has arrived from Europe, at Quebec, this Summer, 27,373 settlers, of whom the greater part were from Ireland, Scotland, and Germany. Last year, up to same day, 22,171 settlers had arrived there. Many of these immigrants take a passage in the timber ships, for a low price, and keep onward till they reach the Western States, the Canaan of their dreams. A similar number, ten or twelve years ago, brought five millions of dollars with them.

A London paper says that a new machine for the making of pins has just been completed. It is called "The Regina." Strings of wire enter it upon the one side by thousands, and almost immediately appear at the other, as pins in the most perfect form, literally headed and pointed to a degree of perfection defying microscopic power to detect a fault in shape and finish.

The Chicaga Journal announces that the work on the Illinois and Michigan Canal is progressing as rapidly to completion as circumstances will admit. A great drawback is the scarcity of hands. Some of the contractors have advertised for 500 laborers. Wages $1 per day. It is said that 2000 men can find employment by applying at the canal office at Lockport, 30 miles from Chicago.

The Baltimore American describes a complete set of camp equipage, made by Messrs. Robinson & Kreemer, tin and sheet iron workers, and intended as a present to Gen. Taylor. The set numbers about one hundred pieces, consisting of kettles, pans, trays, cups, coffee pots, knives and forks, sugar, tea and coffee canister, castors, &c.

Mr. Vanallen, a mechanic of N. J., is said to have invented a clock that runs without weights, and has neither cords nor key, requiring no winding up, and is perfectly portable. It is made entirely of metal, and the works are so simple that a child might understand its principle and set it a-going, and unlike most other clocks it is next to an impossibility to put it out of order, or if by rough usage it wants repairs, any person of common ingenuity can effect them. The inventor claims for it an entire new principle, and has given it the name of the Rack and Pinion Clock.

The scene in the magnetic telegraph office at Baltimore, during the prevalence of the storm on Friday afternoon, is represented to have been beautifully sublime. The electric fluid with which the clouds were charged, took complete possession of the magnetic telegraph lines, rendering them entirely unmanageable in the hands of the operators. The lightning could be seen continually playing around the instruments, and at one time a ball of fire, apparently several inches in circumference, came in on the Washington wires and exploded with a loud report.

The tomato, which has come into universal use, and is deemed a luxury by almost every one, may be preserved in the following manner. When ripe, let them be prepared by stewing as for the table, and seasoned to the liking; put them in small jars (one quart,) with covers. Over the top put a piece of linen or cotton cloth, which will cover, and press the cover on; then pour into the cavity melted mutton tallow, and keep them in a cool dry place in the cellar until required for use. They need only to be warmed to serve them for the table. I use small jars for the reason, that where exposed to the air, they soon ferment."

The Cambridge (Md.) Democrat learns that a fatal disease has made its appearance among the horses in that town and vicinity. No less than eighteen or twenty have died in that county within the last two weeks. The disease is called the "blind staggers."

A scarf shawl has been submitted to the Editor of the London Times. Four colors are so constructed as to fold into twenty different effects; either color can be worn alone, and two together, three or all four, according to the caprices of the wearer. Mr. Robert Kerr, of Paisley, is the enterprising manufacturer who has accomplished the weaving in one piece of this extraordinary shawl, which is announced to be a scientific production of far greater merit than any thing which has appeared in the French exposition of manufacture.

The Bangor Whig and Courier of the 8th inst., states that on the afternoon of the 6th there was a terrific hail-storm at Dixmont, having its center at Dixmont corner. The wind was very high, and many of the hail-stones were not only 'as large as a hen's egg,' but a great deal larger. All the glass exposed to the north was demolished—most of the crops completely ruined—the Corn beaten to the bare poles—the foliage beaten from forest and fruit trees. The storm was of short duration, but terribly destructive; indeed it has been suggested that some of the farmers in that vicinity may need the aid of a generous public, on account of the entire destruction of their crops.

The Naumkeag Factory, at Salem, is also very large. Its length is 400 feet, and its breadth 61 feet. It contains one apartmant, probably the largest, unobstructed by pillars, in this country, if not in the world. It is the upper story, the whole size.

The friends of John B. Gough will be pained to learn that he is now very ill, and but little hope is entertained of his recovery. From a letter, dated Liberty, Bedford Co., Va., Aug., we learn that he is at the residence of Dr. Moseby, near Liberty. We are assured the he receives every attention that his circumstances require, or that friendship can dictate. ☞ Later accounts say he is recovering.

We learn from St. Catharine's Journal that a man by the name of Christopher Enesley shot a young girl, by the name of Elizabeth House, with a musket, in Clinton, Canada West, on the 28th ult., but a small portion of the shot took effect. It is thought she will recover. Enseley put an end to his own life by discharging the contents of a loaded musket into his head.

The Philadelphia North American states that a violent thunder storm visited that city on Sunday afternoon. The rain fell in torrents, and the wind blew a gale, while the lightning and thunder were very severe. Streets were flooded, cellars were filled, awnings ripped, trees and houses were struck by lightning, and one or two persons injured.

The extent of the fire at Laprairie has hardly been exaggerated. The Montreal Courier, of Friday, 7th inst., says that only fifty houses are left standing; and that 130 houses in the old town and 11 in the new were burnt, the destruction of property amounting to £50,000. A great number of cattle were destroyed.

An arrival at St. Joseph brings news twenty days later than that brought by recent travelers from Oregon. In the interim, however, nothing had occurred of importance in Oregon. On their return, the travelers had no difficulties with the Indians. They brought several hundred letters, which were deposited in the Post Office at St. Joseph.

The Jamaica (L. I.) Farmer of the 11th inst. says: The disease among horses, which we noticed in our last number, has not at all abated. Over one hundred of these valuable animals have died in this town, during the past three weeks. Recently, it has made its appearance among the mules, and several have died. As yet no remedy has been discovered.

A person who has just returned from the eastern part of Long Island, says the potato crop in that quarter is almost ruined. Some farmers will not have a bushel of sound potatoes. The cause of the disease appears to be different in different cases; but in some, a worm has been discovered in every stock, cutting off the supplies of the tuber, and soon, if not prevented, causing destruction to the tuber itself. If, immediately after the tops begin to die in consequence of these attacks, they are mowed down, the tubers, it is said, will receive no injury except what results from being prematurely arrested in their growth. They will not be so large nor so good as if they had been allowed to ripen, but on the other hand they will not rot, nor become discolored.

The Potato rot has made its appearance in the Great Miami Valley. One field of eighteen acres, it is represented, is so badly injured that the owner has turned his hogs upon it. The crop this season in the West generally, is said to be a very abundant one, and generally of excellent quality, and we hope that it is not seriously to be injured by disease.

It appears that the number of applicants for the benefit of the Bankrupt Law, heretofore passed, was 33,739; number discharged from the payment of their debts, 28,291; refused by the courts, 766; applications still pending, 4,468; aggregate number of creditors, given by the applicants, 1,049,603; aggregate debts, $440,934,615; property surrendered, $43,697,307; cost of judicial proceedings, $602,322.

A friend from Clintonville, Lancaster, Mass., informs us that a factory is now being erected in that village, which is 700 feet in length, and 50 feet wide. Hight, one story. It has been in process of erection three years. The owners are Boston men. It is intended for the manufacture of Ginghams.

At a quarter past one o'clock P. M., a telegraphic dispatch was received at the office of the Chief of Police from Springfield, stating that a gentleman there by the name of John Healy had just been robbed of $200, and describing the thief named Catherine Holleran. At half-past six o'clock in the evening officer Bloom had the pleasure of sending word by telegraph to the gentleman who had been robbed, that the thief was arrested on her arrival in the New Haven boat, and his money secured.

The Grand Jury of Cayuga County, upon the testimony of the prison officers, last week found a bill of indictment against Russell Chappel, Agent of the State Prison, for providing unwholesome food for the convicts. The officers testified that he knowingly ordered to be cooked for their use, a quantity of injured and spoiled codfish, which had been condemned by the physician.

The Rockville (Md.) Journal says: "There is a singular disease prevailing among the colored people of this neighborhood. We have heard of several lately, who have been taken very suddenly, without any previous indication of its approach. We have heard of no white person being attacked. The disease is said to be something similar to a fit."

The export of Ice from Boston, for the month of July, was 6,485 tons, of which 2,400 tons were for New Orleans, 1,200 for London, 750 for Liverpool, 625 for Calcutta, 330 for Kingston, Jam., 293 for the East Indies, 225 for Mobile, 175 for Rio Janeirio, 175 for Barbadoes, and 90 for St. Johns, P. R.

Thomas J. Chew, late of the United States Navy, died at Brooklyn a few days since, in the 70th year of his age. Mr. Chew was the person to whom Lawrence uttered the words, "Don't give up the ship!"

Professor Greenleaf has been appointed Dane Professor of Law in Harvard University. The place of Royal Professor of Law, so long and so ably filled by Mr. Greenleaf, has been accepted by Hon. William Kent, late one of the Circuit Judges of the State of New York.

By a law just passed, merchandize from the British Provinces on our Northern border may be carried through the United States for exportation to any foreign country, free of duty. This will furnish additional business for our Canals.

The rank and file of the Navy has been increased 2,500 men, during the late Session, and the rank and file of the Army 7,500, or 100 men more for each of the companies. The enlistment of the additional men of the Army is for five years.

The house of Fred'k Morang, in Boston, was broken open on Monday night, and a mahogany portable desk, containing about $4,500 in bills of the Globe and New England Banks, Boston, was stolen therefrom. Fifteen or twenty $100 bills, the remainder in small bills. A reward of $500 is offered for the recovery of the money.

Mr. William Shaw, broker, fell down in Exchange-st. Boston, on Tuesday morning, in an apoplectic fit, and died that same afternoon. Upon searching his clothes which he wore that morning, it was ascertained that he had been robbed of between $1,000 and $2,000, in bank bills, and notes of hand.

We learn from the Rochester American that a Company has been formed in that city for the purpose of mining for copper on the shores of Lake Superior. The Ontonagon is the particular location selected by them.

We learn from a friend who left Hartford on Monday evening, that the Small Pox is quite prevalent in that city, there having been not less than 40 cases within a few weeks past. The disease has so far been confined principally to one section of the city—the upper part of Front-street.

Two Captains in the Peruvian Navy have been sent to the United States to build a steam frigate, taking with them orders to draw on England for $50,000 to commence operations, under the assurance that remittances will be made them periodically.

The Barre (Mass.) Gazette says: "The bell on the Universalist Church in Petersham was sold on execution on Monday, to satisfy the debt of the former Minister of the parish. The bell was given to the society several years since by two citizens of Petersham."

Rev. Mr. Hoit, of St. Albans, Vt. since being reprimanded by Bishop Hopkins for Puseyism and Popish tendencies, has gone over to the Romish Church.

The Potato Rot has again made its appearance in various parts of Massachusetts.

The Bible has been translated into, and is now printed or written in, one hundred and fifty languages.

Mrs. Emma Willard Yates of Troy was upset in a stage near Cadiz, Ohio, a few days since, and seriously injured. She was taken to Washington, Pa. and was rapidly recovering on the 8th inst.

Gov. Slade of Vermont is said to have accepted the Presidency of Oberlin Collegiate Institute.

Within the last sixteen years, 612 steamboats have been built at Pittsburgh, besides 31 the present year.

The people of Monmouth County, N. J., have commenced their efforts toward the erection of a monument commemorative of the battle, with a determination that will probably lead to a successful termination of their undertaking.

Right Reverend Bishop Fenwick of the Roman Catholic Church, a resident of Boston, died Tuesday morning, 11th.

Three young men were drowned on last Monday, by the upsetting of a boat on Lake Winnipiseogee, N. H.

Camp Meetings have been introduced this year for the first time in the Island of Jamaica.

The yams in Jamaica are destroyed by a disease similar to the potato rot.

The lead of the Western mines furnishes, we are told, about 100 ounces of pure silver to the ton.

A new printing press has been invented in England with which one stout boy can work off 1500 sheets per hour.

A writer in the Journal of Commerce, dating from Slab City, in the Western part of N. York, says:—"I left Avon on the evening of the 8th, with the expectation of staying the night at Caledonia, but on arriving at that place I found the Hotels had been fenced in. It was indeed a novel sight to see a stout rail fence encircling those large hotels. It seems that the inhabitants of the town voted 'No License,' and the tavernkeepers, feeling indignant at the measure, determined to cut off every accommodation from the traveling community. Hence those fences to prevent them access to their sheds and pumps."

The Boston Transcript says that on the 13th the bark Chesapeake cleared for Galveston, Texas, taking out a cargo of ice, pine-lumber and potatoes. This makes the second vessel that has cleared from that city for the above port, direct, since the admission of the Lone Star into the Union.

On Thursday evening, at Philadelphia, a colored man was completely cut in two by the train of cars passing over his body on the inclined plane going West from the City.

Cist's Advertiser informs us that William Harrison, who came to this country in 1792, was the first bank note engraver in the United States. He engraved the plates for the United States Bank. He had five sons all engravers. Richard H. one of the sons, came out to Marietta in 1821, and finished the first copperplate engraving ever executed in Ohio. His two sons now carry on the same business in Philadelphia. Another brother left four sons, all engravers. One of these has a son learning the business. Here is a singular case to occur in this country. A family for four generations following the same branch of mechanical business.

Mr. David Brooks, of Rye, Westchester Co., a retired merchant of this City, was found suspended by the neck in one of the out-buildings attached to his residence by a colored man belonging to the family, when the family were absent at church. When discovered life was extinct.

Rev. Simeon North, President of Hamilton College, is among the eminent and learned men whose names have been suggested in connection with the Presidency of Yale College.

The police of Georgia recently arrested one Robinson, a negro, stealer, who confessed himself one of a gang concerned in stealing five or six negroes, and in robbing the mail. A stage driver on the western mail route, between Quincy and Mariana, named Alvin Flowers, was a partner in the gang, and the custom was to throw the mail bags off at a tavern in Chattahoochie, kept by R. Scott, take them to a back room and open them by false keys. After sifting the contents and detaining whatever they thought valuable, the bags were re-locked and sent to the post office. The persons concerned are all under arrest.

The Weston Sentinel (Lewis county, N. Y.) gives a description of a destructive flood in that region on the 22d ult. The town was an ocean of water, boats being necessary to navigate the streets. The loss of property was very great. The new bridge on the Stanton and Parkersburg turnpike, built by the State, on the West Fork, was swept away.

Two men, one named Jacobs and the other Robertson, were overhauled near La Grange, Georgia, supposed to be connected with recent robberies on several plantations. Jacobs refused to be taken, and making some resistance was shot dead on the spot. A number of burglar's instruments were found on them, and about $9,000 in cash.

The Hon. Wm. L. Yancey, of Alabama, has resigned his seat in Congress. His address to his constituents is a plain-spoken document, and bitterly denunciatory of the Democracy of the North and West. He wishes the South to have nothing more to do with them in political affairs.

George, a slave of Thomas Urie, was executed for the crime of murder in Vicksburg, Miss., on the 24th ult. He died expressing great wrath against certain persecutors, and endeavoring to leave the impression that others had been guilty of the crime.

Another gold mine, one of the richest in the State, has been discovered in Monroe county, Ga.

A correspondent of the Boston Courier makes the following forcible remark:—I never see a rich man denying himself the comforts of life, and striving night and day to add to his riches, but the picture of a jackass, with a pair of panniers on his back, rises to my mind, and in my mind's eye, I see him groping, with his nose in the gutter, fishing up garbage, and twisting his crooked neck to deposit it in his basket, and continuing to do so until he sinks under the load and rots beneath it.

The train of cars that left Syracuse for the West on Thursday morning, when about a mile below Auburn, ran over a man named Patrick Toy, cutting him entirely in two, and killing him instantly. He was a laborer on the road.

Robert Charlton, one of the principal witnesses for the defence in the case of A. J. Tirrell, was arrested in Boston on the 13th for robbing two shoe factories.

A letter dated Havana, Aug. 5th, says: "We are informed that the Raritan had sailed for Pensacola with near 300 sick, from the American squadron; the diseases scurvy and yellow fever; the last of which prevails to a great extent in the city and harbor of Vera Cruz. The Vesuvius had lost both engineers from yellow fever, and had many of her crew sick.

The cultivation of the tea-plant in France bids fair to be a successful experiment. The climate of the South of France is said to be well adapted to the growth of the China herb, which being tried in the open air has developed its leaf finely. A warm but slightly humid atmosphere is requisite, and the plant transplanted from its native air, which will not grow in Algeria on account of too parching heat, shoots forth with excellent promise in the more genial climate of old Gaul.

The Boston Courier tells a story which proves that matrimony, like knowledge, is sometimes pursued under difficulties of the most tantalizing description. A gentleman went to Bristol, R. I. from New York, on Sunday, with the expectation of being married that evening; but when he arrived at the residence of the bride, he found that the ceremony could not be performed because they had not been three times published. They then went to Massachusetts and made application to a clergyman at Dighton, and to another at Taunton, but with no better success, as the Massachusetts laws also required a "publication." They went to Boston on Monday, and finding that they could not be married, even after offering to give bonds to indemnify a clergyman for all damages, and an extra fee, they took the steamboat line for New York in the afternoon.

Review of New York Market.

FLOUR AND MEAL—Genesee Flour dull at $4. Michigan 3 94. Rye Flour 2 50 a 2 62. Bag Meal 1 12 a 1 44.

GRAIN—Southern Wheat 80 a 85c. Corn 52 a 54c. Rye 69c. Oats 29 a 30.

HAY—Small sales at 45c.

PROVISIONS—Prime Pork $8. Mess 9 50 a 9 75. Beef $7. Ohio and Western Butter 8 a 13c. Cheese 6 a 7c.

MARRIED,

In Westerly, R. I., on the 9th inst., by Eld. Henry Clarke, Mr. JOSEPH D. RATHBUN and Miss SARAH P. CARPENTER, both of Westerly, R. I.

DIED,

In Charlestown, R. I., on the 29th of July, Mrs. MARY RATHBUN, widow of Ebenezer Rathbun, of Westerly, in the 74th year of her age. The deceased was a member of long standing in the First Seventh-day Baptist Church in Hopkinton, and from her remote and secluded situation for many years had not been privileged with participating in the ordinances of the house of God; but she gave evidence in her last illness of resignation to the will of God.

In Scott, N. Y., on the 7th inst., of dropsy, Mrs. BARBERAH BABCOCK, widow of Paul Babcock, Jr., aged 55 years. Sister Babcock was a member of the Seventh-day Baptist Church in Scott, which she has left, no doubt, to join the church above. Her sickness, though protracted, she bore with Christian fortitude. She died in the triumphs of faith. Not only was she ready, but she expressed herself anxious to depart, and died without a struggle or a groan.

In Carolina Village, Richmond, R. I., on the 2d inst., ELIZABETH FRANCES, daughter of the late John T. and Ruth Kenyon, aged 15 years.

LETTERS.

Henry Clarke, Daniel Babcock, Jr., Wm. M. Fahnestock, I. D. Titsworth, S. Davison, N. V. Hull, S. C. Head, Jacob Ayers, S. B. Crandall, L. Kenyon, Wm. H. Stillman, Wm. B. Maxson, Luke P. Babcock, Wm. Maxson.

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TO OUR LOCAL AGENTS.—Permit us to call your attention to the fact, that our receipts for a few weeks past have been very small—much smaller than during the same period last year, notwithstanding the increase of our subscription list. The Recorder is dependent mainly upon the receipts from subscribers for the means of meeting its liabilities. Many thanks are due to our Local Agents and friends, through whose aid our wants have been very promptly supplied in times past. We hope and believe that it is only necessary now to refer to this matter to secure for it immediate and effective attention. Those subscribers who do not reside in the vicinity of local agents, are requested to forward their payments directly to us.

THE GENERAL CONFERENCE.

The Forty-Second Anniversary of the Seventh-day Baptist General Conference will be held with the Church in Shiloh, N. J., on the fourth day of the week before the second Sabbath in September next.

MEDICAL NOTICE.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

SOUTH-WESTERN ASSOCIATION.

The next meeting of the Seventh-day Baptist South-Western Association will be held with the North Hampton Church Clark Co., Ohio, commencing on the fifth-day before the second Sabbath in October, 1846. A full delegation from all the churches is desired. And we would say to the brethren of our sister Associations, that we greatly need and earnestly solicit their attendance, counsel, and prayers.

WM. F. RANDOLPH, Cor. Sec.

ELECTION NOTICE.

STATE OF NEW YORK, SECRETARY'S OFFICE,
ALBANY, July 24, 1846.

TO the Sheriff of the City and County of New York: sir—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor and Lieutenant Governor of this State. Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next. A Senator for the First Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of John A. Lott on the last day of December next. A Representative in the 30th Congress of the United States, for the Third Congressional District, consisting of the 1st, 2d, 3d, 4th and 5th Wards of the City of New York. Also, a Representative in the said Congress for the Fourth Congressional District, consisting of the 6th, 7th, 10th and 13th Wards of said City. Also, a Representative in the said Congress for the Fifth Congressional District, consisting of the 8th, 9th and 14th Wards of said City. And also, a Representative in the said Congress for the Sixth Congressional District, consisting of the 11th, 12th, 15th, 16th, 17th and 18th Wards of said City.

Also, the following officers for the said County, to wit: 16 Members of Assembly, a Sheriff in the place of William Jones, whose term of service will expire on the last day of December next. A County Clerk in the place of James Conner, whose term of service will expire on the last day of December next, and a Coroner in the place of Edmund G. Rawson, whose term of service will expire on the last day of December next. Yours respectfully,

N. S. BENTON, Secretary of State.

Sheriff's Office, New York, August 3d, 1846.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided for. WM. JONES,
Sheriff of the City and County of New York.

☞ All the public newspapers in the County will publish the above once in each week until election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Satutes, vol. 1, chap. vi., title 3d, article 3d, part 1st, 140. au13 1awte

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" Hiram P. Burdick.
Berlin—Wm. B. Maxson,
" John Whitford.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—S S Griswold,
" J. P. Livermore.
Leonardsville—Jabish Brown.
Newport—Abel Stillman.
New London—C. M. Lewis.
Otselic—Joshua Clark.
Petersburg—Geo. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Watson—Wm. Quibell.

RHODE ISLAND.
Westerly—Alex. Campbell,
" S. P. Stillman.
Hopkinton—Joseph Spicer,
" A. B. Burdick.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

NEW JERSEY.
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—R. Babcock.

VIRGINIA.
Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph.

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISKONSAN.
Milton—Joseph Goodrich,
" Stillman Coon.

Miscellaneous.

TO AN ABSENT WIFE.

BY G. D. PRENTICE,
Junior Editor of the Louisville Journal.

'Tis morn—the sea breeze seems to bring
Joy, health, and freshness on its wing—
Bright flowers, to me all strange and new,
Are glittering in the early dew—
And perfumes rise from every grove,
As incense to the clouds that move,
Like spirits, o'er yon welkin clear—
But I am sad—thou art not here.

'Tis noon—a calm, unbroken sleep
Is on the blue wave of the deep—
A soft haze like a fairy dream
Is floating over wood and stream—
And many a broad, magnolia flower,
Within its shadowy woodland bower,
Is gleaming like a lovely star—
But I am sad—thou art afar.

'Tis eve—on earth the sunset skies
Are painting their own Eden dyes—
The stars come down and trembling glow
Like blossoms in the waves below—
And like some unseen sprite, the breeze
Seems lingering 'mid these orange trees,
Breathing its music round the spot—
But I am sad—I see thee not.

'Tis midnight—with a soothing spell
The far tones of the ocean swell,
Soft as a mother's cadence mild,
Low bending o'er her sleeping child—
And on each wandering breeze are heard
The rich notes of the mocking-bird
In many a wild and wond'rous lay—
But I am sad—thou art away.

I sink in dreams—low, sweet, and clear,
Thy own dear voice is in my ear—
Around my cheek thy tresses twine—
Thy own loved hand is clasped in mine—
Thy own soft lip to mine is pressed—
Thy head is pillowed on my breast—
Oh! I have all my heart holds dear—
And I am happy—thou art here.

Biloxi, May 31, 1846.

THE CIDER PLOT.

BY THEODORE THINKER.

When I was an apprentice, some years ago, I lived—no matter where, and served—no matter whom. There were three apprentices besides myself; and it seems necessary to say, that, at the time when the incident happened which I am about to relate, we had neither of us completed that branch of husbandry called the sowing of wild oats, and as the soil was very favorable for the development of that species of grain, we were perhaps a little too industriously engaged in its cultivation.

One day our employer bought a cask of cider—Newark cider, I believe they call it—and the greater portion of it was nicely bottled, and placed in a dark corner of the cellar, to be used, not for making vinegar, or mince pies, but for a very different purpose—which may be surmised by such as remember that in those days the juice of the apple had a much better reputation than it has now. We were all allowed our share of the beverage. But we were not satisfied. We resolved ourselves into a sort of committee of the whole, one afternoon; and after a long and somewhat spirited debate, came to the unanimous conclusion, that in the course of human events, it became necessary to employ the most effective measures to procure additional supplies from the cellar. Now it so happened, that these measures were not of the most peaceable and honorable kind. Such was their nature, in fact, that if we had been discovered in the act of resorting to them, it would no doubt have been deemed necessary, in the general course of human events, that we should be soundly whipped.

The plan was to seize a bottle once in a while, something after the manner of privateers; though I believe the trade of privateering is regarded as piracy now-a-days. How times are changed! We were to go on this expedition in rotation, from the oldest downward. We commenced, and two of us had performed the feat. It came George Reese's turn next. You didn't know George, I suppose. But I wish you had known him. I think you could appreciate the story better, if you knew him as well as I did. Well, George went down cellar, with his pitcher in his hand, thirsting for cider and glory. You must know there was a flight of stairs, that led directly to the cellar from the room we occupied. You should know, too, that we went down without a light, and felt our way in the dark. George had not been below two minutes, when we heard a report from the cellar very like the discharge of pistol. It was loud enough to alarm the whole house. We were frightened. We had reason to be. Who knows, thought we, but they have set a spring-gun for us, and poor George is badly wounded? We waited in silence, and with not a little anxiety, for the hero to come.

He came at last, and a sorry-looking fellow he was. He was covered from head to foot with yeast! The cook had placed her bottle of emptyings, tightly corked, in the village of cider bottles; and the truth flashed upon us at once that George had made a mistake, and captured the wrong bottle; and most of its contents, being a little angry at the time, were discharged into his face. But this was not all. George thought he had encountered a cider bottle, after all, for he could see nothing in the cellar, and he had poured what little remained of his yeast into the pitcher, and brought it up with him. When he made his appearance, there was such a noisy trio of laughter as that old kitchen had seldom heard before. This brought in the cook, and she laughed as loudly as the rest of us. Then to crown all, the lady of the house, hearing the noise, came to see what we were all about; and she laughed the loudest of anybody. I shall never forget the image of George Reese, as he entered that room. It gives me a pain in the side now, to think of it.

Moral 1. Before undertaking any enterprise similar to the cider-plot, it is desirable to count the cost.

Moral 2. In your pursuit after glory, take care that you do not come in contact with something else that is not so pleasant.

[Youth's Cabinet.

The Dignity of Labor.—Gladden life with its sunniest features, and gloss it over with its richest hues, and it becomes a poor painted thing, if there be in it no toil—no hearty, hard work. The laborer sighs for repose. Where is it? What is it? Friend, whoever thou art, know it is to be found alone in work. No good, no greatness, no progress is gained without it. Work, then, and faint not, for therein is the well-spring of human hope and human happiness.

FACTS ABOUT PERU.

By a correspondent of the Journal of Commerce.

Dietic Habits in Peru.—A woman here never nurses her child when she is angry, for fear of imparting to it a cholic temperament. If unable to perform this maternal function, she procures a black nurse, but never an Indian. The red-skin she feels assured will give it a fiery, irrascible disposition. For the same reason she will not feed it from the milk of a sorrel or brindle cow, if a black one can be obtained. The mass of the population subsist mostly on vegetable diet. Maize, peas, beans, barley, rice, and arrow root, are made into a sort of pulp, or mush, which is covered with molasses or sugar. This is the great edible staple of the people of Peru. It gives them slickness without strength, and fat without fire. They retain their flesh till they pass forty; then they begin to dwindle away; at sixty they are extremely thin; and at seventy have hardly substance enough to cast a shadow. All this too, in the most mild and equable climate on the globe. The thermometer in Lima seldom falls below 65, and rarely ascends above 82.

Abolition of Slavery in Peru.—Slavery is approaching its extinction in Peru. The 152d article of the Constitution declares that no one shall be born a slave in the Republic, and extends this provision back to 1820. Consequently, for the last 26 years all have been born free. The Constitution also declares that every slave imported from other countries shall be free the moment he touches the soil of Peru; and it deprives of citizenship any one who shall engage in this traffic. This provision of the Constitution has been enforced with more energy, perhaps, than any other. No aspirant or usurper has dared to trample on it.

Effect of Climate on Color.—The climate of Peru has a singular effect on the color of different races. It bleaches the black man into the mulatto, and bronzes the white into the Indian. It dwarfs the European in stature, in the second and third generation, and deprives him of fire and energy. The native youth, in their boyhood, exhibit intelligence and force; but as they grow up, they become feeble in body and irresolute in mind. The Indian who inhabits the ravines and table lands in the Cordilleras, is the only one who preserves his vigor. To his half-civilized enterprise and hardihood, Peru must look for her regeneration.

No Rain in Peru.—It never rains in Peru. The vapors, as they ascend from the sea, are attached to the summits of the Cordilleras, where they are condensed into showers. But on the line of coast, which lies between the sea and the base of these stupendous mountains, the rain never falls. All agriculture is the result of artificial irrigation. But the frequent and full streams, flowing from the Cordilleras, make this comparatively easy.

CARNIVALS IN PERU—WHITE AND BLACK.

The leading article in the July number of Blackwood, is a notice of a book of travels in Peru, by a German naturalist, Von Tschudi. We find in it many things that are new to us, about this country, which has not been much examined or described by tourists. Of the more entertaining passages, the descriptions of the Carnival at Lima, and of the same festival at Xea by the negroes, will amuse the reader.

Carnival at Lima.

We turn a few pages to come to the carnival. The chief sport of that festive season consists in sprinkling the people with water, concerning the purity of which the sprinklers are by no means fastidious. From nearly every balcony, liquors of the most various and unsavoury descriptions are rained down upon the passers by; at the street corners stand negroes, who seize upon all who are not of their own caste, and roll them in the gutter, unless they prefer paying a certain ransom, in which case they get off with a trifling baptism of dirty water. Troops of young men force their way into the houses of their acquaintances, and attack the ladies. First they sprinkle them with scented water, but when that is expended, the pump, and even worse, is had recourse to, and the sport becomes brutality. The ladies, with their clothes dripping wet, are chased from room to room, become heated, and are frequently rendered dangerously ill. Diseases of the lungs, and rheumatic complaints, are the invariable consequences of the carnival, to whose barbarous celebration many fall victims. Besides this, every year murders occur out of revenge for this brutal treatment. One favorite trick is to fill a sack with fragments of glass and earthenware, and fasten it to the balcony by a cord, the length of which is so calculated, that when let down the sack hangs at about seven feet from the ground. The sack is kept on the balcony till somebody passes, and is then suddenly thrown out, but, thanks to the cord, remains at a safe distance above the heads of those below. Although it is tolerably well known that in most streets there is at least one of these infernal machines, yet the sudden shock and alarm are so great, that persons have been known to fall down senseless on the spot. Horses are thus made to shy violently, and frequently throw their riders. The practice is each year forbidden by the police, but the prohibition is disregarded.

Carnival at Yea.

The negro carnival, which Dr. Tschudi witnessed at Yea, appears to us, of the two, a more civilized performance than the Creole carnival at Lima. In various of the streets large arches, tastefully decorated with ribbons, are erected; the negresses and zambas dance beneath them; while the allotted task of the men is to gallop through without being stopped. If the women succeed in checking the horse and pulling the rider out of the saddle, the latter has to pay a fine, and gets laughed at to boot. It is difficult to know which to admire most; the speed of the horses, the skill of the riders, or the daring of the women, who throw themselves upon the horse as he comes on at full gallop. As the horsemen approach, they are pelted with unripe oranges, which, thrown by a strong armed zamba, are capable of inflicting tolerably hard knocks. Dr. Tschudi saw one negro who, during a whole hour, galloped backwards and forwards without being stopped, and concluded by giving an extraordinary proof of strength. At the very moment that he passed under the arch, he stooped forward over his horse's neck, caught up a negress under each arm, and rode off with them!

The Moon in Lord Rosse's Telescope.—With respect to the moon, every object on its surface of the height of one hundred feet was now distinctly to be seen; and, he had no doubt, that, under very favorable circumstances, it would be so with objects sixty feet in height. On its surface were craters of extinct volcanoes, rocks, and masses of stones almost innumerable. He had no doubt whatever that if such a building as he was then in were upon the surface of the moon, it would be rendered distinctly visible by these instruments. But there were no signs of habitations such as ours—no vestiges of architectural remains to show it is or ever was inhabited by a race of mortals similar to ourselves. It presented no appearances which could lead to the supposition that it contained any thing like the green fields and lovely verdure of this beautiful world of ours. There was no water visible—not a sea, or a river, or even the measure of a reservoir for supplying town or factory; all seemed desolate. Hence would arise the reflection in the mind of the Christian philosopher—Why had this devastation been? It might be further inquired—Was it a lost world? Had it suffered for its transgression? Analogy might suggest the question—Had it met the fate which Scripture told us was reserved for our world? It was obvious that all this was mysterious conjecture. [Dr. Scoresby's Lect. on Astronomy.

Spanish Magistrates.—In a late number of the Foreign Quarterly Review, the following anecdote is told, to illustrate the corruption of the Spanish magistracy:

"A rich miller in the country was fixed upon by three persons as a fit object to be plucked. It so chanced, that shortly before the time appointed for the attack of his house, a party of traveling soldiers had requested lodging of him for the night, which he had granted; and these soldiers were sleeping above, when the robbers arrived and demanded his money. The miller told them he would go and fetch it; he awoke the soldiers, and with their assistance killed the three thieves and left them lying on the ground. The next day, as it was proper the authorities should be made acquainted with the circumstances, he went to the house of the alcade—magistrate—of his village, to call him to make his examinations. The alcade was not at home; on finding which he proceeded to the next in office, who was not at home either. He then went on to the third; neither was this one to be found, nor did any body know any thing of either of the three. At last, therefore, he returned home and prepared to bury them himself, when, on taking off the masks which concealed their faces, lo, and behold, *there lay the three alcades!*"

Curious Laws.—It is stated that among the laws of Edward the Third, there were some which illustrate in a forcible manner the barbarities of the age. A criminal of Derbyshire was sentenced to have his hand fixed on a table, with a knife stuck through it; and in this agony and attitude he remained till he had freed himself by cutting his hand off. Any one striking another in a court of justice, was liable to lose the same member; and the act of Parliament ordains that in order to give more solemnity to the operation, the master-cook and sergeant of the larder should attend with dressing-knives, the sergeant of the wood-yard with a chopping-block, the yeoman of the sculley with a pan of coals, and the sergeant farrier with hot irons, for the purpose of searing the stump. Whoever gave a blow in a church-yard, was punishable with the loss of the right ear, which was cropped in a way that showed small regard towards mercy. Severus condemned a notary for the exhibition of a forged pleading, by ordering the nerves of his fingers to be cut, so that he might never be able to draw another; and the 8th of Elizabeth, c. 3, visits with imprisonment and the loss of the left hand the sending of five sheep out of the kingdom, or the embarkation of them on board of any ship; and this too without any exception for the necessary provision of the ship's crew. The enactment was intended to protect the manufacturers of cloth!

Something worthy of notice.—When I was in Berlin, I went into the public prison, and visited every part of the establishment. At last I was introduced to a very lage hall, which was full of children, with their books and teachers, and having the appearance of a Prussian school room. "What," said I, "is it possible that all these children are imprisoned here for crime?" "Oh no," said my conductor, smiling at my simplicity, "but if a parent is imprisoned for crime, and on that account his children are left destitute of the means of education, and are likely to grow up in ignorance and crime, the government places them here, and maintains and educates them for useful employment. This was a new idea to me. I know not that it has ever been suggested in the United States; but surely it is the duty of the government, as well as its highest interest, when a man is paying the penalties of his crimes in a public prison, to see that his unoffending children are not left to suffer and inherit their father's vices. Surely, it would be better for the child, and *cheaper*, as well as better, for the State.

Hereditary Instinct.—In Dialogue IV. some remarks are made upon hereditary instincts. Mr. Rouillon has related an instance of such instinct in the hunting dogs of Mexico. Were they to attack the deer in front, whose weight exceeds their own six fold, they would be destroyed, and have their backs broke, as happens to other dogs ignorant of the manœuvre; which consists in attacking from behind, or laterally, and seizing the very moment when the deer, in running, rests upon two legs. The dog then takes hold of him by the belly, and throws him over. The dog of pure breed inherits this stratagem, and never attacks otherwise. Should the deer come upon him unawares (from not seeing him,) he steps aside, and makes his attack at the proper time in the animal's flanks; other dogs, however, superior in sagacity and strength, make the attack in front, and have their necks broken by the deer. So, too, some of our English miners carried out greyhounds to hunt the hares in Mexico. The air on that elevated platform, 9,000 feet above the level of the sea, is so rare that the mercury stands at 19 inches generally, and the dogs were soon exhausted with running in such an atmosphere; but their whelps are not at all incommoded by it, and hunt as easily as dogs of the country.

[Brougham's Dissertations.

FACTS FOR THE CURIOUS.

Flax is a native of Persia; and cotton was first grown in India. Silk was first manufactured in China, about two thousand seven hundred years before the Christian Era.

There are more than two hundred burning mountains, or volcanoes, on the earth. These volcanoes are believed to be the chimneys, or vents, by which the gaseous matter escapes, that is generated by the internal fires of the earth. According to some geologists, the fires raging in the earth are so intense, that, at a depth of ten miles, the earth is a red heat; at a depth of twenty miles, it is a white heat; and at the depth of fifty miles, the hardest rocks would become liquid!

The air, or atmosphere, is an elastic fluid, and surrounds the earth, and extends between forty-five and fifty miles above its surface.

The rose is found in all countries—it adorns the whole earth. Poets of every age and clime have eulogized it as the most beautiful and exquisite of flowers. Anacreon calls it the "flower of flowers."

The philosopher Thales, termed one of the wise men of Greece, taught that *water* was the sole element of which the universe is composed; and he believed that amber and the magnet possessed life.

The highest mountains upon the earth are the Himmalah in Hindostan, the loftiest peak being a little more than five miles high.

What is meant by the "Solar Cycle" is a period of twenty eight years, at the end of which time the days of the week return to the same days of the month on which they were at its commencement. The "Lunar Cycle" is a period of nineteen years, at the end of which the new and full moon return on the same days of the year as at its beginning.

Aristotle, in his history of animals, states that all animals have a mouth, and possess the sense of touch; these two characteristics, he considers the only ones that are indispensable. He also says that winged insects which have stings in the head, never have more than two wings: but insects which have stings in the posterior part, have four wings. His classification of animals is considered correct, by the learned, although he lived more than two thousand years ago! An ancient historian has preserved the title of two hundred and sixty works of this great man, which treat of almost the whole rang of human knowledge. Many of his writings have been lost.

If a person would read one hundred volumes a year, it would require five hundred years to read all the books worth reading in the English language alone!

VARIETY.

LEGAL SUCCESS.

By cost impoverished, and grown old in woes,
I've gained my suit! and strut in tattered clothes;
I've gained the suit! let gladness rend the hall!
The man who lost it has no clothes at all!

Lawyers are generally considered quite as sharp as any other class in society, but they are sometimes outwitted so amusingly as to bring down upon them the joke of all. Such was the case with a friend of ours, says the Springfield Republican, who stands at the head of the profession in a neighboring city. A fellow was arrested for passing counterfeit money; he employed our friend as counsel to defend him. He did so and successfully, and on the ground that the prisoner was innocent in his motives—that he was not aware that the bills were bad which he passed. Our hero was paid his fee on the spot—a clean ten-dollar bank bill, and his client went on his way rejoicing. The lawyer soon after offered his money at the bank, and behold his $10 bill in question, was pronounced counterfeit! He has not defended a counterfeiter since.

We see in the Cincinnati papers of the 4th, the announcement of the demise of the old brown dog of Cincinnati, a notice of which remarkable animal was published in the Picayune some months since; for more than twenty years this old dog has remained about the post-office, night and day, merely tottering off to get his meals. It is said that he there lost his master many years ago, and till the day of his death hovered about the spot in the vain hope that he would one day return.

It is not so generally known as it ought to be, that pounded alum possesses the property of purifying water. A table-spoonful of pulverized alum sprinkled into a hogshead of water (the water stirred at the same time) will, after a few hours, by precipitating to the bottom the impure particles, so purify it that it will be found to possess nearly all the freshness and clearness of the finest spring-water. A pailful, containing four gallons, may be purified by a single tea-spoonful.

Coldridge, who was a very awkward rider, was accosted by a wag, who remarked this peculiarity.

"I say, young man, did you meet a tailor on the road?"

"Yes," replied Mr. C., (who was never at a loss for a rejoinder,) "I did; and he told me if I went on a little farther that I should meet a goose!"

The assailant was struck dumb, while the traveler jogged on.

The Boston Courier says, "Bishop Doane, of New Jersey, is in the habit of receiving packages from Europe, addressed 'To the Right Reverend *Lord* Bishop of New Jersey.' This is the first time that we knew we had any Lords by title, though many a time and oft our eyes have been offended by an affectation of manner and style of the foreign nobility. Servants and carriages in livery are increasing among the New Yorkers, and even in Boston—puritanical Boston—two or three families indulge in this monkeyism."

Though a man without money is poor, a man with nothing but money is still poorer.

Nothing instructs a man more than his misfortunes; if he surmounts one, it will arm him against many dangers.

Some one has defined veneration thus: Placing too much confidence in the minister, and sleeping in church during the sermon!

Advices from Naples to June 27th, state that Mount Vesuvius was in full eruption, and vomiting forth masses of lava with great noise. During the night the flames presented a magnificent spectacle.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

DE RUYTER INSTITUTE.

Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science.

GURDON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department.

J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations with a MANIKIN, in the Fall or Winter Term.

Mrs. LUCY M. CARPENTER, Preceptress, and Teacher of Modern Languages and the Fine Arts.

The Academic Year will be divided into three Terms of 14 weeks each. The First commencing April 29, ending Aug. 5. The Second, Sept. 16, ending Dec. 23. The Third, Jan. 6, ending April 14.

Teachers' Classes, for the special benefit of those designing to teach, will be formed at the commencement of the Fall Term, and continue seven weeks, with daily Lectures, and Model Classes.

Tuition, to be arranged at the commencement of each Term. Primary Department, $2 00. Academic, from $3 00 to $5 00. Music on the Piano $5 00 per term of twelve weeks. No Extra Charges for Drawing, Painting, Lectures, or Incidentals. Convenient Rooms for study, or private board, at moderate prices. Board in the Hall, or in Private Families, from $1 00 to $1 50.

IRA SPENCER, M. D., } Agents.
Rev. LUCIUS CRANDALL, }

DeRuyter, March 6, 1846.

WEEKLY NATIONAL INTELLIGENCER.

This paper, being made up of such portions of the contents of the National Intelligencer proper as can be compressed within the compass of a single newspaper, continues to be issued and mailed to subscribers on Saturday, at two dollars a year, payable in advance in all cases—no account being opened with subscribers to the weekly paper.

To bring this paper yet more nearly within the reach of such as desire to take by the year a cheap paper from the seat of General Government, a reduction will be made in the price of it where a number of copies are ordered and paid for by any person or association at the following rates:

For Ten Dollars six copies will be sent.

For Twenty Dollars thirteen copies: and

For each sum of Ten Dollars, above twenty-eight copies will be forwarded; so that a remittance of Fifty Dollars will command thirty-seven copies.

Publishers throughout the several States and Territories who will give a single insertion to this advertisement (with this note annexed) and send one of their papers to this office, with the advertisement marked therein, shall receive the Weekly National Intelligencer for one year free of charge.

The Sabbath Recorder,
PUBLISHED WEEKLY AT
NO. 9 SPRUCE STREET, NEW YORK

TERMS.

$2 00 per year, payable in advance.
$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.

☞ Payments received will be acknowledged both in the paper and by an accompanying receipt.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

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George B. Utter, No. 9 Spruce St., New York.

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The Sabbath Recorder.

THE MIND.

The mind of man is an ever-active yet invisible principle. In former ages the talents of the learned were expended in vain attempts to fathom it, and throw aside the veil which concealed its connections with and operation upon the corporeal parts. Various and strange are the systems to which those attempts have given rise, all having a more manifest tendency to lead the mind from its legitimate sphere into the dark labyrinths of inappreciable abstractions, than to throw any ray of light upon the darkness in which it was enveloped. While by the visionary systems of Berkley and Hume the physical world has been robbed of its materiality, other and equally presumptuous egotists have endeavored to rob the mind of immateriality, and convert it into a ponderable agent, subject to all the laws which govern the material universe, consequently to dissolution and decay.

So eager have men been to escape the conviction of a future state, that they have seized the meagre gleanings of these self-exploded systems for correct data, and by reasoning falsely from false premises have proven the soul's mortality. If it be admitted that the mind is material, it does not follow that it is destined to annihilation. To suppose that one particle of matter has ceased to exist, or will ever cease to exist, is opposed to facts which chemistry and kindred sciences have developed. The fact that certain organizations disappear, affords no evidence of the extinction of matter. The end of that organization being accomplished, the liberated elements universally enter into new arrangements for new ends. To suppose the grave the *ultimatum* of man's existence, impugns the wisdom of Him who spoke worlds into existence. But the supposition is absurd, opposed to science and philosophy; and equally absurd is the supposition that the mind, being *immaterial*, is inseparably connected with the body. Many persons of mature years retain the impressions made on the mind in juvenile years; in the interim the body has undergone several changes, old particles having gone into new arrangements, and new ones taken their place; and yet the impressions remain. Now either the memory (a property of the mind) is distinct and uninfluenced by the changes of the body, or else the particles of matter with which it is identified possess the curious power of transmitting impressions made upon them to their successors. But whether we listen to the voice of conscience, or resist its warnings, the truth forces itself upon our convictions, that what is essentially ourselves, the part that thinks, and wills, and reasons, is necessarily immortal, and that the germ of dissolution finds there no soil congenial to its growth. In vain we try to escape from the anticipation of a future reckoning. That right and wrong are permanent principles growing out of the relation of things, is a fact which forces itself upon every sane mind. If not one of the minor laws which govern the physical universe may be violated with impunity, how vain to suppose that no retribution will follow a violation of those laws regulating the relation of man to his Maker. Futile as have been the attempts to hide man's responsibility beneath the rubbish of those sophistical systems, the light of modern day has at length dispelled one cloud, and man has learned that he knows not himself. The depths of mind can only be fathomed by Him from whose breath it emanated. To unfold the nature of its operations upon matter, transcends the limit of man's ability. Matter and mind are only known by certain properties; but beyond the simple knowledge of their existence and some of the laws regulating them, we cannot advance one step. Whether in their *sub stratum* they are alike, human ability has never determined. We say to resolve matter into its elementary principles by chemical analysis; but we have only exhausted our resources. We ascribe certain properties to bodies, as *attraction*, but the cause of attraction is a mystery. We note certain manifestations of mind; by its intercourse with the external world through the corporeal senses, certain impressions are produced which remain after the object has passed away; this is called *memory*; but who has learned the nature of that mysterious connection between external objects and internal emotions. The mind controls the body. My hand moves obedient to an imperative impulse; but who has fathomed the nature and application of that power?

Where, in the range of created things, is the wisdom of God more strikingly displayed than in the connection which he has established between mind and matter. By our senses we gain a knowledge of objects, their properties, essential and peculiar, and by a process peculiar to the mind, we compare and associate, combine any arrange, those acquired facts.

The mind is fitted for the reception of truth for a noble purpose, no less than the glory of God and the good of man. Perverted indeed must be that mind which is not drawn out in love to Him who is so plainly reflected from all his works—which breathes no responsive song to nature's gladsome notes—which feels no promptings of affection for the Author of his existence. If he loves Him not, he seeks not his glory; if he seeks not the glory of the Creator, he regards not the good of the creature, and thus becomes narrowed by selfishness, till he conceives the world created for him, and the human family subservient to him. His heart, unused to tender emotions, beats not responsive to kindred ones. His eyes, trained to meaner ends, shed no answering tears to those of aggravated sorrow. He is alike uninfluenced by the gentle tones of affection, and the imploring tones of sorrow—a walking automaton—a "statue in the quarry." Such the man of perverted mind. He sees no beauty and reflects none. Not such the man of cultivated mind. He sees a God in every leaf. His heart, alive to every holy emotion, beats in unison with the heart of his brother man. His ear, attuned to melody divine, and harmony sweet, is ever open to songs of gladness or wails of despair. The prayers of the poor attend him—the blessings of the comforted are upon him. Flowers spring up in his path. He lays him in the grave; flowers planted by the hand of love, and watered by the dews of affection, bloom above his peaceful head. He lives in the memory of grateful posterity. The light of his example will continue to shine long after the sculptured marble shall have crumbled to dust. D. E. M.

WESTERLY, R. I., August, 1846.

Selected for the Sabbath Recorder.

FEAST OF THE AISAOUA.

[Among all the delusions and fanaticism dignified with the term *religious*, the following graphic sketch, which I extract from Captain Kennedy's *Algeria and Tunis* in 1845, of the *Feast of the Aisaoua*, a sect of the Mohammedans, out-herods Herod for its absurdity, and far transcends all the antics and cruel inflictions I have ever met with, in a not very limited range of reading. It is profitable for Christians to peruse such narratives, revolting as they are, that they may learn to appreciate the high privileges they enjoy in living under the light of the ever-blessed Gospel; that we may behold what human nature is in its crude, unenlightened, unregenerate state; that we may behold the rock from whence we were hewn, and the pit out of which we have been digged, by the grace of Him who gave himself for us, to purify unto himself a peculiar people.—W. M. F.]

—

While drinking our coffee, we observed a boy who, leaning with folded arms upon a stick, watched every motion we made. The boy's countenance was disgustingly repulsive, and the vacant yet cunning expression of his features, more those of a brute than of a human being, as well as the form of his misshapen head, stamped him as an idiot from his birth. A tattered bernous hung loosely on his shoulders, and cold and wet as the evening was, he stood staring in at the entrance of the tent, while the other Arabs, whom curiosity had at first attracted, gathered round the fire a few yards distant. Knowing that the Arabs regard as saints, madmen and those whose intellects are effected, I paid no more attention to him, and left the tent for a few minutes. When I returned, the boy was still there, fixed in the same attitude; and I was told that he had just made a display of his sanctity, by holding in his naked hand a live scorpion, and then eating it, without suffering in the least from its poisonous sting. As he was standing close to the tent, there could be no doubt but that he performed the disgusting feat of devouring the reptile, but I was rather incredulous as to the fact of the sting not having been removed. We were discussing this point, when, guessing that he was the object of our conversation, he went away, and returned almost immediately with another scorpion in his hand. Taking a piece of stick, I examined it most closely in his uncovered hand, and perfectly satisfied myself that it had not been deprived of its sting, or injured in any way. The scorpion was of a tolerable size—upwards of two inches long—quite lively, and able to inflict a very painful wound, the effects of which would be apparent almost instantly, and last for a considerable time. Standing over the boy, I watched him narrowly, to see that he did not pinch off the tail of the reptile, or play any tricks; but, half raising his hand to his head, he put his mouth to his open palm, and I saw distinctly the scorpion writhing between his teeth as he took it up, and heard the crunching of its shelly covering, as he deliberately chewed and swallowed it. Neither his hands nor his mouth suffered in the slightest degree, and after a short interval he produced and ate another in the same way, which I also examined. The boy, since the early period when the infirmity of his mind became apparent, had been brought up a member of the religious sect of the Aisaoua, who claim the privilege, by the special gift of God to their founder, of being proof against the venom of reptiles, and the effects of fire. The present chief of the sect resides near Medea, and his disciples are to be found scattered over the whole of Northern Africa; they are held in a certain degree of reverence, but do not possess much influence. Captain Martenot gave us these details, and referred me for further information on the subject to the following account of a grand festival of the Aisaoua, written by an officer who was an eye witness of the scenes he so graphically describes.

In the court of a small Moorish house in the Rue de l'Empereur, Algiers, about sixty Arabs and Moors were assembled. Four standards—one red and yellow, and the other three red and green—were suspended from the columns of the court, over the heads of the chiefs of the sect. These were the standards of the Marabout, Mohammed-ben-Aissa. In the middle, a long wax taper, placed in an old black chandelier, alone afforded light to the assembly, and cast its uncertain glimmering rays into the gloomy corners of the building. The upper gallery was filled with women, covered with their white veils, leaving visible only their black eyes and their eyebrows stained with henna. Bou-Chama, by whose invitation I attended the festival, remained by my side, and explained the origin of the religious sect to which he belonged, in nearly the following terms:—Four or five hundred years ago a celebrated Marabout lived in the province of Oran. His name was Mohammed-Ben-Aissa, and having succeeded in gathering together a certain number of disciples, he wandered with them over the face of the land, sometimes in the Tell, and at other times plunging into the wilds of the Sahara. One day during his wanderings he lost his way in the desert. The provisions were exhausted, and his faithful followers, sinking from weakness, were on the point of perishing with hunger, when Ben-Aissa, stretching his hands towards heaven, implored the mercy of the God of Mohammed. 'Lord,' cried he, 'thou alone art able to save us. Take pity upon us, and cause whatsoever we may touch, to change for us into wholesome food!' At these words, seized with sudden inspiration, his disciples gathered stones, serpents, scorpions, &c., satisfied their hunger, and suffered no harm. 'We,' continued Bou-Chama, 'followers of this illustrious Marabout, have inherited the same privilege; and it is in commemoration of this miracle, and to perpetuate it, that we have now assembled together. By our prayers we obtain the cure of the sick, and draw down the mercies of heaven upon our newly born children!' After these words, Bou-Chama left me and joined his brethren; the rites were commencing. The prescribed ablutions having been performed, the Aisaoua, standing in meditative postures, recited eight times the Mussulman profession of faith—'I bear witness that there is none other god than God, and that Mohammed is his prophet.' In their voices there was something grave and solemn, which was most impressive. The Makaddam, or chief of the sect, then chanted a prayer for all Mussulmen, and called down upon them the benedictions of the prophet. At the end of each prayer the Mokaddam stopped, and the Aisaoua, lifting up their voices in turn, asked health for one, or the blessing of maternity for another; and the chorus then taking it up addressed a prayer to God, in accordance with the favor demanded. Incense was every now and then thrown on a brazier of live coals, and the chorus repeated in a loud voice, '*Es-salah! Es-salah!*' They then all seated themselves in a circle, leaving a vacant space in the centre of the court. The Mokaddam and his chief assistants took their places opposite to me, and at their side a dozen Aisaoua arranged themselves, each armed with an enormous tambourine, which they beat in cadence, while the chorus vociferated a song in honor of Ben-Aissa. There was in these songs an undefinable spirit of frantic rage, which produced in me a certain impression of terror. I saw some of these fanatics roll enormous serpents in the hollow of their tambourines, while livid adders reared their hideous heads from the hoods of their bernous, and dropping to the floor, glided over the marble as cold as themselves. In spite of the horror which I felt at this sight, curiosity got the better of my disgust, and I remained. I must confess, however, that my heart beat violently; the dim obscurity, the infernal music, the women, shrouded in their white veils, appearing like phantoms risen from the grave, all prepared my imagination for the horrid spectacle of a festival of the Aisaoua. At the sound of this babarous music, one of the party rushed into the circle, with a frightful cry and extended arms, as if possessed by the evil one. He made the round several times, roaring hoarsely and savagely; then, as if compelled by a supernatural power, he began to dance to the sound of the tambourines and drums. He was then clothed in a white bernous, and his '*shasheah*' (red woollen cap,) being taken off, the long hair left on the top of an Arab's head fell over his shoulders. He then commenced his '*zeekr*.' The zeekr is a species of religious dance, which consists in jerking the head from right to left so that it touches the shoulders alternately. The whole body of the Aisaoua was in motion, his eyes soon became red and bloodshot, and the veins of his neck blue and distended; nevertheless, he continued his terrific dance. On a sudden two others rose up, and with savage yells joined the first. The three, excited by each other, redoubled their stampings and the motion of their heads, working themselves up into a state of frenzy impossible to describe. Now calling for red-hot iron, small shovels, the broad part the size of the hand, with long iron handles, were given to them. Seizing each one, these enthusiasts, placing one knee on the ground, applied their hands, and even tongues, to the red-hot metal. One of them, more madly excited than his companions, placed the brightest portion of the instrument between his teeth, and held it in that position for upwards of thirty seconds. Let not the reader think that I exaggerate; I witnessed all that I relate; and, in order to impress the scene stronger upon my memory, the performer of this last act placed himself directly opposite to me with a lighted taper in his hand. It is impossible for me to give a reason for what I saw, but I cannot disbelieve it; I smelt the stench of the burnt flesh, and when I afterwards touched their hands and feet, I found only a fresh and uninjured skin. The sight of one old man, nearly sixty-five years of age, gave me great pain; he grasped the red-hot iron, and placing it on his leg, allowed it to remain there until a whitish smoke arose, which filled the whole house with its poisonous odor. These dances lasted in this manner for the space of an hour. Notwithstanding the noise produced by the songs and the tambourines, the painful rattle in the throats of these mad fanatics could be distinguished amidst the din; at last, exhausted by fatigue, they fell backwards, one after the other, and lay senseless and motionless on the ground; the songs ceased, and nothing broke the solemn silence but the sound of their heavy breathings. A man, whose task it was to attend the half-dead wretches, now advanced, and placing his foot successively on the pit of their stomachs, pressed their sides strongly, kneaded their limbs, and caused them to revive. The dance re-commenced; four fresh Aisaoua rushed into the circle, and were soon in the same state of frenzy as their predecessors, striking their heads with red-hot shovels, and stamping upon them with their naked feet. Then, in their delirium, imagining that they were transformed into camels and lions, they uttered the cries of the animals they represented, and feigned a combat between them; their mouths foamed and their eyes sparkled with rage. The Mokaddam now presented to them a leaf of cactus, of which the thorns, an inch in length, and sharp as a needle, made me tremble. At this sight the combat ceased; the Aisaoua threw themselves upon the cactus, they tore and ground it between their teeth, making the air resound with a hoarse noise resembling the horrid cries of an enraged camel. At this moment the women, placed in the upper gallery, raised their dismal cry of *lu-lu, lu-lu, lu-lu*.

This frightful scene was only the prelude to all the horrors I was about to witness. Towards eleven o'clock the songs ceased, and coffee and couscousoo were brought in, of which I found it impossible to partake. The repast over, they recited a prayer before re-commencing their dance; and on the musicians beginning to strike their enormous tambourines, seven or eight of the disciples rose, howling dreadfully, and, dressed in white, like their predecessors, began to perform the zeekr. My acquaintance, Bou-Chama, was of this party; and taking a bundle of small wax tapers, he placed first his hand, and then his arm, face, and neck, in the flames. His features, when thus lit up, as they appeared from one moment to another through the varying flames, had quite a demoniacal appearance. In the meantime a negro had amused himself by placing live coals in his mouth, which, as he breathed, burnt brightly, and sent forth a thousand sparks. Without having been there, it is impossible to realize the terrific sight I had before my eyes. Opposite me, within two paces, was the negro, whose glowing mouth displayed itself in a black and hideous face; his head, with its single lock of crisp woolly hair, vibrating rapidly from side to side; and around me the hellish music, the convulsive stampings, and the frightful cries of the dancers. The negro was now in a state of the most furious excitement. Swallowing the still burning contents of his mouth, he seized a large scorpion, full of life and venom; placing it on his arm, he irritated the reptile in every possible manner, pinching it, putting it near the taper, and burning one of its claws. The enraged animal darted his sting into the offered hand; the negro smiled, and, raising the scorpion to his mouth, I heard it crack between his teeth, and, as he swallowed it, I turned my head aside in horror. The reader, perhaps, supposes that the scorpion was deprived of his sting; but I had ocular demonstration to the contrary; nay, more, I might have brought one from the Boudjareeah myself, and given it with my own hand, as many have done who have been admitted to these 'Hadrah.'

A yatagan was now brought, the point wrapped in a handkerchief, and two men held it horizontally about three feet from the ground. On seeing this, a man rose from his seat and commenced his zeekr; then, uncovering his breast, he sprang with all his weight on the naked blade; it seemed as if his body would have been cut in two by such a blow. He remained, however, with his bare breast on the sharp edge of the sabre, balancing himself with his feet, in a horizontal position, and tranquilly continuing his zeekr. Meanwhile the four other Aisaoua continued their furious dance, beating their heads with the iron shovels brought to a red heat. To these, three others soon joined themselves, grasping in each hand a living adder, with which they struck their bodies. As they danced, the serpents wound themselves about their limbs, hissing horribly. Then seizing them, some placed them in their mouths, so as only to permit the head of the reptile to escape; one even forced the adder to bite his tongue, and, leaving it thus suspended, continued his dance. Others squeezed them between their teeth, to increase their rage; and the irritated reptiles, in their desperate struggles to escape, twined around their necks, and, hissing, reared themselves above the heads of their tormentors. Excited by the spectacle before their eyes, and by the increasing noise of the music, the Aisaoua rose in a body, and rushed to take a part in the dance. Then commenced a scene which words cannot describe. Twenty Aisaoua, clothed in white bernous, with dishevelled hair and haggard eyes, mad with excitement and fanaticism, bathed in sweat, and grasping serpents in their hands, stamping, dancing, and convulsively shaking their heads, each starting vein swollen and distended with blood. The women, like phantoms, assisting in this scene, lit only by a pale and solitary taper, uttered in a piercing tone their shrill cries of *lu-lu, lu-lu, lu-lu*. This, mixed with strange songs, hoarse sounds, and the hollow rattle in the throat of each Aisaoua, as he fell exhausted and senseless, formed altogether a scene so totally repulsive to human nature, that it seemed, in truth, a feast of hell. Such dreadful exertions could not, however, last long; by degrees the number of dancers diminished, as one after another they sank under the fatigue, and their panting bodies strewed the marble pavement of the court. The feast of the Aisaoua was over.

MADAM GUYON was a beautiful and wealthy widow, and a favorite of the French Court in the days of Louis XIV. Without, we think, any direct renunciation of popery, she embraced that mild and gentle form of devotion usually called quietism. This exposed her to much persecution and several years' imprisonment. A prominent profession in that system was the entire annihilation of our own will. The following is a translation of one of her poems written in prison. Many who do not adopt all her peculiarities will be pleased with the gentleness and apparent contentment of her spirit.

A LITTLE BIRD I AM.

A little bird I am,
  Shut from the fields of air;
And in my cage I sit and sing
  To Him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleases thee.

Nought have I else to do;
  I sing the whole day long;
And He, whom most I love to please,
  Doth listen to my song;
He caught and bound my wandering wing,
But still He stoops to hear me sing.

Thou hast an ear to hear,
  A heart to love and bless;
And, though my notes were e'er so rude,
  Thou wouldst not hear them less;
Because Thou knowest, as they fall,
That love, sweet love, inspires them all.

My cage confines me round;
  Abroad I cannot fly;
But, though my wing is closely bound,
  My heart's at liberty.
My prison walls cannot control
The flight, the freedom of the soul.

O! it is good to soar
  These bolts and bars above,
To Him, whose purpose I adore;
  Whose Providence I love;
And in the mighty will to find
The joy, the freedom of the mind.

A SIMPLE STORY.

About one hundred years ago, there lived in Massachusetts a clergyman, who had a respectable neighbor belonging to his parish, who was notoriously addicted to lying, not from any malicious or pecuniary purpose, but from a perverse habit. The parson was every day grieved by the evil example of his neighbor. The person was Captain Clark, a friend of the parson in all temporal matters, and a man useful in the parish. But his example was a source of much inquietude to the parson. He was determined to preach a sermon on the occasion. Accordingly he took his text, "Lie not one to another."

He expatiated on the folly, wickedness, and evil example of lying, in such a pointed manner, that nearly every person present thought he was aiming at the captain. Meeting being done, some one said to the captain, "What did you think of the sermon?" "Excellent, excellent," he replied, "but I could not for my life keep my eyes off old mother Symington, thinking how she must feel, for the parson certainly meant her."

This story was told the writer by his mother, who was a daughter of the clergyman, and heard the sermon; to which she added, "My son, when you hear any folly or vice exhibited from the pulpit, before you look out for a mother Symington, look within yourself, and see if Captain Clark is not there." Her advice had some effect, and may have again.

A LESSON IN TENDERNESS.—I once asked John W. Edmonds, one of the inspectors of Sing Sing Prison, how it was that a Wall-street lawyer, brought into sharp collision with the world, had preserved so much tenderness of heart. "My mother was a Quakeress," said he, "and a serious conversation she had with me when I was four or five years old has affected my whole life. I had joined some boys who were tormenting a kitten. We chased her, and threw stones till we killed her. When I came into the house I told my mother what we had done. She took me on her lap and talked to me in such moving style about my cruelty to the poor, helpless, little animal, that I sobbed as if my heart would break. Afterwards, if I was tempted to do any thing unkind, she would tell me to remember how sorry I was for having hurt the poor little kitten. I never forgot that circumstance. For a long time after, I could not think of it without tears. It impressed me so deeply, that when I became a man, I could never see a forlorn suffering wretch run down by his fellow-beings, without thinking of that hunted and pelted little beast. Even now the ghost of that kitten and the recollection of my dear mother's gentle lessons, come between me and the prisoners at Sing Sing, and forever admonish me to be humane and forbearing. [Mrs. Child.

THE FAITH OF MISSIONS.—Count Ploss, a Dutch Nobleman, asked the Moravian missionaries, who were going to Greenland, how they intended to maintain themselves, unacquainted, as they were, with the situation and climate of the country? The missionaries answered, "By the labor of our hands, and God's blessing;" adding, that they would "build a house, and cultivate a piece of land, that they might not be burdensome to any." He objected that there was no timber fit for building in that country. "If that be the case," said the brethren, "then we will dig a hole in the earth, and lodge there." Astonished at their ardor in the cause in which they had embarked, the Count replied, "No, you shall not be driven to that extremity; take the timber with you, and build a house, and accept these fifty dollars for that purpose."

A SIGN OF COMING TROUBLE.—When the child of God has now arranged his worldly concerns to suit his mind, so that he begins to lean upon earth more and more, and upon Christ less and less, trouble is at hand. For his faithful covenant God will not leave him to settle down in the love of this world, but will pluck away his pillows of earthly comfort and quietness, and compel him to go to his Saviour, weary and heavy laden, for rest.

The Sabbath Recorder.

New York, August 27, 1846.

THE BIBLE JUDGED BY ITS FRUITS.

"By their fruits ye shall know them," is a just rule of judgment. If the Bible, in every department of interest where men have bowed to its authority, has exerted a purifying and saving influence, what better evidence can be given of its heavenly origin and full inspiration? The inefficiency of all other instrumentalities is written out upon every page of history. Poets have sung and sages have moralized of the nature, duties, and destiny of man, but they have failed to deliver him from the tyranny of passion and bring him under the control of reason. Has the Bible done more?

In answer to this question, we will hazard the assertion, that the Bible only has given just views of human character. It cannot be denied, that the various phases which man presents to man are a strange complex of mystery and light. At one time he is seen standing within the pale of Reason and Immortality, while the divine image is reflected from him, and eternal interests cluster about him. At another time we behold him crawling in the mire, while a prospective mess of pottage is the limit of his thoughts. Now his soul, weary of earthliness, struggles to break away from its control. Again he yields—sense becomes his cruel task-master, and the stillness of the grave broods over that soul in which a voice from heaven was just now heard. But enough is seen to show us what he once was, and what he now is. As the leaning columns and shattered arches of a structure once magnificent reveal its former glory, so in the midst of these ruins of fallen man we may discover traces of his original nature. Now any system of philosophy or theology which overlooks man's two-fold nature, must fail to meet his wants. If he be spoken to alone of his high origin and dignity, the temple of his worship will be filled with the work of his own hands—its walls will reflect only his own image—the divine presence will be self, and pride will be the ruling spirit. If, on the other hand, his eye be directed exclusively to his own inward corruption, the darkness of night will gather around him, and down-right despair will fix upon him. But the Bible addresses him in his true character, as gifted with a nature which allies him to angels, yet sold under sin and the bond-slave of sense. One portion of his nature cannot be annihilated while the other lives in health. Hence the sacred volume, while it distinctly declares his sensuality and danger, holds out before him a hope of pardon and safety through the all-sufficient sacrifice of Christ. It is in this way only, and through no other instrumentality than the Bible, that man is brought to a just view of his own character.

But it is especially by the light which the Bible throws upon the unseen world, that it secures its grand design, and gives highest proof of its divine authorship. It is common to remark the unhappiness of man. But whence comes it, except from his own immortality and consequent aspirations? Shut out from his mind all true light in regard to the character of the future, and he will be found superstitiously peopling eternity with wild shapes of terror and awe. Even the scoffer cannot help feeling that there is a dreadful meaning in it. A power within him is striving after something beyond; yet sin has hung a veil between him and that through which the keenest eye cannot discern distinctly. In these gropings he is ever becoming more and more weary, and less and less satisfied with his progress. He knows he must die; he believes he must live again. Hence his uneasiness and forebodings, which will continue to increase, until, in the hour of trial, all the images he has made to himself vanish, and he is left a poor spirit, with eternity around him, and he alone, without hope, without God. Now suppose this soul to have been enlightened by the sacred volume, and how changed the whole picture. Those aspirations have been directed towards objects which are imperishable and worthy; that anxious spirit has received instruction and become fully developed; it has found present peace, and looks forward to a state of unending rest with strong desire and confident expectation.

Such are some of the fruits, every day witnessed, of receiving the Bible as the inspired Book, and believing upon it. Wherever its leaves have fallen, they have been for the healing of the nations. Plenty, refinement, and religion, have sprung from it. Every interest, temporal and eternal—every duty, toward God and toward man—has been affected and regulated by it. When therefore men refuse to receive it, and labor to destroy its influence, we may justly ask them to embody for us the divine spirit of religion, that our souls, otherwise perishing, may live. But if they have only the torch for burning, no hammer for building, we may safely refuse to listen to their teachings.

Editorial Change.—We learn from the last number of the Black River Journal, that Joel Greene has disposed of his interest in that paper, which is henceforth to be published under the supervision of a Mr. Clark. In retiring from the charge of the Journal, Mr. Greene expresses much gratitude for the liberal support which has been extended to him, and strong confidence that the paper will continue to defend those principles to which our country owes its prosperity.

"Seventh-day Baptists.—We see by the Sabbath Recorder, the organ of the Seventh-day Baptists, that some persons of that denomination are about making an effort to test the constitutionality of laws which compel them to attend courts, serve on juries, or engage in any work, on the seventh day, inconsistent with their regard for that day as the Sabbath. If they succeed, they will be more fortunate than the 'Sunday people,' many of whom are compelled, both by the laws of the States and of the United States, to engage in secular pursuits on the Sabbath."

☞ We clip the above from the Cross and Journal, printed at Columbus, Ohio. The Editor mistakes as to the character of the law of which we propose to test the constitutionality. It is well known, that in several of the States there are laws which impose fines upon Seventh-day Baptists for working on Sunday. Such laws are regarded as conflicting with the provisions of the State and National Constitutions which guarantee the free exercise of religious opinions and practices. The question which we propose to test is, whether those statutes which impose fines upon us for working on Sunday are consistent with the general provision of the Constitution to secure religious freedom and equality. If they are not, we desire to have the Constitution honored by the annulling of the unconstitutional statutes. We have also asked for the passage of laws in several of the States in which Sabbath-keepers reside, to exempt them from attending courts, sitting on juries, or engaging in any work on that day which is inconsistent with observing it as the Sabbath. This privilege is granted to all those who observe the first day, and we do not see how any body who believes in doing to others as he would be done by, can hesitate about granting it to those who observe the seventh day. The fact that some "Sunday people" choose to accept of lucrative offices which require them to secularize the first day of the week, is no reason why the seventh-day people, who do not choose to accept such offices, should be compelled to secularize their Sabbath.

CIVIL PROTECTION OF SEVENTH-DAY BAPTISTS.

To the Editor of the Sabbath Recorder:—

In the Recorder of the 13th inst., under the head of "Religious Freedom—Equal Rights," you state that "the Convention now in session at Albany to revise the Constitution of the State of New York, has adopted the article of the present Constitution guarantying the free exercise of religious worship." I wish further to add, that when on that subject, in Committee of the Whole, Hon. Ira Harris proposed the following amendment which was adopted:—"And the Legislature shall provide by law for the effectual protection of the rights of conscience, so that in the exercise thereof no person shall suffer in person or estate." On presenting this, Mr. Harris remarked, that "he offered this having reference to a class of Christians in our State, who were very respectable in numbers, and among the best class of our citizens. He referred to the Seventh-day Baptists, so called. They had been subjected to embarrassing harrassments by ill-disposed persons, who, by selecting Saturday, their Sabbath, as the day to bring suits against them, in that way very often inflicted serious injury upon them, unless they would forego their rights of conscience. The Legislature had heretofore refused to take action for their protection, and this was only intended to require them to legislate."

Mr. Harris had been conferred with on the subject, by a Committee of the Central Association, and promised to do what he could for us. I think it therefore probable, that this is the best the Convention would do. If it is finally adopted, and carried out by the Legislature, it will fully answer for our protection. It is not at all probable, that the Convention would adopt an article of the Constitution in any sense acknowledging the seventh day as a legal Sabbath. Nor have they done it relative to Sunday. I hope the time may come, when our Legislatures shall "call the Sabbath a delight," but it is preposterous to expect such a thing until the church is converted, and public sentiment corrected. Any effort for this purpose would probably prejudice our protection on the Sabbath.

According to resolutions of the Central and Western Associations, it will probably be our duty to petition the next Legislature for protection. If so, I hope signatures may be increased a hundred fold.

Civil Difficulties.

I think a certain correspondent of yours, together with yourself, are in error relative to our civil difficulties upon the Sabbath question. I am not aware that the law "forbids our working upon the first day of the week;" but it does leave us exposed to civil services on the Sabbath, so that we are subject to fines and penalties if we do keep the Sabbath when called on for these services. The Revised Statutes of this State, Part 1, Chap. 20, Art. 8, Sec. 70, prohibits any servile labor or work on Sunday, except in cases of charity or necessity, unless done by some person who uniformly keeps the last day of the week, called Saturday, as holy time, and does not labor or work on that day, and whose labor shall not disturb other persons in the observance of the first day of the week as holy time. This, I think, is the only exception in favor of those who keep the Sabbath, besides what is contained in the special act of 1839, for the protection of Seventh-day Baptists. You and your correspondent may be correct if you refer to the laws of some other State. Respectfully, James Bailey,

DeRuyter, August 17, 1846.

OUR POSITION IN REFERENCE TO SUNDAY LAWS.

To the Editor of the Sabbath Recorder:—

Hitherto the action of Sabbath-keepers in reference to Sunday Legislation has been limited to simply praying that, whatever legislation was had to promote the better observance of Sunday, nothing might be done to take from them their natural and inalienable rights, or to praying the legislature to restore some of those rights which such legislation has already taken away. A little reflection will satisfy any person, that justice, truth, and reason, demand more of them than that. *They must go against all* STATE ESTABLISHMENTS OF RELIGION, *if they wish to secure their own rights.* Many of them are ready now for such action, and will doubtless take a stand the ensuing winter in the legislative halls, which, if persisted in, will sooner or later relieve them of all further trouble, and conduce largely to the spread of the truth. This is a matter in which they ought to act *unanimously*. If ever they wish their rights to be respected, they must show that they are sufficiently evident and easy of comprehension to be seen alike of all.

I send you the accompanying extract of a letter from a friend, who seems to be in a mood to act and counsel well in the matter, hoping that it will serve to unite Sabbath-keepers in their appeals to the several legislatures contemplated the ensuing winter. P. S.

"If there be any thing in this apostate world for which Jehovah is angry with the nations, it must surely be for making and enforcing laws which directly tend to the abrogation of his law. I fear division and opposition among our own people a thousand times more than the strength of the first-day interest. The fact is, the whole land trembles at our movements, from the St. Lawrence to the Rio Grande; and yet not a soul dares to make an open public attack upon us. Enough is done in private, but in the three years during which the subject has now been before my mind, I have seen no direct, public, manly attack upon the Seventh-day Baptists. *Warnings* and *cautions* without number are covertly given to the observers of the first day to avoid us—to beware of us. I do not wish really to provoke open hostility, if our own people will only rally to improve the *opportunity* to diffuse our sentiments through the masses of society, and to claim our own constitutional rights. The facts in regard to the state of things at present, are—1st, The fundamental laws of the land are all on our side; they strictly forbid prohibition and coercion; they are strictly protective of persons and societies, and not of religious institutions as such. 2d, We have some of the bests precedents and expositions of the fundamental law of the nation, on which to base a defense of our rights, as Washington's Virginia Letter, Johnson's Sunday Mail Report, the post office laws, the Court of Burlington Co., N. J., and the Hamilton Co. Court, of Ohio. Perhaps there are other instances with which I am not acquainted; if there are, they ought to be looked up, and embodied in a single collection, and someable and just jurist's comments thereon procured, and published together, and the whole would form an invaluable document, and must ultimately succeed in making the whole Sunday coercion code odious and nugatory. It will be impossible to get our rights by State statutes, so long as any considerable number of our people contribute to sustain the reputation of Sunday coercion by saying the *"first day is better than no day"*—as though neither seventh-day people nor first-day people would keep any Sabbath, any day of rest, without State laws to enforce it. What a distrust of God! What a want of confidence in the power of divine truth to affect the consciences of men! What a slanderous insinuation upon the principles of religion! As though all professing Christians were more afraid of them who can imprison a week, or take three dollars, than of Him who can imprison in hell fire, and take away our part out of the book of life! Just what infidels say! I do not think so bad of the professing world as that."

NOTICE,

To the Delegates and Visitors to the General Conference.

The several important matters to be considered at the next meeting of the General Conference, lead us to expect the attendance of many friends from different parts of the denomination; and we assure them all of a hearty welcome to our homes, as well as to the meeting itself. To facilitate the journey of such as travel by public conveyances, we wish to give them the following information:—

The steamboat Cohansey leaves Arch Street Wharf, Philadelphia, on the third and fifth days of the week, at seven and a half o'clock in the morning, and a stage from Greenwich will bring passengers to our doors about three o'clock P. M. for one dollar.

The steamboat Clifton leaves the lower side of Arch street, Philadelphia, on third and fifth days, at ten o'clock in the morning, and a stage will bring passengers to our doors by about five o'clock P. M. for one dollar.

The Greenwich stage leaves Stockton's Hotel, lower side of Market street, Philadelphia, on the fourth day of the week, at seven o'clock A. M., and will bring passengers to Shiloh for seventy-five cents; arrives about four o'clock P. M.

The Bridgeton stage leaves Burr's Ferry, upper side of Market street, Philadelphia, at seven o'clock A. M. every day.

There is a cheap and pleasant route from New York to Philadelphia by taking the New Brunswick steamboat Raritan at the foot of Cortland street, New York, at two o'clock P. M., to N. B., (fare 25 cents,) a stage will then carry to Princeton for 75 cents; where it arrives about nine o'clock P. M. Leaves Princeton at four and a half o'clock A. M. and carries to Trenton for fifty cents. Thence by railroad to Bristol; and from Bristol by steamboat to Philadelphia, for fifty cents, and arrives in time to take the Clifton to Salem. By this route, the traveler stays one night in Princeton instead of Philadelphia, and pays $2 for his passage instead of $4. Samuel Davison.

DeRuyter Institute.—It will be seen by reference to the advertisement of this institution in another column, that the fall terms opens on the 16th of September. At a meeting of the citizens of DeRuyter Village, on the evening after the close of the summer term, August 5, it was unanimously resolved to recommend the suspension of the District Schools in the Village during the first seven weeks of the next term of the Institute, and to send the scholars of the District Schools to the Institute, for the purpose of affording the Teachers' Classes an opportunity for practical teaching under the immediate supervision of their instructors. This fact may be interesting to the friends of the school as an indication of the feeling towards it, and also to those who propose to engage in teaching, and wish to qualify themselves for their work.

Sunday Travel in England.—A petition was presented to the House of Lords, through the Bishop of London, from several clergymen, against railroad traveling on Sunday. The petition does not seem to have been warmly advocated, on account of commercial difficulties. The design of the petition was to prevent traveling for recreation, but it was impossible, it was urged, to draw the distinction between traveling for business purposes and traveling for recreation. That traveling for business purposes was necessary, was strongly urged. "Lord Brougham had a case in point, which had just come to his recollection. The Bank of England was saved from insolvency, after the directors had set from nine till twelve o'clock on Saturday night, waiting for the means of relief, by the arrival of a large amount of money next day, being Sunday."

American Musical Convention.—Notice has been given, that this Convention will meet at the Broadway Tabernacle, in New York, on Tuesday, the 15th of September, and continue its session five days. The Committee of Arrangements state that preparations have been made for the delivery of addresses by various eminent gentlemen, for lectures upon the practical part of the science, for the usual discussions, and for illustrations and other performances, constituting altogether such "a feast of fat things" as is likely to exceed all former precedent in this country.

Monument to Roger Williams.—The spot where the body of Roger Williams now rests, is pointed out in an orchard, but not marked by any memorial. It has been proposed to awaken the people of Rhode Island to the propriety of erecting a monument to his memory. Surely the man who was among the first to proclaim freedom alike to Jews, Christians, and Pagans, is more deserving of a marble column than many of those upon whom a grateful posterity has bestowed that honor.

The American Board of Foreign Missions—whose meetings, for several years past, have been attended by five or six hundred clergymen, and others from a distance—hold their 37th Anniversary at New Haven, commencing Sept. 8th, at 4 o'clock, and to continue, probably, as usual, three days. This Society has now about 100 Mission establishments, at prominent points of influence on the globe, and its receipts for the past year have amounted to $262,073.

Union.—It is stated in the Christian Messenger, that a union is about to be formed between the Baptists of the Provinces of Nova Scotia and New Brunswick. If the plan can be carried out, it will no doubt add greatly to the strength and influence of the churches in those Provinces.

Quarterly Meeting.—We are requested to give notice, that a Quarterly Meeting will be held with the Seventh-day Baptist Church in Otselic, Chenango Co., N. Y., on the first Sabbath in September.

Christian Chronicle.—Such is the title of a very neat weekly paper recently started in Philadelphia. It is to be under the editorial management of Geo. W. Anderson, and devoted to the dissemination of Baptist principles in the State of Pennsylvania.

A Prohhet's Opinion of Camp Meetings.—Several weeks ago we gave some account of one S. S. Snow, once a Millerite preacher, who claims to be the prophet Elijah, and has established himself in New York. It seems that he was originally a Methodist preacher; but since he became a prophet he has taken a great dislike to all the customs of that denomination. Recently he attended a Methodist Camp Meeting, when he requested the privilege of preaching, and was refused. Since then he has published a series of advertisements in the New York Sun intended to take off such meetings. The following are fair specimens:—

"☞ CAMP MEETING—Now let Baal's prophets leap on the altar and cut themselves, and cry aloud, O, Baal, hear us! O, Baal, hear us! but there is no answer, for the door is shut against a fallen, corrupt church. Moreover the third woe and the last judgments are come to desolate the earth, and the saints are now in session judging the world by the grace of God, and who will be able to stand?"

"☞ CAMP MEETING NOTICE—The door is shut, now let the wolves in sheep's clothing howl in the woods, let the screech owl, scream to her mate, let the great owl lay and hatch her night birds, let the satyr half goat and half man dance on the altar of Baal, let them serve their gods many and their lords many; but the God of truth will destroy those miserable wretches of Babylon."

NOVEL LAW CASE.

In Richmond, Va., there is a law that if any person shall refuse to give to the commissioner of the revenue a list of his taxable property, he shall be liable to a fine of fifteen dollars for such refusal. An interesting case of this kind came up before the Hustings Court for the city of Richmond, on the 20th of July last, in which the Rev. Dr. Wm. S. Plumer was called upon to show cause why he should not be fined for refusing to give to the commissioner the amount of his salary or income for the year 1845. The following account of the trial is published in the Richmond Enquirer:—

"Edwin Burton, the Commissioner of the Revenue for the city of Richmond, being first duly sworn, stated that he called on Dr. Plumer, the defendant, for his taxable property and income; Dr. Plumer gave him a list of his taxable property, consisting of slaves, horse, barouch, watches and piano, but refused to give him, witness, the amount of his income and salary for the year 1845, as the pastor of the First Presbyterian Church in the city of Richmond; saying that there had been a meeting of the clergymen of the city of Richmond, and they had determined to test the law imposing a tax upon the income of clergymen, and he had been selected at the meeting to test it in his individual case.

"The cause was argued on the part of the Commonwealth by Joseph Mayo, Esq., and on the part of the defendant by Samuel Taylor, Wm. H. Macfarland, and E. C. Carrington, Esqrs. The ground taken by the defence was, that it was a tax upon religion and in violation of the act of religious freedom and the Constitution. It was also urged, that as the sums paid to ministers of the gospel were of an uncertain character and could not be recovered by law, it was unjust and illegal for the State to tax what was not protected by her laws. It was contended by the attorney for the Commonwealth, that the Legislature intended to tax income in the lands of every person, and that the provisions of the statute embraced salaries paid to ministers as well as to others. The argument on both sides was able and elaborate, and occupied the whole of Monday. The Court were of opinion that the salaries of ministers of the gospel were liable to taxation, and therefore made the rule for the fine absolute. The counsel for the defendant filed a bill of exceptions, and will take the case to the Circuit Superior Court. Thence it may be carried to the General Court, the highest tribunal of appeal in such cases."

A New-England Governor.—Gov. Briggs of Massachusetts has been spending some time at Saratoga Springs, where his character as a gentleman and a Christian secured for him respect and attention. A correspondent of the N. Y. Commercial Advertiser speaks of him thus:—

"On my arrival I was so fortunate as to meet at this house, once the head-quarters of fashionable resort, Gov. Briggs, the present chief magistrate of my own native State, Massachusetts; and I confess that I felt proud of her and of him. His Massachusetts friends who were sojourning here called upon him on Wednesday afternoon, and after kindly receiving every one, with elegant simplicity of manners, in answer to a few pertinent remarks by Mr. Walley, of Boston, he made one of the most touching addresses to which I have ever listened. Governor Briggs is a model. He is a temperance man—he is a man of piety—he is not ashamed neither of his temperance principles nor of his religion, and of this you would have been well persuaded, if you could have been present at a temperance celebration a few evenings ago, in the Presbyterian church, where Chancellor Walworth presided, and heard the Governor's appeal to the young men of our land. Not to speak of myself, I saw the tears trickle down the manly cheek of the Chancellor as he listened to the strains of eloquence which the Governor poured forth."

"Magazinery."—Such is the title given by a writer for the Harbriger to a species of literature which he describes in the following language:—

"To the making of a 'Lady's and Gentleman's Magazine,' there go a variety of materials, the chief of which is puffing. Like the rolls and flourishes of drums and trumpets, which on the stage usher in some army of half a dozen blockheads armed with tin-pointed spears, the godfathers and nurses of this youthful literature make no stint of preliminary noise. Modesty is a quality unknown to them, truth something they never heard of. The next material in the compound is an occasional article from the pen of some really clever writer—a story by Mrs. Child or Miss Sedgwick, or a poem by Longfellow or Lowell. These serve as capital to boast on, and as salt for the mass of unmitigated trash, the fifth rate sentimentality, and tenth rate moralizing, which in prose and verse make out the rest. The whole is done up in fancy covers, things called engravings are stitched in with pictures of fashions and perhaps a little music; the 'judicial and impartial' critics of the daily press go into raptures over it, and a large number of silly girls and brainless youths swell its subscription list, and hang with delight over its pages."

Expenses of Heathenism.—The following paragraph from a work on Protestant Missions in Bengal, by Rev. J. J. Witbrecht, shows that some heathens contribute their money for superstitious purposes with a liberality worthy of a better cause:—

"I once visited the Rajah of Burdwan, and found him sitting in his treasury. Fifty bags of money, containing 1000 rupees, (£100,) in each, were placed before him. 'What,' said I, 'are you doing with all this money?' He replied, 'It is for my gods.' 'How do you mean that?' I rejoined. 'One part is sent to Benares, where I have two fine temples on the river side, and many priests who pray for me; another part goes to Juggernaut, and a third to Gaya.' Thus one native is spending £25,000, or $111,000 annually, from his princely income, upon idols and Brahmins."

General Intelligence.

FOREIGN NEWS—TEN DAYS LATER.

By the steamship Caledonia, news has been received from England to the 4th inst.

The Cotton market was without any preceptible change—and an improvement had taken place in the manufacturing districts, in consequence of the probability of the passage of the new Tariff bill.

Owing to the Tariff having passed the more popular branch of Congress, the value of Iron has risen in anticipation of a large export to the United States.

The Liverpool papers are filled with an account of the visit of Prince Albert to that place, and the magnificent doings on the occasion.

Louis Bonaparte, ex-King of Holland, died at Leghorn of apoplexy on the 24th ult. aged 67.

Another attempt has been made on the life of the King of the French. While seated at a window in the Palace of the Tuilleries to listen to a concert performed by the National Guards, on the 30th ult. a man in the crowd drew a pistol, and fired two shots at the King. He missed him, of course—and also those in the vicinity—and was immediately arrested. His name was Joseph Henri. Interrogated as to the motives of his attempt, the prisoner replied that, on the eve of becoming a bankrupt, and not possessing sufficient courage to commit suicide, he had opened the code to find whether there was not a crime punishable by death without its being necessary to kill any one. He then conceived the design of firing at the King, but without intending to kill him, in order that the capital punishment might be inflicted upon him for having attempted the King's life.

The London Times of August 3d, says: "We regret to have to announce the death of the distinguished Hindoo gentleman, Baboo Dwarkanauth Tagore, whose name and high character may be familiar to many of our readers. He died on the first inst. at his residence, St. George's Hotel, Albemarle-st. in the 52d year of his age. With the exception of the learned Rammohun Roy, he was the first Brahmin of any note, we believe, who has visited Europe; and it is much to be lamented that neither of these eminent personages were fated to return to their native country, and to carry back to their brethren in the East the fruits of the civilization they had made such personal sacrifices to witness, and of the value of which we well know they had both formed so high an estimate."

A concert in the open air was given the other day by 1,800 musicians. It was the first time such a multitude of musicians ever played together in France, and the din and tumult were consequently the most terrific ever heard.

Speaking of the new Pope, the London Times says:—"All the political prisoners included in the amnesty have been released from the Castle of St. Angelo. Public rejoicings were conducted on a large scale, but with the greatest order. The Pope was the idol of the people. His carriage had been drawn by young men of the best families on Sunday from the Church of the Missions to the Quirinal. A placard from the Secretary of State's office had been issued, recommending moderation, which the people at once obeyed, by discontinuing their processions, though the nightly illumination was still persevered in. M. Renzi, the chief of the last insurrection at Rimini, was among the liberated prisoners.

On Saturday, August 1st, London and its suburbs for miles round were visited by one of the severest storms of thunder, lightning and hail, accompanied by a heavy rain, that has been experienced for several years past. Great damage was done to public and private buildings, and Buckingham Palace suffered severely.

There has been an enormous increase, at the various metropolitan hospitals and dispensaries, of English Cholera, in a very acute form. It is attributable more to the atmospheric influences than the use of fruit, to which it is generally ascribed.

At the London Wool sales, recently concluded, some attention was excited by a small quantity of that article from Oregon, which arrived in tolerable condition, free from burs, and well washed. It commanded a good price, and the country is said to be favorable for its production.

It appears that the combined fleets of England and France have already done good service in putting down the abominable trade in slaves on the Western coast of Africa; and they are confident of doing yet greater things shortly.

The Bey of Tunis has severely punished some individuals who sent their slaves out of his dominions and disposed of them clandestinely, on the abolition of slavery taking place.

FROM THE ARMY.

The steamship New York arrived at New Orleans on the evening of the 13th. She left Brazos San Iago on the 8th. McCullough's and Gillespie's Rangers were to start that day for Mier, on scout, with orders to take that point, if possible. The regiment of mounted Rangers, at Reynosa, under Hays and Woods, received orders to proceed to Linaries, and Monterey, and capture those points. General Taylor passed up the Rio Grande on the 5th. He had forbidden the sale of spirituous liquors at Matamoros, on their entrance at the mouth of the river. The health of the army was good.

The Mexicans were fortifying Monterey and calculated to meet the Americans with a strong force. The river was rising again at Camargo. Eleven steamers had passed up from Matamoros. Capt. Walker is dangerously ill at Matamoros.

A letter from Fort Washita, July 28th, says, 30 persons left Fort Smith three weeks previous, for California, and a report had come in from the prairies that they had all been murdered by the Camanche Indians.

One of the Alabama Volunteers, speaking of purchases from the sutlers of the army, says:—"I can positively buy more in Mobile for fifty cents, than with five dollars here." It is really hard to fight for almost nothing, and be swindled out of it in this way. Another volunteer, apparently much troubled in spirit, says: "It is pretty tough, I tell you—wages only $7 a month, whiskey from one to two dollars a gallon, and other necessaries of life in the same proportion."

FROM MEXICO.

A letter dated Vera Cruz, July 31st, says:—"The portrait of Santa Ana has been carried in triumph through the principal avenues of the City with acclamations, and the approving quiescence of the national troops of the Fortress of San Juan d'Ulloa. You may rest assured this movement will go forward, and Santa Ana and Almonte will make a triumphant passage from this to the Capital of the Republic. This will cement all defection within the boundaries of the Nation, and, as a natural consequence, bring about a more energetic defence of the National Honor. A Universal Sentiment prevails; and the one idea is to "repel the Invaders, and recover ground lost by the inaction of the national forces."

The following paragraphs are from recent Mexican papers:—

The Diario, which is the official paper, gives satisfactory accounts of the resources at the command of the Government, the augmentation of the military force, &c. Ten thousand men, according to this journal, would speedily be assembled at San Luis Potosi. General Paredes was to set out for the army on the 30th of July, General Bravo having arrived from Vera Cruz to assume the Presidency ad interim.

The President Paredes issued a decree on the 25th of July, in conformity with a resolution of the Congress, one item of which directed the issue of letters of marque against the commerce of the United States.

The troops sent by the Government to put down the revolt have been defeated by the insurgents, in the department of Jalisco. Gen. Arevalo was among the killed; and it is said that some towns in Jalapa had "proclaimed" also.

Important from Havana.—The ship Adelaide arrived at New York, Thursday 20th, from Havana, whence she sailed on the 8th inst. On that day, Santa Ana, Almonte and Rejon left Havana in the British Steamer Arab for Vera Cruz. Of course, this is no desperate venture. Santa Ana has long been fully resolved not to trust himself in Mexico without abundant evidence that the great mass of the people ardently desired his return and were ready to rally round his standard and restore to him the supreme authority. He must now have such assurance, or be deceived. Another month, we believe, will witness the downfall and banishment of Paredes, and the star of Santa Ana again in the ascendant.

◆

The Czar and the Polish Peasantry.—It is quite cheering to hear of a liberal act in the history of Nicholas of Russia. We therefore notice with pleasure a report which is mentioned by a correspondent of the Charleston Courier, that the Emperor is about to carry out extensive and important reforms, which he has been long meditating, in favor of the Polish peasantry. He has for several months been residing in Poland, occupying himself almost exclusively in maturing his projects. Important modifications of the administration of Poland, which were at first intended, have been postponed for the present, and attention exclusively directed to the condition of the serfs.

Late events in Austrian Gallica have given to the Emperor much anxiety. It was only the prompt and decided measures taken by the prince Governor which prevented the spread of the insurrection into the Russian provinces. The Emperor proposes to try upon the 3,000,000 Polish serfs, projects which he desires, but has as yet been unable to realize, in his old provinces of Russia, where there are 40,000,000 peasants, subject to the deplorable conditions of the feudal service, and bound to the soil.

◆

Extraordinary Case of Arson.—Last Sunday evening, says the Batavia Times, Mrs. Louisa Disbrow, wife of Mr. Russell Disbrow, of Stafford, was committed to the jail in this village for burning her husband's barn, filled with Grain and Hay, on Saturday last. Yesterday we had a short conversation with her, from whom we learned that it was her intention not to burn the barn, but to burn the house, and then destroy herself. She says, however, that she went to the barn with a match, and scratched it on the boards which took fire. She then returned to the house, and, in making arrangements to burn the house and hang herself, her apron took fire; some of the neighbors, having discovered the fire, rushed in at this time, tore the burning apron from her, and prevented the farther accomplishment of her intention.

Mrs. Disbrow is 26 years of age, has three children, the eldest eight years and the youngest ten months old. She talks freely of the whole transaction, affects to conceal nothing, attributes all to domestic difficulties, and fancies that the Law can inflict no greater unhappiness than she has experienced since her second marriage.

◆

The Hutchinsons.—Some people seem to have a very pleasant time through life; they go through singing as merrily as a lark, and grow rich and fat all the time. So it seems with the Hutchinsons. It is said that during the year's residence of that 'Family' in England, they cleared the pretty little sum of $30,000, after paying all their expenses. The Manchester American says, they are now at their mountain home in Milford, some 15 miles from Manchester, enjoying the pleasures of rural life, and the cordial greetings of their friends. The family now own three large and beautiful farms, and are about to purchase another, which is valued at $10,000. They will not go out to sing for several weeks wishing leisure and rest from their European travels. The British press paid them very high compliments, and we are glad their visit to the old world was a successful one. We want to hear them again.

◆

The editor of the Baltimore Clipper says, We saw yesterday a young lad about fifteen years of age, named William Bordell, who had just arrived in this city from Illinois, having started in June, and traveled the whole distance on foot, passing through Ohio and Western Pennsylvania, following the National Road. He was on his way to New York city, where his friends reside, and which he purposes to reach in the same way. We learn that he left New York eighteen months since, where he followed the occupation of a "News Boy," and having saved a considerable sum of money determined to make a tour through the country, which he has done, on foot, and a greater part of the time alone—traversing a greater portion of the Western States.

SUMMARY.

We see it stated in the Van Buren (Ark.) Intelligencer, that a 'Committee of Forty' on Cane Hill have organized themselves as Watchers of the Peace, and that they have a Constitution by which they are governed. Their object is to expel all outlaws, murderers and robbers who infest that part of the country and commit their depredations in the disguise of Indians. Beautiful idea, this, of organizing an illegal tribunal for the purpose of punishing law-breakers.

The report that Gov. Slade had been called to the Presidency of Oberlin Institute is erroneous. He has accepted the office of Secretary and General Agent for the Central Committee for Promoting National Education, and will remove to Cincinnati at the close of his official term as Governor of Vermont.

The Association of American Geologists and Naturalists will hold their next annual meeting in the city of New York, commencing on Wednesday, the 2d day of Sept. 1846, at 10 A. M. and continue for one week thereafter.

The first saw mill was built in England by a German in 1663; but so violent was the opposition against the labor-reducing machine, that the builder had to escape for his life.

Mr. Stephen Talber, aged 90 years, lately died at Bristol, R. I., in the same house in which he was born, and in which his grandfather was born; a very old house.

The distance from Independence, Mo., to California, is 2,260 miles, with only one tavern on the whole route. Travelers are not likely to pass that tavern without calling.

The ordinary time required for a trip from New York to China, by Whitney's projected railroad and steamers, will be twenty-one days.

On the 1st July, Capt. J. Kyle, of the brig Jane and Ann, when eighty-four miles from land, and on his passage to Hamburg, picked up a pair of turtle doves, which had alighted on the topmast of his vessel. They were in an exhausted state, but soon recovered, and are now in his possession.

The Mayor of Pittsburg having recently sent a slovenly male vagrant to jail, the keeper turned him away, declaring he would not have such a dirty fellow in the jail.

The graduating class of Yale includes among its number one of those remarkable instances of perseverance under great discouragements, which are now and then met with at every College, though very rarely attended by circumstances of such striking interest as at present. The individual referred to entered College three years ago, and is said to have made his way there from a distance of above one hundred miles on foot, and to have entered on his collegiate course with the sum of just three dollars on hand! He has, by his unaided efforts, sustained himself to the end of that course, and comes off with distinguished honor.

The Sunday School Advocate, published at 200 Mulberry-st. New York, for the Sunday School Union of the Methodist Episcopal Church, circulates eighty-five thousand copies regularly. This is supposed to be larger than the circulation of any other paper in the United States. One circumstance connected with it, printers at least will know how to appreciate; that is, every subscription is paid for in advance.

Godfrey Pope, who was an officer of the Kentucky volunteers, was recently shot near Matamoros by a sentinel. It was late in the evening or night; the sentinel challenged Mr. Pope as he approached him, he continued to advance without giving the countersign, whereupon the sentinel fired and killed him. He was put under arrest, but on an investigation of the unfortunate occurrence he was discharged.

A forged certificate of deposit on one of the Rochester Banks for $350 was a few days ago passed on Bertram Harvel, of the firm of Ludlow, Beebee & Co. of Philadelphia, by a man calling himself George Simmons, *alias* McGuire, *alias* Fitch.

Nearly fifteen thousand dollars have been collected in Boston and remitted to Nantucket to aid those who suffered by the late fire there, and some three or five more will be received from the same source, making nearly twenty thousand from Boston for the unfortunate Islanders.

Recent news from South Africa represents the difficulties with the Kaffirs near Cape Town as growing worse. A division of the regular forces was attacked by the Kaffirs, when three men were killed and six wounded.

The Canterbury (Eng.) Journal says: One of the largest flight of butterflies ever seen in this country, crossed the channel from France to England, on Sunday last. Such was the density and extent of the cloud formed by this living mass, that it completely obscured the sun from the people on board our continental steamers, on their passage, for many hundreds of yards, while the insects strewed the decks in all directions. The flight reached England about 12 o'clock at noon, and dispersed themselves inland and along shore, darkening the air as they went.

A foreign paper says that a French Engineer named Leonard, has taken out a patent in England for a simple means of diminishing the fuel necessary for producing steam. He introduces fish-oil into the boilers, with only a small portion of water. When the oil is at boiling heat, the water precipitates itself into the interior, and steam is generated as fast as is desired, without the oil being decomposed. The saving in fuel is said to be forty or fifty per cent.

A correspondent of the Genesee Farmer says:—"The best way of banishing rats and mice from mows or bins of grain, and all similar places, we have heard of, is scattering the branches of *memtha veridis*, or common spearmint, about the mows when packing away grain, or strewing over the bins of grain, casks of apples, &c., exposed to their depredations. We have tried it, so have our neighbors, and found it to be effectual."

Jane Jordan committed suicide at Boston by taking laudanum. She was a woman of very violent temper, and took the poison to be revenged on her husband.

A new counterfeit fifty dollar note on the Miners Bank of Pottsville, has been discovered by Mr. S. M. Drexel, of this city.

China furnishes a new material for spinning in the shape of its common grass. Several manufacturers in Leeds have lately made most successful experiments with it. This grass possesses all the desirable qualities of flax, but the fibre is longer, finer and stronger. The stuff which has been manufactured there from resembles French cambric, but has more than the latter a silky appearance. In China it is customary to use grass for similar purposes.

A fortnight ago Monday night, the trains on the Erie Railroad were stopped by grasshoppers—there being such numbers of them on the track as to grease it as effectually as though lard had been placed on the rails.

The Erie Railroad Commissioners have decided to locate the route of the road through Pennsylvania, instead of going over the high grades of Broome and Sullivan Counties. This decision is of great importance to the Company, as it will enable them to commence work immediately along the whole line of the Road, on the most favorable route.

The Boston papers are filled with accounts of the breaking ground on the Long Pond Aqueduct, by which that city is to be furnished with water *a la* Croton. The affair took place on Thursday. The Mayor, City Council, and some hundreds of others were present, and the ceremony is said to have been very imposing. Any number of fine speeches and sentiments were given.

Another Anti-Mormon outbreak is threatened in the vicinity of Nauvoo. At a meeting of Anti-Mormons in Hancock county, resolutions were passed to expel the last remnant of the Mormons from the State of Illinois, and from the mob spirit evinced it is feared that violent measures will be resorted to in the execution of this threat.

It requires a power of 400,000 lbs. to crush a cube of one-quarter of an inch of cast iron.

The Grand Duke of Tuscany has ordered the establishment of electric telegraphs in his States.

Prussia possesses 450 coal mines, giving employment to 25,000 workmen. The produce in 1844 amounted to 53,000,000 cwt. or a value of $4,500,000, (£975,000.)

Lama Clancy ran away from Baltimore the other day with a considerable sum of money, but he was telegraphed to New York, and arrested immediately on his arrival.

The Manchester (English) Examiner says:—"Burritt's is the finest American countenance we have yet seen. It is the very incarnation of the spirit of earnestness, simplicity, and benevolence—one would say that 'Peace on earth, and good will to men,' were written on every line of it."

The Native State Convention at Utica nominated Edward C. Delavan of Saratoga as their candidate for Governor, and George Folsom of this city for Lieut. Governor. Robert C. Russel of Albany, and James Silsby of Stuben, are the candidates for Canal Commissioners.

Among the numerous attractions to be met with at Hoboken is a small pine box on wheels, bearing the following inscription: 'In this Bocks ar a Rattell Snaick hoo was Kecht on Black Mounting. He is sevn yer old las guly—admittunce sicpents childrun haff prise or nothing.'

At a meeting of the turbulent spirits of Mercer County, Ohio, a few days ago, resolutions were passed expelling the free blacks from that neighborhood, and from the threats promulgated, fears were entertained of an armed mob.

Ten dollar counterfeit bills of the Cabottville Bank are in circulation.

The new and magnificent steamboat Atlantic, plying between New York and Allyn's Point, Ct., ran against a sloop near the latter place on Thursday night last. The main-boom of the sloop penetrated the steamer's boiler some eight feet, causing the escape of steam and water, by which all the passengers were thrown into commotion, and one fireman was mortally scalded.

The steamboat Dispatch burst her boiler near Pittsburgh a few days since, by which six men were badly scalded, two of them thought to be fatally.

There are now in the Oregon Territory upwards of 6000 Americans; 5 grist mills, 8 saw mills, and a large surplus of agricultural products. The population is rapidly increasing.

The Salem (Mass.) Register states that the monster sea serpent has been seen and leisurely examined for ten minutes, near Fort Point, by some fishermen of Salem.

A Mauch Chunk paper states that 18,158 tons of coal lately passed the weigh lock at that place in a single week. This is beyond all precedent.

Some persons are puzzled to account for the formation of hail stones, in the atmosphere, when the temperature of the earth's surface is above ninety. Mr. Espy, in his meteorological lectures, gives a beautiful description of the formation of a cloud, and after the cloud is formed, he says, rain drops are generated—but sometimes these cannot reach the earth on account of the violence of the upward current, but are, on the contrary, carried to the region of perpetual congealation, there frozen, and thrown off at the sides of the hail cloud.

The cholera, which spread with so much rapidity in the month of May, in Aden, had, at the last accounts, nearly all disappeared. Several new cases made their appearance from time to time, but they were all quite light ones. The change in the trade winds has delivered Aden from the scourge, which, during the short time it raged, carried off more than 400 of the inhabitants. Four-fifths of the persons attacked with it, died. The cholera has raged the most in the district of Yemen. The mortality has been frightful. Mocha, Jidden, Jambo, and all the Arabian side of the Red sea, have suffered.

A rum-seller in Chicago calls himself A. N. Angel. It puzzles us to know what kind of "*An Angel*" a man possibly can be, that engages himself in dispensing death and ruin around him. Such a spirit as that must be a *fallen Angel*.

Eld. J. V. Himes, and some other of the leading spirits of Second Adventism, are now in England, and give a flattering account of their success.

LETTERS.

Samuel Davison, Ezra Whitford, Samuel Snowberger, M. D. Randolph, S. P. Stillman, James Bailey, James R. Irish, Jas. Hutchinson, Geo. B. Clarke, Daniel Pierce, H. P. Burdick (will write.)

RECEIPTS.

Waterford, Ct.—Wm. Maxson, David Rogers, Daniel B. Rogers, Richard Jerome, George C. Stillman, Oliver Maxson, Ephraim Brooks, Eld. Lester T. Rogers, Wm. B Haynes, Lesotr T. Rogers 2d, Green Rogers, John Darrow, David Rogers 2d, David P. Rogers, Jonathan K. Rogers, Edmund Darrow, Matthew Saunders, Joshua Maxson, $2 each; Ezekiel G. Beebe, Elisha Crandall, $1 each.

New Market, N. J.—Jacob R. Titsworth, $4; Asa Dunn, Martin Dunn, James G. Ayers, Lewis Titsworth, $2 each.

Shiloh, N. J.—Caleb Sheppard, Abel Davis, Reese Ayers, Clayton F. Randolph, $2 each.

Scott—George W. Maxson, Daniel Babcock, Raymond P. Babcock, $2 each.

Friendship—Abel Maxson, $2; A. R. & A Coates, $1.

Berlin—Thomas Davis, Betsey Saunders, $2 each.

Portsmouth, R. I.—David Almy, $2.

East Greenwich, R. I.—M. D. Tillinghast, $1 15.

Lewiston, Ill.—Daniel Pierce, $2.

New York—Augustus Williams, $1.

Leonardsville—Geo. R. Babcock, $2.

Watson—Waite Williams $2.

Alfred—George Sherman $2.

Almond—Josiah McHenry, $2.

THE GENERAL CONFERENCE.

The Forty-Second Anniversary of the Seventh-day Baptist General Conference will be held with the Church in Shiloh, N. J., on the fourth day of the week before the second Sabbath in September next.

MEDICAL NOTICE.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

SOUTH-WESTERN ASSOCIATION.

The next meeting of the Seventh-day Baptist South-Western Association will be held with the North Hampton Church, Clark Co., Ohio, commencing on the fifth-day before the second Sabbath in October, 1846. A full delegation from all the churches is desired. And we would say to the brethren of our sister Associations, that we greatly need and earnestly solicit their attendance, counsel, and prayers.

WM. F. RANDOLPH, Cor. Sec.

NOTICE.

Brethren visiting the city and remaining over the Sabbath, are informed that meetings are held every seventh day, at 11 o'clock in the morning, at the meeting-house recently purchased of the Eleventh-street Baptist Church, in 11th street, a little east of Grace Church, between Bowery and Third Avenue. The public are also respectfully invited to attend. Evening lecturesby the pastor, Eld. Thos. B. Brown, will be appointed as soon as circumstances will permit.

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.

No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

No. 8—The Sabbath Controversy—The True Issue. 4 pp.

No. 9—The Fourth Commandment—False Exposition. 4 pp.

No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

☞ Remittances for Tracts, addressed to the General Agent, Paul Stillman, New York, containing full directions how and where to be sent, will be promptly attended to

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety-five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. Nelson Stelle, No. 146 Grand-st., N. Y.—Mr. Burris, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

WEEKLY NATIONAL INTELLIGENCER.

This paper, being made up of such portions of the contents of the National Intelligencer proper as can be compressed within the compass of a single newspaper, continues to be issued and mailed to subscribers on Saturday, at two dollars a year, payable in advance in all cases—no account being opened with subscribers to the weekly paper.

To bring this paper yet more nearly within the reach of such as desire to take by the year a cheap paper from the seat of General Government, a reduction will be made in the price of it where a number of copies are ordered and paid for by any person or association at the following rates:

For Ten Dollars six copies will be sent.

For Twenty Dollars thirteen copies: and

For each sum of Ten-Dollars, above twenty-eight copies will be forwarded; so that a remittance of Fifty Dollars will command thirty-seven copies.

Publishers throughout the several States and Territories who will give a single insertion to this advertisement (with this note annexed) and send one of their papers to this office, with the advertisement marked therein, shall receive the Weekly National Intelligencer for one year free of charge.

ELECTION NOTICE.

State of New York, Secretary's Office,
Albany, July 24, 1846.

TO the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor and Lieutenant Governor of this State. Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next. A Senator for the First Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of John A. Lott on the last day of December next. A Representative in the 30th Congress of the United States, for the Third Congressional District, consisting of the 1st, 2d, 3d, 4th and 5th Wards of the City of New York. Also, a Representative in the said Congress for the Fourth Congressional District, consisting of the 6th, 7th, 10th and 13th Wards of said City. Also, a Representative in the said Congress for the Fifth Congressional District, consisting of the 8th, 9th and 14th Wards of said City. And also, a Representative in the said Congress for the Sixth Congressional District, consisting of the 11th, 12th, 15th, 16th, 17th and 18th Wards of said City.

Also, the following officers for the said County, to wit: 16 Members of Assembly, a Sheriff in the place of William Jones, whose term of service will expire on the last day of December next. A County Clerk in the place of James Conner, whose term of service will expire on the last day of December next, and a Coroner in the place of Edmund G. [illegible], whose term of service will expire on the last day of December next.

Yours respectfully,
N. S. BENTON, Secretary of State.

Sheriff's Office, New York, August 3d, 1846.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided for.

WM. JONES,
Sheriff of the City and County of New York.

☞ All the public newspapers in the County will publish the above once in each week until election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Statutes, vol. 1, chap. vi, title 3d, article 3d, part 1st, 140.

Miscellaneous.

THE SLAVE SINGING AT MIDNIGHT.

BY LONGFELLOW.

Loud he sang the Psalm of David!
He, a negro, and enslaved;
Sang of Israel's victory,
Sang of Zion, bright and free.

In that hour when night is calmest,
Sang he from the Hebrew Psalmist,
In a voice so sweet and clear
That I could not choose but hear.

Songs of triumph and ascriptions,
Such as reached the swart Egyptians,
When upon the Red Sea coast
Perished Pharaoh and his host.

And the voice of his devotion
Filled my soul with strange emotion;
For its tones by turns were glad,
Sweetly solemn, wildly sad.

Paul and Silas, in their prison,
Sang of Christ, the Lord arisen.
And an earthquake's arm of might
Broke their dungeon gates at night.

But alas! what holy angel
Brings the slave this glad evangel?
And what earthquake's arm of might,
Breaks his dungeon gates at night?

SMALL FARMS.

An aged and intelligent farmer pointed out to us, the other day, his well kept fields, and said, 'My farm is not very large—it is but a third of what belonged to my father; but I sometimes think I raise as much from my sixty acres as he did from two hundred.' And our old friend is right. A very general error prevails as to the superior advantages of a large farm. Because three hundred acres indifferently farmed, will produce more than one hundred acres farmed in the same manner, it does not follow that it is cheaper to farm three hundred acres indifferently, than to farm one hundred acres well. The fact is the very reverse. Any man who will sit down and make the calculation, can soon convince himself that the capital laid out in buying the three hundred is worse applied than if part of it had been used to improve one hundred acres. A good farm in first rate condition is worth more than a poor and neglected farm, though the latter covers twice, or even thrice the area of the former. Agriculture is like every other pursuit. That is the cheapest in the long run, which produces the same, with less expense and labor. And on this principle it can be demonstrated, that a small and well kept farm is better than one so large that it cannot be farmed thoroughly.

Take a farm of fifty acres, for instance. In the Eastern States such a farm, if of arrable land, is as much as one man can attend to; in fact even fifty acres is more than any ordinary family can farm thoroughly. We scarcely know, indeed, in this country, of what land is capable. A garden, well handled, and carefully manured, produces twice as much, acre for acre, as a field, however well cultivated the latter may be. Now this is a practical exemplification of the advantages of small farms; and centuries hence, when the population in this country becomes very dense, like that of China or Flanders, and when small farms will be a matter of necessity, and not of choice, the soil of the United States subjected to the garden-like cultivation of the Flemish provinces, will return three-fold its present yield. Where small farms have been properly farmed they have proved that such would be the case. The spade, for instance, is preferable to the plough; stall kept cattle pay better than cattle put to pasture; and liquid manure is cheaper, and of more value than any other kind. Yet not one farmer in ten keeps his cattle in the stall; and not one in three millions uses the spade or can afford to, except in his garden.

In Mr. Laing's late work of travels in Europe, he states that the soil of France now produces nearly twice as much as it did fifty years ago; and that intelligent traveler attributes this remarkable fact solely to the small farms into which France has been cut up since the abolition of the law of primogeniture. This is a fact worth considering.

PROFICIENCY OF RUSSIAN PICKPOCKETS.

The French ambassador was one day talking to a prince of the imperial house of Russia about the extraordinary dexterity of the Parisian thieves, and relating a variety of anecdotes concerning their feats. The grand duke expressed his opinion that the St. Petersburg pickpockets were quite as clever, and to remove all doubt on that point from the mind of the ambassador, he offered to lay him a wager, that if he would dine with him on the following day, before the removal of the desert, his watch, ring, and every thing else belonging to his toilet, that was not firmly fastened to his clothes, should be stolen. His excellency accepted the wager, and the grand duke immediately despatched a messenger to the director of the police, with a request that he would send the cleverest and most adroit pickpocket in his custody. He was put into a footman's livery, furnished with the necessary instructions, and promised exemption from punishment, and his liberty, if he performed his business well. The ambassador mentioned his watch as the article to which the principal attention, both of himself and the thief, would naturally be directed; and the new servant was ordered to give the grand duke a sign as soon as he had secured it. The dinner commenced; the first course came and was removed; the Greek, Spanish, and French wines, red and white, glistened in turn in the glasses. The ambassador was particularly careful of his watch; and the grand duke, observing his caution, smiled sometimes half sarcastically. The new footman was always bustling about, mingling among the other servants, changing plates and handing wine. The dinner was drawing towards a conclusion, and the grand duke was still waiting impatiently for the preconcerted sign from the thief, who, however, seemed completely taken up in waiting upon the company. All at once they perceived the grand duke's countenance brighten up; and turning to the ambassador, who was observed in conversation with his neighbors, he asked him what o'clock it was. The ambassador put his hand triumphantly into his pocket, where a few minutes before he felt his watch was safe, and to the astonishment of the whole company, but especially of the imperial entertainer, he drew from it a neatly trimmed turnip. Universal laughter ensued, and the ambassador was somewhat disconcerted. He would have taken a pinch to compose himself, but having felt in all his pockets, he discovered with horror, that his gold snuff-box was gone too. The laughter was redoubled.

In his embarrassment and mortification, he clapped his hands, as he was in the habit of doing, to his finger to turn the beautiful gold seal ring which he wore upon it—but that also was gone. In short, he found that he was completely plundered of every thing that was not firmly attached to his dress. The performer of this sleight of hand was then brought forward. The grand duke ordered him to restore the stolen articles, and was not a little surprised to see him produce two watches, and hand one to himself and the other to the ambassador, two rings, one of which he gave in like manner to the grand duke, and one to the ambassador, and two snuff-boxes, one for the grand duke, and the other for the ambassador. The prince now felt in amazement in his pocket, as the ambassador had done before, and found that he had been plundered in the same manner as the latter. He assured his excellency that he was totally unconscious of the matter, and was going to chide the rogue soundly, but bethought himself, and thanked him for having in so singular a manner enabled him to win his wager. He made him a handsome present, and procured his immediate liberation, admonishing him for the future to apply his talents to more useful purposes.

INDIA RUBBER BRIDGES.

An India Rubber Bridge has been ordered by the Government to be constructed for the use of the army in Mexico. The India Rubber Bridge was invented by Capt. Lane of the army, and used ten years ago in Alabama, during the Creek war. We extract from a journal the following description of the bridge as employed on the Chatahooche river.

"It consists of large bags, or pontons, something like cotton bags in shape, made of India rubber cloth, which being filled with air and attached laterally together, formed a bridge of fourteen feet width, and of any length, according to the number of bags used; upon these were light timber to support boards placed laterally, which forming a smooth, level surface, admitted the passage of wagons, horses, &c. A detachment of six hundred men, with all their arms and accoutrements, including the field officers mounted upon horses, marched on it at once, and remaining a quarter of an hour going through the evolutions to test its strength, they counter-marched, with as much facility as if on terra firma. Field pieces, with their complement of mattrasses, and their caissons filled with ammunition, and loaded wagons, were also driven over it with the same ease. It was said that a troop of horse arriving at night at a river where the bridge was, and seeing it stretching across the stream, crossed upon it under the impression that it was a common bridge. The great advantage of this bridge is its portableness, all the pontons and cordage for a bridge of three hundred and fifty feet being capable of transportation in a single wagon; whereas, the former ponton equipages consisted of cumbrous and bulky pontons of wood, sheet-iron and copper."

FIRST AMERICAN STANDARD.

The following extract is from the London Morning Chronicle, of July 25, 1776. The analogies of the first American ensign are ingeniously set forth; yet as our prejudices against the snake are deeply-rooted, and as old as original sin itself, few of our countrymen will regret that the device was changed. The extract, however, is a curiosity, and will be quite new to nine-tenths of the present generation:—

"The colors of the American fleet have a snake with thirteen rattles, the fourteenth budding, described in the attitude of going to strike, with the motto: 'DON'T TREAD ON ME!' It is a rule in heraldry, that the worthy properties of the animal, in the crest borne, shall be considered, and the base ones cannot be intended. The ancients accounted a snake or a serpent an emblem of wisdom, and, in certain attitudes, of endless duration. The rattlesnake is properly an emblem of America, as this animal is found in no other part of the world. The eye of this creature excels in brightness most of any other animal. She has no eyelids, and is therefore an emblem of vigilance. She never begins an attack, nor ever surrenders; she is therefore an emblem of magnanimity and true courage. When injured, or in danger of being injured, she never wounds until she has given notice to her enemies of their danger. No other of her kind shows such generosity. When undisturbed, and in peace, she does not appear to be furnished with weapons of any kind. They are latent in the roof of her mouth, and even when extended for her defence, appear to those who are not acquainted with her, to be weak and contemptible, yet her wounds, however small, are decisive and fatal. She is solitary, and associates with her kind only when it is necessary for their preservation. Her poison is at once the necessary means of digesting her food, and certain destruction to her enemies. The power of fascination attributed to her, by a generous construction, resembles America. Those who look steadily on her, are delighted, and involuntarily advance toward her, and having once approached never leave her. She is frequently found with thirteen rattles, and they increase yearly. She is beautiful in youth, and her beauty increases with her age; her tongue is blue and forked as lightning."

PLOUGHING IN ENGLAND AND SCOTLAND.—Mr. Colman of the Albany Cultivator, pronounces the ploughing of the English and Scotch perfect. It is, according to him, unrivaled and unsurpassable; and that not in rare instances, as at ploughing matches, but universally. The specific particulars in which it excels, appear to be these. The surface is completely inverted; it is done at a uniform depth; the furrow slices are cut in perfectly direct lines; it is raised without breaking, and either left flat on its back or left reclining at a particular angle; if the land ploughed be greensward, every part of the herbage is shut in, so that not a spire is seen between the furrows. Ploughing after this mode is performed at the rate of about an acre in eight hours—the team moving at the rate of about two or two and a fourth miles per hour; the whole being done without sweating, perturbation or fretting, and Mr. C. especially commends, without swearing; the work when done Mr. C. compares to a ruffle just from the crimpling iron.

A SPLENDID MONUMENT OF AMERICAN ART.—The editor of the National Intelligencer says, "We have rarely experienced so much pleasure as we received in looking upon the proof copy of a magnificent engraving of the United States Senate, in which are represented about one hundred eminent persons of our country. We have been aware for several years that such a work was in progress, but we had no idea that the result would be so satisfactory, so admirable. It marks an era in American art, and reflects the highest credit upon every one connected with its production. In delicacy and strength this engraving rivals the finest mezzotints of Europe, while in size and number of accurate likenesses it has never been equaled. Indeed, the precision with which the features and expressions of so many persons have been transferred to the engraving is truly wonderful, grouped as they are in every position, and of course in a manner often unfavorable to the preservation of likeness. Many of our readers have felt a deep interest in the success of this work, and those who saw it in the lobby of the Senate and of the House were equally surprised and gratified. The obstacles that have been surmounted in executing this picture were greater than we supposed, and we cannot but express again our admiration at the perfection of the whole; which, unlike any preceding work of the kind, was not engraved from a complete original drawing or painting, but from detached portions with only a general outline of their combination. Each likeness has been engraved from a single Daguereotype taken for the purpose, and in like manner the various sections of the Senate chamber, with the aid of the sketch of the whole effect in oil colors. During nearly four years this enterprise has been in progress, and each session of the three first years Messrs. Edwards and Anthony were engaged in the Capitol taking likenesses and views of the Senate Chamber for the purpose. Their design was noble, but many were incredulous of their ability to finish so arduous an undertaking—indeed, after two years' effort, it was nearly relinquished. But the task is accomplished, and Messrs. Anthony, Clark & Co. (such is now the style of the firm) have given to the country and the world a work of art with which any artist might be proud to have his name connected."

A MAN SUSPENDED BY HIS THUMB.—A Mr. Gray, of Providence, while engaged in painting the Congregational meeting house of Kingston, R. I. ascended the steeple to take off the vane for gilding. The ladders reached the foot of the iron spire on which the vane turned, 12 to 15 feet above. Mr. Gray ascended the iron spire by grasping with his hands and twisting his legs round the iron, which did not exceed two and a half inches in diameter, relying upon the ball half way up the spire, to rest his foot on, and from which position he could take the vane off with his right hand. While he was in the very act, the ball on which his feet rested gave way and ran down the spire. At this moment Mr. Gray was raising the vane over the end of the spire; as he did so, the spire growing smaller made a convenient place for his thumb to keep the balance in the gudgeon bore, when the ball gave way under his feet, and he sunk. The vane falling back with his thumb in the gudgeon bore, held him fast, with his feet 3 or 4 feet above without any thing to rest upon. He made two or three efforts to extricate his thumb, but without success, and after his strength was nearly exhausted, he called for help. His life now depended upon the strength of his left hand. The consternation of the beholders was great—some running one way and some the other, to obtain something to release the man from his perilous situation, while others turned away unwilling to witness the catastrophe which they apprehended in a few minutes. Mr. J. H. Clarke, one of the painters, came immediately up the spire, and placing his shoulder under the feet of the suspended man, at once relieved him. The scene was terrible to behold.

A MAGNIFICENT WEDDING.—The marriage of the Dutchess of Olga, daughter of the Emperor of Russia, it is supposed, will surpass in magnificence any thing of the kind that has taken place in modern times. A correspondent of the Boston Traveller, says: A series of grand *fetes* will be given, and continued for three days. The Empress of Russia will be present, and join the throng of crowned heads. These *fetes* will take place at the Emperor's summer palace and garden at Peterhoff, on the borders of tho gulf, and two hours' drive from St. Petersburgh. They will be the most brilliant and expensive ever got up in Europe. The artists of every nation have for a long time been employed to contribute their handicraft or talents to render every thing uneaqualed in modern times. It is supposed that among the entertainments there will be a grand review of fifty thousand men. Every regiment of cavalry will have a different colored horse, and every horse of each regiment, even to a spot, will be alike. Such a military display, it is said, cannot be equaled in the world.

INGENIOUS TEST.—A few days ago a merchant, in prosecuting his morning tour in the suburbs of Edinburg, found a purse containing a considerable sum of money. He observed a lady at a distance, whom he thought might be the loser. Determined to be correct, he fell upon a strange yet ingenious plan. He resolved to act the part of a "poor distressed tradesman," and boldly went forward, hat in hand, and asked an alms. This was answered with a polite "Go away, I have nothing to give you." The man, however, persisted in his entreaties and would not go until he had "relief for his famished wife and children." The lady at last condescended, but to her dismay found that the wherewith was gone. The merchant, now satisfied that he was correct, with a polite bow returned the purse, with the advice that in future she would be more generous to the distressed and destitute.

CHINESE INGENUITY.—The Chinese are often compelled to make their dwellings in large boats on the rivers. An officer in the navy tells me he observed one of these, who kept ducks for a living, practice an odd piece of ingenuity. In the day time the ducks were permitted to float about, but in the night time they were carefully collected. The keeper, when the night set in, gave a whistle, when the ducks always flew towards him with violent speed; so that they were invariably gathered in a minute. How do you suppose he had educated his flock so effectually? He always beat the *last* duck.

DECLIVITY OF RIVERS.—A very slight declivity will suffice to give the running motion to water. Three inches per mile, in a smooth, straight channel, gives a velocity of about three miles an hour. The Himalaya mountain, the loftiest in the world, is, at eighteen hundred miles from its mouth, only eight hundred feet above the level of the sea; that is about twice as high as St. Paul's church in London, (or the height of Arthur's Seat, near Edinburg) and to fall these eight hundred feet, in its long course, the water requires more than a month. The great river Magdelena, in South America, running for a thousand miles between two ridges of the Andes, falls only five hundred feet in all that distance. Above the commencement of the thousand miles, it is seen descending in rapids and cataracts from the mountains. The gigantic Rio de la Plata, has so gentle a descent to the ocean, that in Paragua, fifteen hundred miles from its mouth, large ships are seen, which have sailed against the current all the way, by the force of the wind alone; that is to say, which, on the beautifully inclined plain of the stream, have been gradually lifted by the soft wind, and even against the current, to an elevation greater than that of our loftiest spires.

[Arnot's Physics.

STRENGTH OF CORDS.—The best mode of estimating the strength of a cord of hemp, is to multiply by 200 the square of its number of inches in girth, and the product will express in pounds the practical strain it may be loaded with. For cables, multiply by 120 instead of 200. The ultimate strain is probably double this. For the utmost strength that a cord will bear before it breaks, a good estimate may be formed by taking one fifth of the square of the girth of the cord to express the tons it will carry. This is about double the rule for practice just given, and is, even for an ulterior measure, too great for tarred cordage, which is always weaker than white. In cables, the strength, when twisted, is to the strength when the fibers are parallel, as about three to four.

A GOLD PEN.—The witty Editor of the Chronotype says:—"We are politely requested to accept a gold pen which comes by mail from the manufacturers, Josiah Hayden & Co., Haydenville, Mass. We do so with our best bow. We are a fortunate editor. Henceforth our course is gilded and smooth, having got rid of the villainous steel, which is always inclined to stab. We are resolved to conform ourselves, as far as our nature admits, to this new circumstance.

"Ha! ha! for poverty how odd!
A pen with diamond pointed nib!
Well stocked with truth, with kindness shod,
'Twill go to the leaders strong and glib,
And never prick the wholesome skin
Unless—immoderately thin."

VARIETY.

Stones in land operate as a drainage, to some extent, and attract heat. In some cases they may favor fertility from both those causes. 'Sandy land' usually contains but a small portion of lime. To ascertain whether the stones have 'lime in them,' break them, and apply a few drops of muriatic or nitric acid. If an effervescence is produced, there is lime.

"I am now an old fellow," says Cowper, in one of his letters, "but I had once my dancing days, as you have now; yet I could never find that I could learn half so much of a woman's character by dancing with her, as conversing with her at home, when I could observe her behavior at table, or at the fire-side, and in all the trying scenes of domestic life. We are all good when pleased; but she is the good waman who wants not the *fiddle* to sweeten her."

There, my lad, said an Athenian once to a little Hebrew boy, by way of joke, "here is apruta, (a small coin, of less value than a farthing,) bring me something for it, of which I may eat enough, leave some for my host, and carry some home for my family." The witty boy went and brought him salt. "Salt," exclaimed the Athenian, "I did not tell thee to bring salt!" "Nay," replied the boy, archly, "didst thou not say, 'bring me of what I may eat, leave, and take some home.'" Verily of this thou mayest eat, leave some behind, and still have plenty to carry home.

A man died in Poughkeepsie, N. Y., a few days since, who had been coachman in one family for seventeen years. He had received for his services from 15 to 18 dollars a month. The family had visitors, and he received presents from them. All the money he obtained, after paying his necessary expenses, he put at interest. At the time of his death he was worth $3000. He was about 40 years of age. So much for economy.

There are few countries which, if well cultivated, would not support double the number of their inhabitants, and are not extremely stinted even in the necessaries of life, says Swift. I laid out twenty barrels of corn, which would maintain a family in bread for a year, and brought back in return a vessel of wine, which half a dozen fellows would drink in less than a month, at the expense of their health and reason.

An old toothless clergyman used to be much bothered by the lesson in which the names Shadrack, Meshack, and Abednego, so often occur. At last he adopted the experiment of calling them 'these three gentlemen,' reading thus—'So the king commanded these three gentlemen to be cast into the fiery furnace.'

The P. M. General contemplates a change in the dead letter department, by which all business letters are to be returned to their writers, whether they contain money or not. This is upon the English plan.

On the Railroads in England, now being constructed, there are said to be employed 120,000 persons, and 120,000 horses, earning weekly £500,000, or $2,500,000.

A good criterion by which to judge the disposition of a man, is to watch him when he passes some boys at play. A kind man will step out of the way, and let the little fellows have their sport, while a crabbed one will push through the "ring" and spoil their fun.

Kendall of the N. O. Picayune, represents the dog population in Reynosa, Mexico, to be equal to about seven and a half dogs to each human inhabitant.

Glass milk pans have been introduced in the English dairies, as preferable to any other.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the eonvenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 23, 1846.

DE RUYTER INSTITUTE.

TEACHERS' Classses will be formed at the opening of the fall term, September 16, to continue seven weeks, which will be exercised in practical teaching under the immediate supervision of the Principals, with a thorough review of the common-school studies. Lectures on the theory of teaching, and other important subjects, will form a part of the daily exercises. The Principals will be assisted by Hon. Edward Cooper and the County Superintendents of Madison and Cortland Counties. All the improvements and important suggestions of the day in the art of teaching, will be brought before the class for their consideration.

J. R. IRISH, } Principals.
G. EVANS, }

DERUYTER, August 6, 1846.

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The Sabbath Recorder.

For the Recorder.

MORAL AND POSITIVE—NO. 2.

Having shown in a former article, that all God's revealed laws are both moral and positive, and that there exists no scriptural ground for distinguishing them by those considerations, it is proper that we should point out what distinctions do exist. We could well agree with modern divines, if instead of insisting upon the theory of God's laws being partly moral and partly positive, they were to say, "Without A DISTINCTION we should confound the eternal standard of right and wrong given to Israel at Sinai, (the sum of which is love to God and our neighbor,) with the body of carnal ordinances imposed on them until the time of reformation." This very sentence of Andrew Fuller contains a distinction, which is natural, just, and Scriptural; and it is surprising that his acute mind did not see that the only distinction which the Scriptures make in the laws and institutions of Jehovah is, that some are of local, and others of universal application. Some are limited to specified objects and periods, and others are as unlimited and permanent as the government of God over the world. Thus the Scriptures repeatedly affirm, that Jehovah gave statutes to Israel which he gave to no other nation; yet our Lord says, "The Sabbath was made for MAN." See Psalm 47: 20, Mark 2: 27. The apostle affirms that the Levitical law was ordained only until the promised seed, that is Christ, should come. See Heb. 7: 11, and Gal. 3: 19. But there is a law of which Christ says, "It is easier for heaven and earth to pass, than for one tittle of the law to fail."

The same obvious distinction obtains between the covenants; as in Pslam 105: 9, 10. "Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." But when He made a covenant with all flesh, "God spake unto Noah and to his sons with him, saying, And I, behold I establish my covenant with you, and with your seed after you." Gen. 9: 8, 9. The covenant with Abraham separated his seed, in Jacob, from all the other families of the earth; the covenant with Noah includes all the families of the earth, Jews and Gentiles, "to perpetual generations." Each of these covenants was established with laws coextensive with the covenants.

That the Holy Ghost regarded these things in the ministry of the apostles, is evident from the account of their decision on the controversy about circumcision. Acts 15: 20, 29. Here circumcision, which is a sign of the covenant made with Abraham, is declared inapplicable to the Gentiles; but pollution of idols, and fornication, and strangling, and the use of blood, are strictly forbidden. These are things against which Jehovah signified his displeasure in the family of Noah; and they are, and from the days of Noah they ever have been, binding upon all the race, upon Gentiles as upon Jews. Connected with these instructions which the apostles and the Holy Ghost sent unto "them which from among the Gentiles are turned unto God," is instruction from the Books of Moses, "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." What could these instructions be? If the Levitical law be annulled, and also the national covenant, (as Paul tells us it is in Heb. 7: 18,) what is there of these books obligatory? Evidently those laws regulating the hearts and lives of men, which the new covenant puts into the mind and writes upon the heart, Heb. 8: 10. It is thus also that the apostle Paul said to the Galatians, "If *ye* be circumcised Christ shall profit you nothing," (Gal. 5: 2,) and unto the Phillippians, (4: 8,) "Whatsover things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are *lovely*, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." In the same manner he says to the Collossians, (2: 16, 17,) "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbaths, which are a shadow of things to come; but the body is of Christ." In the same manner he says to the Jews, (Rom. 2: 25,) "Circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision." And in chap. 3: 19, "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world become guilty before God." Also in verse 31, "Do we then make void the law through faith? God forbid; yea, we establish the law." What can be more obvious, than that the sacred Scriptures teach the disannulling of the *national* laws of Israel, with the national covenant, and yet that Jews and Gentiles are still under law to God?—that some laws were local and temporal, and some universal, of the whole race, and perpetual in their duration? Obvious as it appears to us, however, it may not be so plainly apparent to some others. We frequently meet with persons who cannot see how the national covenant of Israel, and the laws enjoined under it, can be disannulled, and yet Jews and Gentiles still be bound by some of those laws to God! They cannot see how a law can remain, and yet a penalty once annexed to it be done away by the same authority! Let us try to make this more obvious by illustration. When James II. of England took away or disannulled the provincial charter of Connecticut, all the laws and penalties enacted under it were null and void; the citizens could neither sue nor be sued by those charter laws. But were they without civil law at that time? By no means. The king's attorney was there to enforce the laws of the empire. The city of New York has a corporate charter, and her citizens therein are governed by municipal laws enacted under that charter. Suppose the Legislature should be offended, and take away their charter; they could not enforce the municipal laws any longer; but would they be without law at any time? No, not a day; the laws of the State would extend over them, and the State's attorney would be bound to see them enforced. Some of the same duties would be enforced by State law which were enforced by municipal law, but with a slight variation in routine, and with penalties differently expressed and inflicted. The case of the Jewish nation and the world appears to us a parallel one. The world was never without law to God. God saw fit for special purposes, to separate the Jewish nation from others; for this cause he gave them a covenant, with laws—a charter. In that charter he enjoined the observation of laws obligatory upon mankind by the penalty of legal executions; for their disobedience, he has disannulled that charter, and the penalties thereby enjoined are of course void. But does this proceedure in any way affect the laws, or the penalties enjoined upon the race of man? By no means. God's government over the race of man does not cease, although the Jewish theocracy is abolished.

S. D.

ADDRESS

To the Inhabitants of the State of Rhode Island.

The undersigned were recently appointed by "THE RHODE ISLAND SABBATH UNION," respectfully to ask the co-operation of the Pastors, Church Members, Magistrates, and People generally, in promoting a better observance of the Sabbath, throughout the State.

In pursuance of the purposes of their appointment, the Committee would call your attention, in the first place, to THE CLAIMS of the Sabbath.

The Lord of the Sabbath has said that "the Sabbath was made for man." *Man* is here used, most certainly, as a *generic* term, and, therefore, presents a universal proposition. The Sabbath was not made for *man*; for man, as a genus, as a race, unless it was made for every individual of the race; for the first, and for the last man; for the first generation, and for every other. The Sabbath, then, must have existed from the beginning, and is as old as the human race. Our Lord says, moreover, "*The* Sabbath was made for man." He says not—the Jewish Sabbath—or, the Christian Sabbath; but, *the* Sabbath, the common, the universal one, which belongs to mankind. Is not this the very language to denote a universal and perpetual institution?

Let us look at the connection of the Sabbath with the work of creation. "God blessed the Seventh day, and sanctified it." If the Creator had merely *rested* on the Seventh day, it would have been an impressive consecration. But when he proceeds to bless and to sanctify it, there is authority; a positive Sabbath, forming a part of the primeval arrangement, when God fixed the order in which the world should go; six days, labor; one day, rest; over and over, forever. The first week of the world, then, was not completed, till there had been a Sabbath, as well as a first day, or a sixth. Is not this indicative of the universality and perpetuity of the institution? Consider, if you please, *the necessity* of the Sabbath. It was made for man, because he could not do without it. Both mind and body need a different rest from that of sleep, a regular, waking rest. Experience shows that about one seventh of human life, or one day in seven, is best adapted to this purpose.

The soul of man wants a special season set apart for the purpose of preparing for the duties and enjoyments of a higher existence. Rational evidence of such preparation is never afforded by those who dispense with the moral influences of the Sabbath. Are not these the reasons why the Sabbath was made, and why it was made for man?

To object that a large part of mankind have never heard of the original institution of the Sabbath, and that, therefore, it could not have been made for man, is (to say nothing of impugning our Lord's veracity,) as absurd, as to deny the true rotation of the earth, because a large part of the world have always believed the contrary.

It has also been alleged that, in the sacred records of the first twenty-five centuries from the creation, no farther mention is made of the Sabbath, and the inference is urged that it must have ceased. The allegation is not strictly true. Repeated mention is made of *weeks*, as the received division of days—a rule of division which originated in the Sabbath, and would never have been thought of without it. That *the Sabbath of the creation* laid the foundation for a *septenary* division of days by all nations, is not disputed.

But further: the form in which the Sabbath is spoken of, when it is again distinctly mentioned in the Pentateuch, is proof that it was then, and ever had been, and ever would be in force; that it was primeval and perpetual. Homer and Hesiod, Josephus and Grotius, to name no more, furnish ample evidence that "the seventh day Sabbath" was observed throughout the world—Eastern and Western—civilized and barbarian. There is no explanation of this fact but upon the supposition that the Sabbath was made for man; was meant for man; was and is binding on man.

A statute *can* expire but in one of two ways, by limitation or by repeal. If we examine the original appointment of the Sabbath, Gen. 3, or the recognition of it, Exod. 16, or the giving of the ten commandments, Exod. 20, or the exposition of the Sabbath, Isa. 58, or our Lord's assumption of it as his own institution, Mark 2, we shall find that no limitation of time is hinted at, but the reverse. Two passages have been adduced as favoring a repeal, (Rom. 14, and Coloss. 2,) neither of which has any reference to the subject, one way or the other.

To crown the whole, our Saviour, when foretelling the destruction of Jerusalem, gave directions respecting the observance of the Sabbath in an emergency, which was not to occur till more than thirty years after he left the world; thus committing to his friends an institution which, most undeniably, he expected them to keep and protect, to the end of time. The sun is not more essential or abiding in the system of nature than is the Sabbath in the moral world.

As to the propriety of observing the first day of the week, instead of the seventh, we deem it sufficient say, that the Christian world generally having now for eighteen centuries regarded the first day of the week as the true Sabbath, it cannot be expected that they will change it back *till they are clearly shown to be in the wrong*. If any are persuaded of the claim of the seventh day to be so observed, we would respectfully urge upon them to *maintain* such observance, in strict accordance with the Bible exposition of its sanctity.

The extent to which the Sabbath should be kept holy, is plain. "In it thou shalt not do *any* work; thou, nor thy son, nor thy daughter, nor thy man-servent, nor thy cattle, nor thy stranger that is within thy gates." Comment on a statute so explicit would but weaken its force. It is equally binding ON ALL MEN. There is, however, a divine commentary recorded by the prophet Isaiah. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and shall call the Sabbath a delight, the holy of the Lord, honorable, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words;" "all my blessings, individual, social, national, shall be thine." These expositions are *law*, as immutable as the Decalogue. No plea of interest or convenience will ever invalidate a word of them. There they are clothed with God's authority; good against all traveling, or visiting, or labor, or recreation, on the Sabbath day, for purposes of convenience or gain, down to the last day of the world. The passage from Isaiah suspends all abiding national prosperity on the observance of the Lord's day, as there expounded. God will bear long, it may be, with the Sabbath-breaking prevalent in our State and nation; but as God is unchangeable, there must be national reformation in our observance of the Sabbath, or *permanent* prosperity will be withheld.

God requires us to *remember* the Sabbath day; that is, to recollect it during the previous week, and so arrange all our worldly interests, as to make it sure, that we shall have nothing to hinder us from keeping it holy. Again, God requires us to remember the Sabbath DAY. A "day" is *twenty-four hours*; one exact seventh part of every man's human existence.

In the Scriptures, there is not a hint, that that part of the Sabbath, when the sun shines, and some men are awake, is any more sacred than those other hours of the day when the sun is set, and some men are asleep. Common sense repels the idea.

Such, then, are the high and divine claims of the Institution, for the rescue of which from all manner of profanation and abuse, we would fain rally the people of this eminently prospered commonwealth. We present it to you, as invested with an authority, and with a sanctity, which must remain till the heavens and the earth shall pass away. Is it not entitled to your most conscientious regard? Ought not every degree and species of desecration to be forthwith forsaken?

That the Sabbath is extensively desecrated in this State, none will deny. In speaking of the various forms of desecration, we begin with the worldly conversation of Christian families on the Sabbath. Multitudes who regularly repair to "the communion table," are in the habit of "speaking their own words," emphatically, on the Sabbath day; accustomed to converse often on purely secular topics; or, at best, only about religious things, and in a secularizing spirit, which has no tendency to hallow the passing hours. This habit has already reached to an alarming extent, and is emboldening those who feel not the restraints of personal religion, to indulge in all the open forms of Sabbath desecration. It is an effectual hindrance to a general, outward reformation.

There are many who compromise with principle and conscience, by traveling, for instance, or by requiring persons in their employ, to labor, *on a part of the Sabbath day*; resting, or attending public worship, and allowing their servants to do the same, during the remainder of the day; as if to be profane in the morning, could be atoned for, by being devout at noon; as if dishonesty to-day, might be balanced by the honesty of to-morrow! Take another case. Why is it any less sin for a man to require a domestic to devote a large part of the Sabbath, to the preparation of sumptuous meals, than to run an omnibus, by hiring some one to drive it for him?

Almost every kind of recreation is resorted to, more or less, on the Sabbath, and especially by the young. There is a great deal of riding and of sailing on the Sabbath, whenever opportunity offers.

Steamboats, rail-cars, and omnibuses, are run in violation of the Sabbath; manufacturing is done, directly or *indirectly*, on the Sabbath; livery stables are kept open, as a standing temptation to those who have no other time for relaxation, to break God's law; provisions are prepared for market, if not exposed for sale; milk-carts rattle through the streets of our chief cities, on the Sabbath; post offices are opened; letters and newspapers relating to business and politics are taken out and read; and even some of those who are "set for the defence" of the Sabbath are found violating it, either by prosecuting journies on that day, or by traveling an unwarrantable distance for the purpose of pulpit exchanges.

These are *a part* of the prevalent ways in which the Sabbath of the Lord is profaned, and the displeasure of the Almighty is constantly incurred. The bare recital is alarming, to all intelligent patriots and Christians.

The appropriate remedies of this crying evil, scarcely need be named. To enumerate the ways in which the day is desecrated, is to indicate the path to reform. *Total abstinence* from all participation in the sin of Sabbath-breaking, is the true and only doctrine. Much, very much must be done, by *voluntary* amendment; self-purification. Respectfully, but solemnly do we call upon every good citizen to keep himself pure from the guilt of desecrating, in thought, word, and action, the Sabbath day. We earnestly entreat every one, who hath hitherto indulged, directly or indirectly, in any sort of Sabbath-profanation, to ponder, first, the everlasting claims of God's law; secondly, the demonstrated fact, that all temporary gains from wrong-doing, and especially the gains of Sabbath-breaking, are an ultimate and unfailing damage to the pecuniary interests of the offender; and, finally, that the habits of violating the Sabbath, now rife through the land, must be done away, or the consuming judgments of God, which he has denounced on the nations that dishonor his day, will lay waste our goodly heritage, and overspread it with the blight of his anger.

We call on the Church of Christ to remember, that with the disappearance of the Sabbath, every blessing and vestige of true religion will disappear; and atheistic violence and impurity will take its place. We call on the churches of every name, to say, if they are not imperiously bound to apply to this giant evil the hand of a wise, but unflinching discipline, till not "the smell of contamination shall be found in the skirts of their garments.

We call on Magistrates to maintain the honor of those civil enactments, which were wisely intended for the protection of God's holy day.

We call on Parents and Teachers to awake to this matter, and, by precept and example, to train up a generation of strict Sabbath-keepers, who shall call the Sabbath *a delight*, and shall honor it, in all the relations of life.

We call on the occupants of the Pulpit to see to it, that their own purity is not shaded by even the appearance of evil; and that they speak forth, without fear or favor, the thunders of God's dishonored law."

Finally, we call humbly on God, to pour his Spirit upon the whole community, and to crown with the continual dew of his blessing, every well-directed effort to honor his own institutions, and to hasten the day when this Commonwealth shall be Emmanuel's.

JOHN P. CLEAVELAND,
NATHAN B. CROCKER,
FRANCIS WAYLAND,
JONATHAN LEAVITT,
JAMES N. GRANGER.
THORNDIKE C. JAMESON,
Committee.

PROVIDENCE, July, 1846.

LEADING CHILDREN TO GOD.

A mother sitting at her work in her parlor overheard her child, whom an elder sister was dressing in an adjoining bed-room, say repeatedly, as if in answer to his sister, "No, I don't want to say my prayers, I don't want to say my prayers."

"How many church members in good standing," thought the mother to herself, "often say the same thing, in their hearts, though they conceal even from themselves the feeling."

"Mother," said the child, appearing in a minute or two, at the parlor door; the tone and look implied that it was only his morning salutation.

"Good morning, my child."

"I am going to get my breakfast."

"Stop a minute; I want you to come and see me first."

The mother laid down her work in the next chair as the boy ran towards her. She took him up. He kneeled in her lap, and laid his face down upon her shoulder, his cheek against her ear. The mother rocked her chair slowly backwards and forwards.

"Are you pretty well this morning?" said she, in a kind, and gentle tone.

"Yes, mother, I am very well."

"I am glad you are well. I am very well too; and when I woke up this morning and found that I was very well, I thanked God for taking care of me."

"Did you?" said the boy in a low tone—half a whisper. He paused after it; conscience was at its work.

"Did you ever feel my pulse?" asked his mother, after a minute of silence, at the same time taking him down and sitting him in her lap, and placing his fingers on her wrist.

"No, but I have felt mine."

"Well, don't you feel mine now—how it goes beating?"

"Yes!" said the child.

"If it should stop beating, I should die."

"Should you?"

"Yes, and I can't keep it beating."

"Who can?"

"God."

A silent pause.

"You have a pulse too, which beats in your bosom here, and in your arms, and all over you, and I cannot keep it beating, nor can you. Nobody can but God. If he should not take care of you, who could?"

"I don't know," said the child with a look of anxiety, and another pause ensued.

"So when I woke this morning, I thought I'd ask God to take care of us."

"Did you ask him to take care of me?"

"No."

"Why not?"

"Because I thought you would ask him yourself."

A long pause ensued. The deeply thoughtful and almost anxious expression of countenance showed that his heart was reached.

"Don't you think you had better ask him for yourself?"

"Yes," said the boy readily.

He kneeled again in his mother's lap, and uttered in his simple and broken language, a prayer for the protection and blessing of Heaven.

BLOODY SWEAT.

A correspondent of the Boston Recorder, in commenting upon that passage in the New Testament, where it is said of our Saviour, that "he sweat, as it were, great drops of blood, falling to the ground," gives the following instances from history of a similar effect produced by excessive anguish or fear:

"Mezeary, the historian, thus describes the death of the base Charles IX, of France:—'Nature exhibited strange freaks during the last two weeks of this monarch's existence. From inward excitement of mind or soul, his body was frightfully agitated; so much so that the blood gushed from the pores of his flesh. At last, in the extreme weakness occasioned by these agitations, he yielded his soul.' He also relates that a governor of a town, being sentenced to death, on beholding for the first time the gallows, experienced agitation which produced a profuse sweating of blood. Lombard mentions a general who experienced the same from chagrin elicited by loosing a battle. He tells of a nun, the most beautiful of the age, whose terror was so great on falling into the power of banditti, that it caused blood to ooze from every pore. A lecture delivered to the Society of Arts at Harlaan, in Europe, speaks of a person being prostrated on the deck of a ship by a storm, who, when raised, was found streaming with blood from the surface. He was not wounded, but the phenomenon had been occasioned by the excitement of mind. In the same lecture, a widow is mentioned who fancied that she saw the apparition of her son, supplicating her to release his soul from purgatory, by praying every Friday. On the ensuing Friday, while under extreme excitation of mind, a bloody perspiration covered her body. The same occurred every subsequent Friday, until she thought her task accomplished, after which, her mind returned to its usual state, and the bloody sweat ceased."

MINISTERS OF FIFTY OR SIXTY.

My three predecessors, then, were not dismissed, as many ministers are at the present day, simply because they were past the meridian of life. In some places, it is now regarded almost an unpardonable offence, for a clergyman to be over fifty years of age. Indeed, even before he is forty, some begin to whisper, that it is time for the old minister to ask a dismission, that they may secure the services of a young man—such complaints reach the ears of the pastor—his sensitive heart is grieved at the fact, that his performances, on account of his age, are so unacceptable to his people—but being unable to cause his grey hairs to turn black, or a third set of teeth to grow in his head, his only course of safety is to ask a dismission. Now, is it right to treat a faithful servant of Christ in this manner? Because, forsooth a man is not a boy, should his head be cut off? Who thinks of ceasing to employ a blacksmith, or a carpenter, or a shoemaker, or a lawyer, or a statesman, because they are fifty years of age? The Presidents of the United States have usually been men who were between fifty and seventy years of age. John Quincy Adams is nearly eighty; and who regards him as incompentent for the duties of a representative in Congress?

THE BOASTER REPROVED.—Euripides was slow in composing, and labored with difficulty, from which circumstance a foolish and malevolent person once observed that he had written a hundred verses in three days, while Euripides had only written three. "True," says Euripides, "but there is this difference between your poetry and mine—yours will expire in three days, but mine shall live for ages to come." Thus we often find that what is of rapid growth, soonest comes to decay. It has been found true also, sometimes in a moral sense, that those who have made the greatest profession, and seemed to have outstripped all others in their zeal, have in time of temptation fallen away; while the deliberate, the cautious, the humble, have held on their way.

AFRAID TO LEARN.—It is related that Galileo, who invented the telescope, with which he observed the satelites of Jupiter, invited a man who was opposed to him, to look through it, that he might observe Jupiter's moons. The man positively refused—saying, "If I should see them how could I maintain my opinions which I have advanced against your philosophy?" This is the case with many. They will not hear truth for fear that the arguments which they have framed will be destroyed, and they may be obliged to give up their vicious indulgences.

The Sabbath Recorder.

New York, September 3, 1846.

ADDRESS OF THE RHODE ISLAND SABBATH UNION.

On our first page to-day will be found an Address to the Inhabitants of the State of Rhode Island, prepared by a Committee of "the Rhode Island Sabbath Union." The document has the sanction of influential names, and is in many respects quite remarkable. It is characterized, we should say, by great candor and equally great inconsistency. Perhaps these are necessary characteristics of a popular address in favor of the first day of the week, since such an address must first *profess* a high regard for the Sabbath in order to awaken interest and secure confidence, and then *show* a total disregard for the Sabbath by pushing it aside without ceremony to give place to another and entirely different institution. Be that as it may, the address before us is marked by this inconsistency. It is, nevertheless, one of the best articles of the kind which we have seen, and we therefore bespeak for it a careful perusal.

The arguments in support of the claims of the Sabbath, are presented in a clear and forcible manner, and will meet with general approval. All intelligent Sabbath-keepers hold, with the writers of the Address, that when our Saviour said, "The Sabbath was made for man," he referred to the race, and hence that the institution was not designed for either Jews or Christians as such, but for every member of the human family. They hold also, that when the Creator proceeded "to *bless* and to *sanctify*" the seventh day, he made it a "positive Sabbath, forming a part of the primeval arrangement." They farther hold, that "a statute *can* expire but in two ways, by limitation or repeal;" and that in all the passages of Scripture which allude to the Sabbath, "no limitation of time is hinted at, but the reverse." But how, after acknowledging all these positions, to get rid of the old seventh-day Sabbath, and introduce in its place a new first-day Sabbath, *that* is a question which many intelligent Sabbath-keepers do not know how to answer. It was evidently an embarrassing question to the writers of this Address. They have endeavored to escape from their dilemma, not by meeting and fairly disposing of the question, but by first *proving* the claims of the original Sabbath, which was the seventh day—then *assuming*, without a shadow of proof, that the first day of the week is the Sabbath—and then, in conclusion, urging all those inspired promises and threatenings in respect to keeping the *seventh* day, as encouragements or warnings to keep holy the *first* day. This is undoubtedly the easiest way to get round the difficulty. But is it effectual?—is it honest?—We say, No.

Let us look a little more minutely at the reasoning of the Address in respect to the propriety of observing the first day of the week instead of the seventh. The following paragraph comprises all which is said on the subject:—

> "As to the propriety of observing the first day of the week, instead of the seventh, we deem it sufficient to say, that the Christian world generally having now for eighteen centuries regarded the first day of the week as the true Sabbath, it cannot be expected that they will change it back till they are clearly shown to be in the wrong. If any are persuaded of the claim of the seventh day to be observed, we would respectfully urge upon them to maintain such observance, in strict accordance with the Bible exposition of its sanctity."

Here it is assumed, that the Christian world *generally* have for eighteen centuries regarded the first day of the week as the true Sabbath. That assumption is false, as can be easily proven, and as every intelligent reader of Church History ought to know. The Address itself acknowledges that our Saviour "gave instructions respecting the observance of the Sabbath—(not the first day of the week, nor the Lord's day)—in an emergency which was not to occur until *more than thirty years* after he left the world." In the mean time the Acts of the Apostles specify some thirty religious meetings on the Sabbath, and tell us by implication of many more; yet not one word is said about the first day having taken the place of the seventh as the Sabbath. If we turn now from the Scriptures to the History of the Church, we shall find direct and abundant testimony that the assumption of the Address is wholly without foundation. Theophilus Brabourne tells us, that "the Sabbath was in use in the primitive churches after Christ, *for three or four hundred years*, being so long as the church retained her best purity." On the other hand, Dr. Francis White, Lord Bishop of Ely, in his "Defence of the Orthodox Doctrine of the Church of England," tells us that "the catholic church, *for more than six hundred years after Christ*, permitted labor and gave license to many Christian people to work on the Lord's day, at such hours as they were not commanded to be present at the services of the church." The assertions of both these writers are corroborated by the words of *Ignatius*, who says, "Let us not keep the Sabbath after a Jewish manner, in sloth and idleness. But *let us keep it* after a spiritual manner, not in bodily ease, but in the study of the law, and in contemplation of the works of God. . . . And *after* we have kept the Sabbath, let every one that loveth Christ keep the Lord's day festival." From this it is evident, that Ignatius did not regard the Lord's day as having taken the place of the Sabbath, but that he would have the Sabbath kept first as such, after which the Lord's day, not as the Sabbath, but as a festival. To the foregoing we might add the testimony of many other eminent historians. We might quote from the History of the Sabbath by the learned Dr. Peter Heylyn, who proves beyond dispute, that the doctrine of the divine appointment of the first day of the week for the Sabbath, was never taught in England until the year 1595. Or we might quote the assertion of Dr. Richard Whateley, present Archbishop of Dublin, that the custom of calling the first day of the week by the name of the Sabbath originated with the Puritans less than three hundred years ago, and only prevails now where their influence is felt. But it is needless to multiply proofs upon this point. If the works to which we have alluded do not prove this assumption of the Address to be false, then we may despair of proving any thing from history.

But suppose we grant, for the sake of the argument, all that the writers of the Address claim, viz. that the Christian world generally have for eighteen centuries regarded the first day of the week as the true Sabbath. Does that prove it to be the true Sabbath? If it does, then the fact that all the Mohammedan world have for several centuries kept the sixth day of the week as a Sabbath, proves *that* day to be the true Sabbath. Or, does the long continuance of a *wrong* change its character so as to make it *right?* Do acts of disobedience, by being repeated a thousand times, become acts of obedience? If so, then there is scarcely any form of sin which may not be justified by examples reaching back, not merely eighteen centuries, but sixty centuries, even to the fall of man. Perhaps, however, the Committee do not mean to claim, that the antiquity of this practice proves its correctness; they only mean to give it as a reason why they should continue it until *clearly shown* to be in the wrong. What do they mean by being *clearly shown?* They have the Bible before them, which asserts—clearly enough, one would think—that "the SEVENTH day is the Sabbath; in IT thou shalt not do any work." Now although they have ransacked the Bible until they have found nearly every passage which is essential to establish the *claims* of the Sabbath, they have not found, or at least they have not presented, the first passage to justify the change of the Sabbath. In such circumstances, what is their duty? They find themselves working upon the day in which God has forbidden them to work; shall they stand still until somebody proves to them clearly that it is wrong to do what God forbids? If men will deliberately shut their eyes against the truth, and then justify themselves in error because they do not see "clearly," there is but little hope of showing them that they are in the wrong. We cannot help thinking, from the shape of this Address, that the members of the Committee were far from seeing clearly that the *first* day of the week *is* the Sabbath by divine appointment. Nay, more—we question whether any one of them dare say before God that he is free from misgivings on that point. We know very well, that vast numbers of the common people question the propriety of keeping the first day, and tremble for their safety in neglecting the seventh day. They are only kept in countenance by such sophistry as this, from the high seats of learning and influence. The position here taken, that men may continue their time-honored practices until clearly shown to be in the wrong—connected as it is with a practical refusal to inquire after the truth—would, if carried out to its legitimate results, put an end to all reform, and justify the darkest deeds sanctioned by the customs of heathenism.

"If any are persuaded of the claim of the seventh day to be observed, we would respectfully urge upon them to *maintain* such observance." This is kind and charitable towards the Sabbath-keepers of Rhode Island, and we doubt not the advice will be followed. But a question here arises, which may trouble some honest readers. The Committee have said a great deal about the duty of keeping the Sabbath, and the sin of neglecting it; but can it be, that after all they are so uncertain which day is the Sabbath, as to recommend the keeping of a day which they themselves secularize? It is even so; and we are not certain but what if there were in Rhode Island communities of those who keep the sixth day of the week, the same recommendation would be extended to them; and so the people would have three Sabbath days in succession. In such case, the Magistrates, who are here called upon to "maintain those civil enactments which were intended for the protection of God's holy day," would have their hands full, and perhaps their prisons too. Does not this recommendation show the perfect folly of attempting to bring about a Sabbath reform, until the friends of such reform take a position where they can bring a "thus saith the Lord" to enforce both the day and the duties of the Sabbath?

We have already occupied too much space in commenting upon this Address of the Rhode Island Sabbath Union. We will only add, that we are truly grateful to the authors of it for lending the sanction of their names to sustain some of our strongest, but often disputed, positions. Henceforth, we suppose, it may be regarded as settled, upon the authority of Dr. Wayland and his influential coadjutors:—1st. That when "God blessed the seventh day and sanctified it," at the completion of the work of creation, he gave us a *positive* Sabbath, and not merely a *moral* precept requiring rest one day in seven. 2d. That the words of our Lord, "The Sabbath was made for man," may justly be interpreted as teaching that the Sabbath was not made for Jews or for Christians as such, but for every individual of the race. 3d. That in the Scriptures there is no limitation of the Sabbath; neither Romans 14, nor Colossians 2, having any reference to the subject, one way or the other. 4th. That the Sabbath spoken of in connection with the flight from Jerusalem, was not a new day, but the old Sabbath. 5th. That the grand argument in favor of continuing to observe the first day of the week is drawn—not from the Scriptures, but—from the practice of the Christian world. Let these concessions be noted, and preserved for future use.

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LITERARY ANNIVERSARIES.

Accounts of the Anniversaries of Colleges and Theological Seminaries have occupied an important place in the columns of our exchange papers for a few weeks past. Of course our readers will not thank us to copy them. From a hasty perusal of several reports, we judge that the interest in thorough collegiate studies is slowly increasing. The number of graduates seems not to diminish, and arrangements are making to furnish them with every facility which can be desired. We wish the same could be said with truth of theological studies and students. From the facts before us, however, we are led to question whether the theological seminaries of our country are making improvements to correspond with those made by the colleges. We believe it is agreed that the number of students has not much increased for several years past. The most common reason assigned for this, is the absence of revivals and the low state of religion in the churches. It is natural to expect that there will be but few theological students in a time when piety is at so low an ebb that men decide to enter upon studies for the ministry from no higher motives than they would enter upon other professional studies. Perhaps it is well; but there is certainly great occasion to pray and labor for better times.

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A NEW UNIVERSITY.

Among the acts passed by the Legislature of New York at its last session, was one incorporating the University of Buffalo. It provides not only for the establishment of a Collegiate Institution, but of a University, with a complete organization of the Law, Medical, and Theological Departments. One term of the act was, that the Commissioners named in it might organize the University when $20,000 were subscribed to its capital stock. This amount having been subscribed, the Commissioners gave notice of the fact, and the stockholders proceeded to elect a Council to administer the affairs of the institution in future. This Council have since held a meeting, decided to organize a Medical Department at once, and elected seven gentlemen somewhat widely known as experienced lecturers to fill the different medical professorships. If we may judge from what is said in the Buffalo papers, that is a very favorable point for the establishment of a University, and the prospect of its going forward and taking a high stand is very flattering.

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BAPTISTS IN DENMARK.

The readers of the Recorder are somewhat familiar with the persecutions to which many Baptists in Denmark have been subjected. The Rev. Dr. Baird, who is now in that country, speaks of them as follows, in a letter to the editor of the N. Y. Evangelist:—

> Although no change in the laws has taken place, you will be pleased to learn that a little band of Baptists in this city are not now molested, nor have they been for some months, if not a year. You are, perhaps, aware that some years ago two brothers here of the name of Moenster, (Munster) one an engraver, the other a student of philosophy in the university, became pious, and adopted Baptist principles. One of them (the engraver) being a married man, and occupying a house, they began to hold meetings in his parlor. This was contrary to law. I attended their meetings with deep interest in the fall of 1840. Since that time the elder Munster has been thrown into prison six times, and lain there in all three years. Others have been imprisoned. They have had to pay a great deal of money in the shape of fines. But the "word of the Lord is not bound." The little congregation exceeds three hundred, and there are five others in the provinces. "Blessed are they who are persecuted for righteousness sake." I have visited these dear brethren often.
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> I was glad to hear them well spoken of by all with whom I conversed. There is a great deal of sympathy felt here for them. Let us hope that there will soon be an end of such conduct on the part of the government. I was gratified to hear these brethren speak so kindly of the King and Queen, and indeed of the entire government. You will ask, then, who are the authors of the shameful persecutions which they have endured? Shall I tell you? I am ashamed to do so, but it is the hierarchy. Oh! this accursed union of Church and State! How it generates formalism, pride, intolerance, and every thing which is contrary to the true spirit of Christianity! The religion of the Saviour, though it is uncompromising with error, teaches man to bear even with those who hold the most dreadful errors; to pray for them; to do them good; to respect the consciences and rights of all men.

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A MAGNIFICENT BEQUEST.—The late Mrs. Magee, of Dublin, has bequeathed £20,000 for the establishment of a Presbyterian college, to be appropriated under the direction of the General Assembly; and in addition she has bequeathed India funds to the amount of about £25,000 to the Foreign Missions, and £5,000 to the Home Missions of Ireland. The principal for the Foreign Missions to remain intact; but as now invested it will yield £700 or £800 per annum. This is encouraging to the Presbyterians of Ireland.

TEMPERANCE IN OREGON.—The people of Oregon have a law respecting the importation and sale of ardent spirits, which strikes at the root of intemperance in that country. It provides, that if any person shall import or introduce any ardent spirits into Oregon, with intent to sell, barter, give, or trade the same, and shall offer it, he shall be fined the sum of fifty dollars for each offence, which may be recovered by indictment, or by trial before a Justice of the Peace, without the form of pleading. If any person shall sell, barter, or give away any ardent spirits, he shall forfeit the sum of twenty dollars, to be recovered in the same way. If any person shall establish or carry on any manufactory or distillery of ardent spirits in Oregon, he shall be subject to be indicted before the County Court, as for a nuisance; and if convicted, he shall be fined the sum of one hundred dollars; and the Court shall issue an order to the Sheriff, directing him to seize and destroy the distilling apparatus, which order the Sheriff shall execute. If similar laws were passed in some of the more populous States an immense amount of misery would be prevented.

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CATHOLIC INSUBORDINATION.—The village of Waltham, Mass., has been several times disturbed by riots at the Catholic Church. The cause of difficulty seems to be, that the bishop has placed a priest over the people with whom a part of the congregation are displeased. On a recent Sunday morning, when the priest entered the church, those opposed to him created a disturbance, which was not quieted until the military had been ordered out by the authorities. On Sunday morning, week before last, the unpopular priest again attempted to occupy the church, when a disturbance arose, which led to the ringing of church bells and the firing of cannon to call out the militia. The tumult was quelled, however, by the retreat of the priest.

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MONUMENT TO JOHN KNOX.—The old house in which John Knox lived and died, and from a window of which he used sometimes to preach to the multitudes assembled in the street, has long been pointed out to every curious traveler. But it is to be taken down—if indeed it has not already been demolished—to make room for two churches and two schools, surmounted by a tower, designed as a monument to the great Reformer. The thought is a happy one. While the old house stood, no other monument was needed. But since that is removed, to what more appropriate purpose could the ground be dedicated, than to the erection of suitable buildings for instruction and worship.

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COLLEGIATE EDUCATION IN SCOTLAND.—The Free Church of Scotland is about to establish a College for the thorough classical education of not only its ministry, but the people. Twenty-one individuals have subscribed £1000 each, making a total of more than $100,000, for the object. The corner stone of the building has been laid by Dr. Chalmers, and the work is rapidly progressing.

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TEMPERANCE IN FOREIGN COUNTRIES.—Rev. Dr. Baird recently attended a Temperance Convention at Stockholm, and states that the King, Queen, and Crown Prince were present. Dr. B. thinks it would be difficult to name another monarch who feels such an interest in the temperance cause as to induce him to attend a Convention day after day. He adds the following facts:—

> "From the document (the report,) I learned that there are in Sweden 332 Temperance Societies, and upward of 90,000 members.
>
> In Norway, where the temperance cause has only just taken effectual hold, there were at the beginning of this year 128 Temperance Societies, and 14,812 members. The prospect is in the highest degree encouraging in relation to that country. A few years ago, the Storthing passed an act directing all the distilleries to cease in ten years.
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> There are now in all Germany, including Austria, 1426 Temperance Societies, and no less than 1,019,133 members.

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STARVING PRICES FOR WOMEN'S WORK.—We have heretofore given some astonishing specimens of the low prices at which sewing is done by poor women in New York. But the half has not been told, as you may see by the following extracts from the Monthly Report of the Office and Register Department of the American Female Moral Reform Society:—

> "A poor and very respectable woman, whom we well know, and *whose husband has been out of work ten months*, called for advice in certain matters. I expressed a wish to see the work she had obtained, which she was reluctant to show me; it was a jean coat with one pocket and four button holes, and 'must be well done, or she would get no more.' It was long before I could prevail on her to tell me the price she obtained for making it, saying, 'the man would give her no more if she told—he gave as much as others—and was better than others, as he was kind and good.' She had walked two miles to obtain it—must do the same to return it—and was to receive *five cents only!* Who would dare to buy or wear a garment so made? The same man had given out, as she told me, the week before, *seven hundred shirts to make for five cents each, and then was obliged to send twenty poor starving creatures away without any.* These customers speak highly of his justice and endeavors to serve them.
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> "At No. — ——— st., a Jew gives *ten cents* for making fine shirts with ten plaits in the bosom, neatly made, and four button-holes. She made one, going for it and returning it the same distance; but found she should starve at that, and declined taking any more. She had *to buy her own thread*, costing two cents, which he did not allow, and *two days were required to make the shirt.*"

MEXICAN AFFAIRS.—Recent accounts from Mexico state that several very important military posts, and great multitudes of the people, have declared in favor of Santa Ana, whose arrival was hourly expected. What effect this will have upon the termination of the war, is quite uncertain. A letter from Washington says, that on Wednesday, August 26, a Cabinet Council was held on the subject of our relations with Mexico, and especially in reference to the recent demonstrations of the Santa Ana party; and that it was determined to take no farther steps, diplomatic or belligerent, in regard to Mexico, until the result of the revolution shall be known. The fleets are to remain inactive, and General Taylor is to continue to menace an invasion, until the new Santa Ana government shall be established. If diplomacy should then fail, the war is to be commenced in earnest, and means are to be found to render our very expensive naval establishment somewhat less useless than it has hitherto been.

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TAVERNS IN OLD TIMES.—If any body thinks that the evils of visiting taverns and using strong drink, were not discovered until modern times, his impression may be corrected by reading the following paragraph, which is taken from a Confession of the Waldenses, composed more than seven hundred years ago:—

> "A tavern is the fountain of sin; the school of the devil. It is the manner of God to show his power in the church, and to work miracles—that is to say, to give sight to the blind, to make the lame go, the dumb to speak, the deaf to hear. But the devil doth quite contrary to this in a tavern; for when a drunkard goeth to a tavern, he goeth uprightly—but when he cometh forth, he cannot go at all, and he hath lost his sight, his hearing, and his speech. The lectures that are read in this school of the devil, are gluttonies, oaths, perjuries, lying, and blasphemies, and divers other villanies—for in a tavern are quarrels, slanders, contentions, and murders."

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STATE OF MORALS IN FLORIDA.—A letter in the Charleston Mercury, dated at Quincy, Florida, Aug. 14, says:—"The minds of the people here are too unsettled to think of any thing at present. Our jail is full of rascals for negro and horse stealing, who will be hung in less than six weeks. Last night, about 10 o'clock, while the Western Stage was within half a mile of this place, the driver was shot and died a few hours after. There is a dreadful state of things here, but the den of villains is fast breaking up. We have now in jail eight finished rogues, the murderer of the poor stage driver among them. An Extra Court is to be held on the 14th of September, to try and hang them all of course—in fact, a great number were anxious to have them hung to-day.

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LIFE IN CALIFORNIA.—A letter from a visitor to California gives the following picturesque view of the social virtues to be found in those waters:—"Most of the inhabitants are great scamps; they not only confess that they steal horses and cattle, but they boast of it. I bought a horse this morning that the man is to steal for me in a day or two. You will think this strange conduct, but this same man was not only robbed but beaten by the other; and there is no law to punish them, so that he has to make himself whole in the coin of his opponent. The Spanish portion of the inhabitants are a thieving, cowardly, dancing, lewd people, and generally indolent and faithless."

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SOCIAL EVILS AND THEIR REMEDIES.

The following paragraph is from an editorial article in the New York Tribune. The picture may be too highly colored in some respects, but it is so true in many other respects that we cannot resist the inclination to copy it:—

> "Mamma," lisped a fashionable young lady the other day, "shall we have the same servants in Heaven that we have here? I should *so* like to have Polly to dress me in the mornings." The spirit here unconsciously evinced lies at the bottom of the deadly hostility of our time to the idea of a radical reform of society. Did the men and women about us sincerely desire the universal prevalence of equality and social justice, all beyond would be easy. But they do not. Nearly all at heart believe downright manual labor degrading; they would avoid it if possible; or, if not, they would gladly leave their children in a condition to avoid it. The hod-carrier and the washerwoman share this feeling equally with the banker and the fine lady—we think they have more of it in the average. Let the canal-digger or gardener's journeyman draw a prize in a lottery or hear of a fortune left him by a dead relative, and he promptly throws his spade from him and swears he will never do another day's work so long as he lives. Such an oath is easily kept; idleness, gluttony and drink generally finish him before long, leaving the most of his property to ruin his children. The banker may send his sons to a farm-school to learn the trade of gentleman-farming, but the newly-inflated hod-carrier will be sure to put his boys through college (if money will do it) and into the learned professions, though as unfit for such a destiny as a horse for leader at the opera. So the world goes—every body striving to get on other people's shoulders, and so trampling down hundreds in his reckless selfishness. Not one in a hundred even recognizes the primary truth that it is base, unmanly, unchristian, to sneak through life without an honest and steadfast purpose of doing good in it—without creating (not by proxy) at least as much wealth as you consume. Many a good Christian (as he understands it) thinks it perfectly right to add hundred thousand after hundred thousand dollars to his hoarded wealth or to spend tens of thousands per annum on the food, clothing, lodging, &c., of his family of six or eight persons, while ignorance, want, and wretchedness stalk hopeless and uncheered all around him. Alas! the church itself often fails to remind him pointedly and frequently that this is not according to Christ. It is more likely to cry, "Infidel!" at him who does.

General Intelligence.

VERY IMPORTANT FROM MEXICO.

Santa Ana at Vera Cruz—The Dictator Paredes Imprisoned—Farther News from the Army and the U. S. Squadron in the Pacific—The Californias Seized, &c.

By the Magnetic Telegraph, the New York Tribune has received the following important news, from Washington, dated Monday, August 31:—

The steamer McKim arrived at New Orleans on the 23d, with dates from Point Isabel to the 17th and from Camargo to the 13th. She brought 100 volunteers on the sick list. Gen. Wm. O. Butler was confined to his tent at Point Isabel, by sickness. China, 90 miles above Camargo, was taken by McCulloch and his 75 Rangers, on the 5th of August. Seguin, with 100 mounted Mexicans, took flight from the town, which contains 700 inhabitants. There were 300 regulars at Camargo, on the 9th, ready to start for Montery.

The volunteers were pouring in. General Taylor arrived on the 9th, with his staff. Baylie Peyton also arrived on the 9th. A grand review of the troops took place, and it is said Taylor expressed himself in terms of admiration of their discipline. Duncan's battery and McCulloch with a portion of his men left Camargo on the 12th, in the direction of Monterey.

The steamer Arab arrived off Vera Cruz on the 15th August with Santa Ana on board. He immediately placed himself at the head of the movement in that department. The departments of Puebla and Mexico have declared for Santa Ana, and Paredes has already been taken prisoner. The revolt at the Capital was headed by General Salas. Before Santa Ana left Havana, he took letters from General Campbell to Commodore Conner, and avowed himself, in reply to some inquiries as to his intentions, as follows:—"*If the people of my country are for War, then I am with them, but I would prefer peace.*"

News had been received in Mexico that Monterey on the Pacific and California had been taken by one of the vessels of the United States squadron. Another account says that all California had yielded to the Americans.

A letter dated at Vera Cruz 16th August, says that advices have been received by Express of the formal Annexation of California to the United States; that is, the U. S. forces have taken possession of California. This news came to the British Consulate at Vera Cruz.

An Elephant's Doings.—The Buffalo Commercial Advertiser learns by a gentleman who was at Lockport on Saturday, that at noon of that day an Elephant belonging to a menagerie exhibiting there, walked out of his tent toward a span of horses attached to a wagon some twenty rods off. The horses took fright as the huge beast approached them, broke loose and ran a few rods to an angle of a fence; the elephant followed, capsized the wagon and threw the horses some two rods over the fence. One of the horses rose with several broken ribs, and managed to escape his assailant, which fell upon the other with his tusks, tore out his entrails, and continued to toss him along the fence some ten rods or more.

At this time the keeper, who was at dinner when the elephant escaped from the tent, came up and called the animal by his name. The elephant immediately obeyed the word, and followed the keeper to an orchard about a hundred rods off, where he was secured by strong chains made fast to the trunk of a full grown tree.

Just as our informant left in the afternoon, he heard that the elephant had uprooted the tree to which he was fastened, and had injured a man; but learned no particulars. The rage of the elephant, it is said, was caused by some tobacco concealed in the food that some of the bystanders offered to him. People cannot be too cautious how they trifle in such a way with an elephant.

Dreadful Explosion of Fire Damp.—The Pottsville Miners' Journal of the 29th inst. has an account of an explosion of gas which took place on the afternoon of Wednesday last, at the colliery of Mr. George Rich, on the West Branch of the Mt. Carbon road, known as Lewis vein, which was most disastrous in its results. It was followed by what is known to miners as choke damp, and black or after damp, by which eight men were overpowered. So violent was it that for a long time no assistance could be extended to them successfully, and Mr. Rich, the owner, who entered for this purpose, was near falling a victim to his philanthropy. At last they were extricated, six of them perfectly insensible, one, named John Tiley, dead, and long after yet another, who, though in longer than any of the rest, was yet recovered. Mr. Rich himself was, for a long time, in a state of unconsciousness and delirium, but is recovering, as are all who were taken from the shaft alive. The scene was of heartfelt interest—the prostration of the sufferers, the dismay of the spectators, and the agony of the families of the injured men, presented one of those scenes persons who do not live in mining districts can form no adequate idea of.

From Buenos Ayres.—A Buenos Ayrean paper of June 13 says:—The predatory Indians of the desert, whose visits since General Rosas's memorable expedition are, happily, but "few and far between," lately made an incursion into the department of the North, when General Pacheco immediately detached from the army of the centre a strong column under the command of Major Bustos in pursuit of the invaders. The column penetrated into the heart of the desert and surprised the Indians in their wigwams. The result has been that upward of 60 fighting Indians, including two Caciques, have been killed, and 5 taken prisoners; 900 sheep, 200 and odd head of cattle, 160 mares and 470 horses, as also large deposits of Indian corn, pumpkins and other provisions, falling, besides, into the hands of the victors.

Legal Weight.—The following table of the number of pounds allowed to the bushel of different grains, &c., may be a convenient reference to many:—Wheat, 60; beans, 60; clover seed, 60; potatoes, 60; rye, 56; flax seed, 56; corn, 56; onions, 57; buckwheat seed, 52; salt, 50; barley, 48; castor beans, 56; hemp seed, 44; timothy seed, 45; oats, 24; bran, 20; blue grass seed, 14; dried peaches, 33; dried apples, 22; stone coal, 70.

SUMMARY.

Three hundred barrels of American flour were received at Nottingham, Eng., from Liverpool, two or three weeks since, and were immediately sold at about eight dollars per barrel.

Nearly one hundred thousand emigrants from foreign ports have landed in this city since the first of March last, being an average of about five hundred and fifty per day.

There is a place in New Jersey, called "the Peach Patch," which is expected to furnish thirty thousand baskets of peaches the present season. Peaches are exceedingly cheap in the market.

The Messrs. Reybolds, who reside near Delaware city, have fifteen hundred acres of peach orchards, the produce of which is estimated at $100,000 for the present season. It is a great business.

A boy in Portland, attempting to show what he could do, the other day, by standing on his head on the sill of an open window, lost his balance and fell and was killed.

Travelers from the West have adopted the practice of engaging the best state-rooms of the steamboats at Albany by means of the magnetic telegraph, prior to their arrival.

The visitors to the cupola of the State House in Boston, are said to average from 300 to 400 per day. There is no other point in the United States which affords an equal view of splendid scenery.

Three principal railroads in England are to be amalgamated into one, to be called the "Great Northern Railway." The receipts of the whole amonnt to about 225,000 dollars per week.

A cigar manufactory, at Manilla, employs ten thousand girls. They are all native Indians, somewhat darker than the North American Indians.

An earthquake has occurred at Smyrna so violent as to destroy many buildings, overturn articles of furniture in the dwellings and threw the goods from the shelves of the shops.

The recent destruction of Laprairie, C. E., by fire, is almost without precedent; of 150 houses, there are said to be but fifteen left standing. The property destroyed is estimated at $250,000.

On Wednesday evening, Aug. 26, the cars on the Long Island Railroad ran over a cow, by which two cars were thrown off the track, and several persons considerably though not fatally injured.

Eppes, the murderer, who has been pursued from Virginia in every direction for more than a month past, is now suspected of having killed his own son, his mother-in-law, and a Kentucky drover, all for the sake of getting money in their possession, or property which would fall to him at their deaths.

A steamboat load of prize-fighters went from New York to Greenwich, Ct., last week, where they were dispersed and several of them taken, after the knocking and bruising process had continued two hours and three quarters.

Recent accounts from the Santa Fe Expedition under General Kearney, render it doubtful whether the requisite supply of provisions can be forwarded to them, from the fact that all the wagons which can be made or purchased are not sufficient.

Travelers from Santa Fe arrived at St. Louis on the 19th ult. who reported that the Governor and people were preparing to desert the city on the arrival of Gen. Kearny—the people refusing to fight the Americans. Great excitement existed, caused by rumors of their approach. Gen. Kearny was at Bent's Fort about to move onward.

There was an earthquake at Boston, accompanied with violent shocks, which were felt in all the neighboring towns, on Tuesday night, 25th ult.

Several forwarding houses in Albany have formed a daily line of Canal Packet Boats between that city and Buffalo. The fare, including board, is one cent and a half per mile. The distance is run in four and a half days.

Wm. C. Cornish, son of Rev. S. E. Cornish, colored Presbyterian minister of this city, known as an active Abolitionist, having taken up his residence in Liberia, writes to his father in warm praise of the Colony, and expressing his belief that the colored people of this country might improve their condition by emigrating thither.

A company of twelve persons took tea at the house of one of their friends in New Bedford, last week, the aggregate ages of ten of whom amounted to seven hundred and eighty-nine years, as follows:—88 years and 8 months, 88 years and 5 months, 84 years 11 months, 84, 79, 77, 77, 71, 70, 69.

In the streets of Leicester one day, Dean Swift was accosted by a drunken weaver, who, staggering against his reverence, said, 'I've been spinning it out.' 'Yes,' said the Dean, 'I see you have, and you are reeling it home.'

In England the cost of obtaining a divorce from an infamous and adulterous wife is from £2,000 to £3,000; in Scotland, the object can be accomplished for £90.

A man lately applied to a druggist, at New Orleans, for four ounces of laudanum for the purpose of suicide; but was cheated with a decoction of rhubarb, which made him very sick, but didn't kill him.

From a book of statistics recently published by the Authorities of Boston, it appears that no less than twelve acres of newspapers are printed in that City daily.

A worthy citizen has recently obtained letters patent for a new and superior method of manufacturing the various kinds of leather. It consists of extracting the tannin more thoroughly by means of alkalies and a raised temperature, and fermenting the liquor thus obtained.

Three or four strawberry leaves eaten green, are said to be an immediate remedy for dysentery, summer complaint, &c. The Baltimore Patriot says, 'Papers by publishing this fact will save many valuable lives.'

Edward C. Delavan has declined the nomination for Governor of the Native State Convention.

General Taylor will have in command the largest army ever raised in this country, or brought here by any foreign power, since the discovery of this continent.

Efforts are now making to establish in Massachusetts an Asylum for Discharged Convicts. All the clergymen of Springfield, including Episcopalians, Orthodox, Unitarians, Methodists and Universalists, have given to the plan their hearty concurrence. Abbott Lawrence has offered to contribute $100 if a fund of $2,000 can be raised.

The number of companies engaged in the copper business in actual operation, is about 90, and the nominal capital is over $15,000,000. Boston seems to have entered the most extensively into the business.

A Quebec Judge has sentenced a murderer named Cain to be hanged. Surely he cannot claim divine authority for that, for the Lord sat a mark upon Cain, that men should not kill him.

A snake-head pierced the bottom of one of the Harlem Cars on Saturday, and came within a few inches of transfixing one of the passengers.

A new Cotton Factory is now in operation at Falmouth, Va., the property of Mr. Green. This is the third Cotton Factory in that place, all in successful operation.

The Providence Journal says that Capt. Thayer has made one important improvement in the magnificent boat under his command. He has abolished the bar, and made the Oregon a temperance boat. A bar always creates more or less of rowdyism, and disturbs the comfort of the passengers.

The store of Adam Henderson of Poughkeepsie was broken open on Thursday night, and robbed of between $2,000 and $3,000 worth of Watches, Jewelry, &c. The Trustees of the Town offer a reward of $600 for the recovery of the property and the conviction of the robbers.

The Boston people have had an earthquake, and are naturally proud of it. Our brother of the New York Tribune is jealous for the honor of New York, and is devising ways and means to get up an earthquake there. Let them quarrel it out, say we; Boston may quake, and New York may quake, but after all Philadelphia will be the *Quaker* City.

The Rev. Mr. McClary, of Anne Arundel county, Md., narrowly escaped from death, by lightning, a few days since. He had just dismounted from his horse at the house of a neighbor, when the electric flash struck the horse and killed it instantly.

The conviction of criminals before the Passaic County Courts, N. J., during the past year, amounted to 188; males 160; females 17; colored people 11. The principal offences were burglary 12, petit larceny 16, assault and battery 69, selling liquor 56. The total cost of prosecution was $4,008 88, total fines awarded $1,648. Sixty-eight of the cases, exclusive of liquor selling, are attributed to intemperance.

Mr. Wm. Swain, the great panacea proprietor, who died a few days since at Philadelphia leaving a princely fortune, was a poor bookbinder, and found the recipe of his panacea on the fly-leaf of an old book he was rebinding.

The Journal of Commerce states that the weight of the Milk (including the cans) brought over the Erie Railroad is Thirty-five Thousand Tons daily.

The St. Johns sufferers by fire, have received from the British Government a donation of $150,000.

The Northampton Courier says that the sum of $5,000 has been pledged for the building of an Observatory, which will be placed on a site near Amherst College.

Counterfeit Bank Notes, purporting to be $20 bills on the Farmer's Bank of Amsterdam, $3 on the Cumberland Bank, and $10 dollar bills on the Schenectady Bank, of this State, have been detected.

A gentleman, writing from California to the editors of the St. Louis Reveille, says his stock consists of about four thousand head of oxen, one thousand seven hundred horses and mules, three thousand sheep, and as many hogs. They all pasture themselves without difficulty in the rich prairies and bottoms of the Sacremento, and only require to be attended. This is done by Indians, of whom he employs four hundred. His annual crop of wheat is about twelve thousand bushels, with barley, peas, beans, etc., in proportion.

Few cities have been visited with greater calamities within a short period than Smyrna. Last year, the greater portion was destroyed by fire; since then some of its oldest and most respectable commercial houses have become bankrupt; and, as if to put the climax upon the list of disasters, the city has recently been visited with one of the most terrible shocks of earthquake ever felt in any part of the world. Many houses were thrown down, and several persons killed.

In 1838 Mr. Adrian Balbi announced, as the result of his researches, that the number of newspapers published in the wrold was 3,168. Of this number 2,142 were in Europe; 978 in America; 27 in Asia; 12 in Africa, and 9 in Oceana; and 1378 of them belong to the English race. In the United States, with a population of 11,000,000 there were over 800. In Great Britain, where the population was 14,000,000, there were only 588, and in Spain there were but 16 newspapers.

Many cases are on record of persons in good circumstances who have had an invincible propensity to steal. Pritchard mentions the curious case of a lunatic, who would never eat his food unless he had previously stolen it. Gall says that the first king of Sweden was always stealing trifles. Meritz speaks of a criminal who, at the moment he was about to be executed stole his confessor's snuff box.

Mrs. Weed, the wife of Mr. Weed of Benton, N. H., recently undertook to assist her husband in loading hay upon a cart; and in attempting to descend from the cart upon a work bench, with a pitchfork in her hand, she made a misstep, and one of the prongs of the fork entered her mouth, penetrated the brain, and came out at the back side of the head. She lived about ten minutes.

On the evening of Saturday, the 8th, Samuel Goodwin, aged 32, Daniel Ray, aged 27, and Byron Briggs, aged 18, were drowned, in Hinesburg pond, (Chittenden county, Vermont.) From the testimony elicited before the Coroner's inquest. it appeared that these unfortunate men repaired to the pond to bathe; that neither of the three could swim; that Mr. Ray incautiously got beyond his depth; and that Goodwin and Briggs, in attempting to rescue him, were involved in the same calamity which swept the whole party into eternity.

Barnabas Mapes, aged about 19 years, on Saturday week, was drowned while bathing in the Chemung river, at Elmira. He was in the water but eight minutes, but all attempts to resuscitate him were in vain, life being totally extinct.

The New York Sempstresses are about to hold a mass meeting to resist the extortioners. They are obliged to make shirts for four cents a piece. And it is mentioned to their honor, that while they are working for this essence of lingering starvation, agents of luxurious debauchery are circulating among them, tempting them with offers of ease and plenty if they will fling away their virtue! This is what makes us so radical. This is what makes us want to see rich men hoeing corn, and rich ladies at the wash-tub.

The Pittsfield Sun states that a bridge near Williamstown broke down on Monday evening, precipitating a stage-load of eleven passengers 8 or 9 feet into the river. The coach was turned bottom up in its fall, but no oue was killed, though all were considerably injured. Among the passengers were Judge Washburn of Worcester, Rev. Dr. Prime of New York, Rev. Dr. Davis of Westfield, and Rev. Dr. Cooley of Granville, on their way to attend the Commencement Exersises at Williams College.

The potato crop in many parts of Maryland (Baltimore county especially) has been injured very much this season, by a reptile called the potato worm. Its depredations are committed upon the root, and in a short time the stock dies and the potato rots. In some places entire crops have been destroyed by this worm.

The Legislature of Maine have enacted a law, forbidding the sale of intoxicating liquors at wholesale or retail, except for medical and mechanical purposes. Penalty for first offence, from $1 to $20, second offence $5 to $20, with a bond of $50 to abate the nuisance for six months, and forfeiting all moneys received for liqnors thus sold.

It would appear from a statement furnished to the Commercial Advertiser from Washington, that the sum total of appropriations made during the late session of Congress, amounts to a trifle less than $51,144,623 44.

The German Poet Freiligrath, has accepted a situation as clerk in a commercial house in London, at a salary of £200 per annum. His motive is independence, and to be able to write as he thinks. The public ought by all means to encourage a man to write as he thinks. How else can it enjoy the benefit of his thinking?

When the cars arrived at Morristown, the other day, a boy's finger, with part of the tendons attached to it, was discovered fastened in a ring at the end of the train. On their return, at Orange, the boy who lost it was found. It seemed that he took hold of the car when in motion, when his finger was caught in the ring and jerked off.

C. J. McNulty, the Defaulter, who was on his way to Texas, as one of the Ohio volunteers, died on a Steamboat, on the Mississippi River, on the 12th ult. Intemperance was his ruin,—let others take warning.

A person by the name of Thomas Richardson, charged with having absconded from London with between £500 and £600 belonging to the Widows' & Orphans' Fund of the Odd Fellows Society, of which he was Treasurer or other responsible officer, embarked on board the Henry Clay and arrived here about a week ago. Intelligence having been forwarded to this city of the transaction, &c., he was arrested as he was about leaving by the boat for Philadelphia. He is locked up for a farther hearing.

The Real Estate of Fall River is valued at $4,024,585, and the Personal Estate $2,556,127. The Fall River Irno Wroks Company pays a tax of $3,878 51 cents, which is the largest tax paid by any Company. The next largest sum is paid by A. Robeson & Sons, who pay a tax of $2,983 21 cents.

In 1714 in General Court of New Hampshire sitting in Portsmouth, passed a law, "that no Indian, Negro, or Mulatto servant or slave, may presume to be absent from the families where they respectively belong, or be found abroad in the night time after nine o'clock; unless it be upon an errand for their respective masters or owners."

The University of Leipsic, founded in 1400, by German Seceders from the Bohemian University, is the oldest in Germany, except that of Prague. It has 60 professors, 70 private teachers, and about one thousand students. It still retains its own landed estates, and is therefore one of the best endowed institutions of the kind in Germany.

Two young men, Eli Wagoner and John Carr, of Derry Township, Pa., were arrested on the 3d, on suspicion of having some time in September, 1845, murdered a young girl, named Margaret, daughter of Archibald Carr, of the same township, the body of whom is said to have been found in the neighboring woods a few days since.

The manufacturing town of Manchester, New Hampshire, twelve years ago, was a pine forest, and had not one hundred inhabitants. It has now two of the largest mills in the United States, each being four hundred and forty feet long, and is the largest town in the State.

There are published at this moment in Paris, no less than twenty-six daily newspapers. These journals have an aggregate circulation of 150,000 copies. Of these the four journals having the largest circulation, are the Constitutionnel the Presse, the Siecle, and the Journal des Debats. These four papers have an average circulation of over 25,000 each.

That which may be done in the morning, should not be deferred till evening, and that which may be accomplished to-day should never be put off until to-morrow.

MARRIED,

In Brookfield, N. Y., on the 20th ult., by the Rev. S. B. Crandall, Mr. Jason Hopkins, of Edmeston, and Miss Eunice Ellsworth, of the former place.

Also, on the 22d, by the same, Mr. Benjamin F. Clarke, of Hopkinton, R. I., and Miss Abigail Coon, of Brookfield.

DIED,

At Unadilla Forks, Otsego Co., N. Y., on the 11th ult., of hooping-cough and bowel complaint, Mary Emily, only daughter of Jared and Emily Clarke, aged two years and six months.

In Petersburgh, N. Y., on the 15th of August, of dropsy on the brain, after a sickness of twenty-eight hours, Jason, son of Joseph and Caroline Wells, aged two years and eleven months. The funeral sermon was preached by J. Kenyon, from Isaiah 38: 1.

Lines to Mrs. Wells on the Death of her Son.

Death has been near to thee,
Thy little one is fled;
Remember him with love,
Though sleeping with the dead;
And when his voice you seem to hear,
Then think his angel spirit near.

I look'd upon his face,
So beautiful and sweet,
In calm repose of death,
He seemed as if asleep—
It seemed as if an angel's hand
Had borne him to the spirit-land.

The faintly-lingering smile
Which on his features lay,
That was a token left,
And thus it seemed to say,
'I'm happy in the world above,
Encircled by eternal love.'

How blessed is the hope
To us so kindly given,
When from our friends we part,
To meet again in heaven—
To meet in that eternal home
Where parting tear is never known.

When o'er his grave you bend,
And shed the sorrowing tear,
Think not of him as dead,
But only sleeping there;
The sleeping dust you mourn shall rise,
To live immortal in the skies.

J. S. L.

LETTERS.

Sanford P. Stillman, Jared Clarke, F. A. Utter, J. Hatheway, Samuel B. Crandall, John I. Tanner, R. W. Utter.

RECEIPTS.

Westerly and Hopkinton, R. I.—By the hands of S. P. Stillman—Clark T. Champlin, Benjamin Champlin, Dea. C. C. Lewis, Nancy Clarke, John T. Thurston, Silas Maxson, Peleg Saunders, Bathsheba Lanphear, Paul Babcock, Jr., Clarke Saunders, Charles A. Stillman, $2 each.
Newport—Ezra Stillman, Erastus B. Stillman, $2 each.
Norway—Thomas A. Maxson $2.
Unadilla Forks—Jared Clarke $2.
New York—Augustus Williams $1.
Bristol, Ct.—S. W. Atkins $1.

THE GENERAL CONFERENCE.

The Forty-Second Anniversary of the Seventh-day Baptist General Conference will be held with the Church in Shiloh, N. J., on the fourth day of the week before the second Sabbath in September next.

MEDICAL NOTICE.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

SOUTH-WESTERN ASSOCIATION.

The next meeting of the Seventh-day Baptist South-Western Association will be held with the North Hampton Church, Clark Co., Ohio, commencing on the fifth-day before the second Sabbath in October, 1846. A full delegation from all the churches is desired. And we would say to the brethren of our sister Associations, that we greatly need and earnestly solicit their attendance, counsel, and prayers.

WM. F. RANDOLPH, Cor. Sec.

NOTICE.

Brethren visiting the city and remaining over the Sabbath, are informed that meetings are held every seventh day, at 11 o'clock in the morning, at the meeting-house recently purchased of the Eleventh-street Baptist Church, in 11th street, a little east of Grace Church, between Bowery and Third Avenue. The public are also respectfully invited to attend. Evening lecturesby the pastor, Eld. Thos. B. Brown, will be appointed as soon as circumstances will permit.

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

☞ Remittances for Tracts, addressed to the General Agent, Paul Stillman, New York, containing full directions how and where to be sent, will be promptly attended to

ELECTION NOTICE.

State of New York, Secretary's Office,
Albany, July 24, 1846.

TO the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor and Lieutenant Governor of this State. Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next. A Senator for the First Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of John A. Lott on the last day of December next. A Representative in the 30th Congress of the United States, for the Third Congressional District, consisting of the 1st, 2d, 3d, 4th and 5th Wards of the City of New York. Also, a Representative in the said Congress for the Fourth Congressional District, consisting of the 6th, 7th, 10th and 13th Wards of said City. Also, a Representative in the said Congress for the Fifth Congressional District, consisting of the 8th, 9th and 14th Wards of said City. And also, a Representative in the said Congress for the Sixth Congressional District, consisting of the 11th, 12th, 15th, 16th, 17th and 18th Wards of said City.

Also, the following officers for the said County, to wit: 16 Members of Assembly, a Sheriff in the place of William Jones, whose term of service will expire on the last day of December next. A County Clerk in the place of James Conner, whose term of service will expire on the last day of December next, and a Coroner in the place of Edmund G. Rawson, whose term of service will expire on the last day of December next. Yours respectfully,

N. S. BENTON, Secretary of State.

Sheriff's Office, New York, August 3d, 1846.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided for. WM. JONES,
Sheriff of the City and County of New York.

☞ All the public newspapers in the County will publish the above once in each week until election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Satutes, vol. 1, chap. vi., title 3d, article 3d, part 1st, 140.

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Miscellaneous.

From the Boston Cultivator.

AWAY TO THE WOODLANDS.

Away to the Woodlands,
  Where the wild birds are singing,
And the flowers of the forest
  From their green beds are springing;
Away, while the dew-drops
  Like rich pearls are gleaming,
And o'er the tall hill-tops,
  The bright sun is beaming.

Away to the woodlands,
  Where the waters are gushing,
And the blossoms of spring-time,
  In their beauty are blushing;
Away! the soft breezes
  Now are kissing the flowers,
And the honey-bee's ling'ring
  In the sweet, fragrant bowers.

O, yes! to the woodlands
  We are joyfully hasting,
And the pleasures of nature
  In their fullnesss we're tasting;
And, like the winged songsters,
  We will gratefully raise
Our notes of thanksgiving,
  Adoration and praise.

THE SANDWICH ISLANDS.

The origin of these Islands is evidently volcanic. On the large Islands, great numbers of extinct craters are visible, while on those of the most recent formation, some of them are sending up the last expiring columns of smoke, and others seem to be at the very noontide of fiery strength. Perhaps no objects in nature exhibit in a more striking light than do these Islands, the wonder-working power of the great laboratory of nature. Such immense masses of matter upheaved, not only from the bottom of the ocean, but from the inmost bowels of the earth, and thrown up, not only to the surface, but many thousand feet above, giving a stable and convenient abiding place for great numbers of human beings, accords only with the power of Him who had only to say, Let it be, and it was done.

The people bear evident marks of being derived from the Malay stock. To this origin they are traced, principally by their language and features. It may be a matter of curiosity to know how the first inhabitants found their way to these Islands, since the nearest continental coast, and the nearest Islands of importance, are distant about three thousand miles. Improbable as it may at first sight appear, there is little doubt that they were drifted upon the Islands by the winds and waves, upon such water craft as barbarous nations are found now to possess. Quite a number of Japanese have been drifted upon the Islands in small junks, and also picked up in the ocean in the vicinity, by whalemen, since the mission was established. No reason can be given why the ancestors of the present inhabitants might not have found their way there in a similar manner.

The bodily stature of the Sandwich Islanders is about equal to that of our own. They may be a little less in height, with a corresponding increase in width. Their color is copper, which is perhaps one of the very best hues for the skin, while it is one of the most agreeable colors for the eye to rest upon, as soon as we become divested of national prejudice.

Mentally, there is this peculiarity, if it may be called so, of the Sandwich Islanders. As a general rule, in childhood and early youth, they are bright and intellectual, and in adult life and old age, they are dull and stupid.

Morally, they are debased and degraded to almost a level with the present race of Egyptians, the lower castes of India, and the slaves of South Carolina.

The chiefs differ widely from the common people, in mental and bodily stature. They are almost twice as large, owing to their superior living, and much more intellectual, because of the freedom they enjoy. [Dr. T. Lafon.

A WOMAN KILLED BY HER HUSBAND.

The following extraordinary case occurred a short time since in Wurtemburgh; we find it related in a foreign journal:

Adam Gayring, a man of sixty-four years of age, of honest and upright dealings, loved and respected by all who knew him, presented himself on the 8th ult., before the authorities at Heidenheim, stated calmly that he had just killed his wife. His declaration was immediately taken, as follows:—"My wife," said he, "as every one knows, has been suffering for a long time from illness, and at times the pains she had to endure were such as to affect her reason; she latterly gave up all hopes of recovery, and continually repeated that not only was life a torment to her, but that she feared that if I died before her, she would be reduced to misery. This morning, after we had read together the 4th chapter of the Book of Judges, (they were devout people and read the Bible every day,) she requested me to drive a nail into her temple, as Jael did to Sisera, as such a death seemed to her short and easy, and would put an end to sufferings; she said she forgave me beforehand for the act, which absolved me before God and man. A nail, she said, would not cause a great hemorrhage, and would make but a slight wound. "As soon as I am dead," she added, "you con close the wound, put on a clean cap, and no one will know anything at all about it." After long resistance (continued Gayring) I gave way to the wishes of my wife. I took a nail and begun to drive it into her left temple with a hammer, but the nail was too weak, and the point, instead of entering flattened itself on the bone. I then took a small drill, but was equally unsuccessful. My wife grew impatient and repuested me to kill her at once with the hammer, which I accordingly did, by knocking in the skull. The body of my wife is at my house, where you can examine it at your leisure."

The magistrate immediately proceeded to the house with a medical man and Gayring under a strong guard. They found the body dressed, upon the bed. On the left temple there were two wounds, and the right side of the skull was knocked in as low down as the temple. Beside the bed was a table, on which was a bible, the nail, drill, and hammer alluded to. On the ground was a basin of water, in which the murderer according to his own declarations, washed his hands before presenting himself to the authorities.

Gayring is now in prison; he is perfectly calm and convinced that he acted well in fulfilling the wishes of his wife by putting an end to her sufferings.

MY FIRST PATIENT.

Dr. George Hubbard of Boston, in a letter to the editor of the Boston Medical and Surgical Journal, says thus:—

"Your Journal of late has had a good deal to say, pro and con, in relation to homœpathy; and while reading the same, I have often been reminded of the treatment of my *first patient*, the very first that I was ever called to, and for whom I took upon myself the responsibility of prescribing.

"The following is the case. In the year 1832 I was residing in the family of a planter in Eastern Virginia. I had then just commenced the practice of medicine. Late one evening, Daniel, the dining-room servant, a stout, healthy negro, was taken very suddenly ill. His master being absent, I was invited to see him. He was rolling upon the floor, twisting himself into every manner of shape, groaning, and seemed to be in great distress. His mistress, in the patient's hearing, asked me if I thought I could do anything for him. I told her I could relieve him. I went into another room, took a piece of wheat bread, soaked it in water, made two or three common-sized pills, and to give them the appearance of medicine, rubbed them over with soot from the back of the chimney, placed them upon the hearth before the fire, and baked them hard. I then went back to the patient, gave him the pills, and ordered him off to bed.

Next morning, before I left my room, I heard Daniel below, singing and whistling, and apparently in a state of great happiness. As soon as I met him, I inquired after his health. He said he felt first-rate, that the pills cured him right off, that he never took any medicine in his life that did him so much good. He continued well, and often spoke of the great cure received from the pills."

Casting out Devils.—The following story is credited to a French paper:

Last January, a rich hypochondriac in the north of France was persuaded by his friends that he was bewitched; and, repairing to his physician, announced that he had seven devils. Only seven? said the doctor. "But seven."

The man of medicine, seeing that his patient's malady was mental, went through with a formal examination, and promised to cure him in seven days, driving one demon from his body every morning, at 20 francs each, with the exception of the last, to overcome whose obstinate tenacity was worth forty francs. The hypochondriac consented, and the next day was subjected to the action of a machine, novel and formidable in appearance to him, and received a severe electric shock. He shrieked aloud; and the doctor said coldly, "one has departed." The same operation had been performed six successive days; and when the seventh came, the patient was warned to summon all his courage for a contest with the chief of the band, whose resistance would be tremendous. The doctor then proceeded to give him a shock which laid him sprawling on the floor. Gayly recovering himself, "I am cured!" he exclaimed, paid the price agreed upon, and went his way.

Moral.—"Answer a fool according to his folly."

Forests and Streams.—That remarkable man, Humboldt, has reduced it almost to a demonstration, that the streams of a country fail in proportion to the destruction of its timber. And of course, if the streams fail, our seasons will be worse; it must get drier and drier in proportion. Every body knows, who can number twenty years back, that the water courses have failed considerably, and that the seasons have been getting drier every year. Humboldt, speaking of the Valley of Araguay in Venezuela, says that the lake receded as agriculture advanced, until the beautiful plantations of sugar-cane, banana and cotton-trees, were established on its banks, which (banks) year after year were farther from them. After the separation of that Province from Spain, and the decline of agriculture amid the desolating wars which swept over this beautiful region, the process of clearing was arrested, and old lands grew up in trees with that rapidity common to the tropics, and in a few years the inhabitants were alarmed by a rise of the waters, and an inundation of their choicest plantations.

The Rage for the Antique.—A foreign correspondent of the Philadelphia North American, remarking upon the fashionable mania for articles that *seem* old, says, that such is the rage for Italian antique, that regular manufactories, subterraneous, are established at Rome. Arms of heroes, heads of gods, feet of Satyrs, and fragments—of nobody, are formed in endless variety, and colored so as to resemble the most perfect specimens of antiquity. When ready, they are concealed among ruins by goatherds, and travelers are, as if by chance, directed to them. England is full of these antiquities of six months old; as English travelers generally are the most wealthy, and very easily gulled. Similar establishments abound, also, for the manufacture of coins, and coins of the Cæsars, &c., &c., of a similar antiquity, are carried off to the cabinets of London in great numbers. Medieval antiquities are the rage in Paris, and similar manufactories abound there. A young antiquarian showed lately, with great pride, to an artist, a very fine specimen of Gothic furniture, which he had just bought at great cost. "It is very fine," said his friend, "and it will last you long; for it is quite new."

Points of Honor.—Col. Montgomery was shot in a duel about a dog; Capt. Ramsay in one about a servant; Mr. Fetherston, in one about a recruit; Stearn's father in one about a goose; another gentleman in one about "an acre of anchovies;" one officer was challenged for merely asking his opponent to enjoy the second goblet; and another was compelled to fight about a pinch of snuff; General Barry was challenged by a Captain Smith, for declining a glass of wine with him at dinner in a steamboat, although the General had pleaded as an excuse that wine invariably made him sick; and Lieutenant Crowther lost his life in a duel because he was refused admittance to a club of pigeon shooters.

To Shake off Trouble.—'Set about doing good to somebody; put on your hat and go and visit the sick and the poor; inquire into their wants and administer unto them; seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this method, and have always found it the best medicine for a heavy heart.' [Howard.

A Lark and a Hawk.—It may be questioned whether the human mind could have shown more sagacity than is exhibited in the following case of instinct in a bird. As a gentleman was traveling on horseback a short time since, in the West of Norfolk, England, a lark dropped on the pommel of his saddle, and spreading its wings in a submissive manner, cowered close to him. He stopped his horse, and sat for some time in astonishment, looking at the bird, which he supposed to be wounded; but endeavoring to take it, it crept around him, and placed itself behind. Turning himself on the saddle to observe it, it dropped between the legs of the horse, and remained immovable. It then struck him that the poor thing was pursued, and as its last resort hazarded its safety with him, when looking up, a hawk was perceived hovering directly over them. The poor bird again mounted the saddle, under the eye of its protector; the disappointed hawk shifted his station, and the little fugitive, watching his opportunity, darted over the hedge, and was hid in an instant.

Tunnel Under London.—The plans and sections of the railway tunnel under London, are now before the public, and excite universal admiration. There is something magnificent in this scheme of the London and Birmingham Company, and of their engineer, Mr. Stephenson. The works are proposed to commence at the Camden town station, crossing the Hampstead road by two arches of 70 feet span, and then by means of viaduct and embankment, progressing to the western side of Maiden Lane, where the subterranean communication begins. Thence, below the street, square, crescent, and church, varying from 30 to 100 feet deep, the tunnel is carried to the city terminus, on the site of the old Fleet Prison. The tunnel will be about two miles in length; the whole extension better than three. To the metropolis it will be an incalculable benefit, superseding the ponderous wagons, the convenience of passengers, and part of that interminable bustle and roar which agitate the "mighty heart" of London.

Surnames.—In Sweden, the nobles did not assume them till late in the sixteenth century—"not before the beginning of the fourteenth"—and the lower orders not, of course, till some time after. Lapland is said to have used them much earlier. The country people in Denmark, Sweden, and Norway, have as yet but few; the Sclavonian population of Eastern Europe none, in general, but patronymics. In Esthonia, the serfs, on their emancipation a few years ago, received them at their own request from the nobles. In 1584 many noble Russian families had them not; nor was it till 1681, or soon after, that all took them. In Germany none but the highest families had surnames before the twelfth century; about that time the rest of the nobility, and in the fourteenth and fifteenth the bulk of the people began to assume them. The Azorean poor have but very few now, and in Elba they were all but unknown not many years ago.

The Ruling Passion.—Bonaparte died in his military garb, his Field Marshal's uniform and boots, which he had ordered to be put on a short time previous to his dissolution. Augustus Cæsar chose to die in a standing position, and was careful in arranging his person and dress for the occasion. Julius Cæsar, when slain by the conspirators in the Capitol, concealed his face beneath the folds of his toga. Siward, Earl of Northumberland, when at the point of death, quitted his bed and put on his armor, saying "that it became not a man to die like a beast." A more remarkable instance is that of Maria Louisa, of Austria, who, a short time before she breathed her last, having fallen into a slight slumber, one of the ladies in attendance remarked that her Majesty seemed to sleep; "No," said she, "I could sleep if I would indulge: but I am sensible of the near approach of death, and I would not allow myself to be surprised by him in my sleep; I wish to meet my dissolution awake."

Such are the efforts of poor, expiring mortality—still clinging to earth—still laboring for the breath of posterity, and exerting itself in efforts to fall with gracefulness at the last.

Clear out your Eyes.—Spark Arresters being defective, or not in use on some railroads, the following directions for removing a spark or cinder from the eye are furnished by a correspondent of the American Railroad Journal:—"Should the obstruction be in the upper part of the eye, take the eyelashes of the upper lid between the fingers of one hand, and draw it away from the eye-ball, while with the other hand, press the lower row of eyelashes completely underneath, (between the eye-ball and the upper lid,) closing the eye firmly at the same instant. A little gentle working, to and fro, of the eyelid, with the finger—thus thoroughly lapped over each other—will immediately remove the obstruction. Should the cinder have lodged in the lower part of the eye, place the upper row of eye-lashes in the same position, underneath the lower part of the lid (as described above,) and the relief is certain."

How to Prolong Life.—For many years there prevailed in China an extraordinary superstition and belief that the secret sect of Tao had discovered an elixir which bestowed immortality. No less than three Emperors died after swallowing a drink presented to them by the eunuchs of the palace, as the draught that was to confer never-ending life. "The best method of prolonging life, and of making life happy," said a wise Mandarin to one of these infatuated princes, "is to control your appetites, subdue your passions, and practice virtue! Most of your predecessors, O Emperor! would have lived to a good old age had they followed the advice which I give you!"

Sleep.—Few of our readers, perhaps, are aware that the human body falls asleep by degrees. According to M. Cabins, a French physiologist, 'the muscles of the legs and arms lose their power before those which support the head; and these last sooner than the muscles which sustain the back; and he illustrates this by the case of a person who sleeps on horseback, or while they are standing or walking.' He conceives that the sense of sight sleeps first; then the sense of taste; then the sense of smell; next that of hearing, and last, that of touch. He maintains, also, that the viscera fall asleep one after another, and sleep with different degrees of soundness.

Don't know his own Son.—There is a good story told of Jarvis, the painter. Starting out one day, with two or three companions, for a spree, the ever-observing eye of the painter was attracted by some boys, actively engaged at play, and particularly by one of those geniuses "born to rule," who was leading in their evolutions. "Come here my man," cred Jarvis, "what is your name?" "My name is John, and I am not your man," quickly answered the boy. "John? why that is my name," said Jarvis, "what is your other name?" "Wesley." "John Wesley? that is my name too. Any more names?—the more the merrier." "Jarvis," said the boy, "Jarvis? John Wesley Jarvis! Why who was your father?" was the earnest inquiry. "He's Jarvis the painter, and mother says he's a very bad man too."

Lake Superior.—This immense inland ocean is four hundred and ninety miles in length, and is seventeen hundred in circumference; being the largest body of fresh water on the globe. It contains many islands, one of them, the Isle Royale, is one hundred miles in length, and forty in breadth. Upwards of thirty rivers empty themselves into it, and one curious fact in relation to it is well ascertained, that the quantity of water discharged by the Sault St. Marie, is not one tenth of what it receives from its tributary streams. Evaporation must, therefore, be the principal agent in keeping the lake down to its usual level.

High Road to Suicide.—Foppery begat a spruce shop-boy, a spruce shop-boy begat a pair of half boots, a pair of half boots begat a little stick, a little stick and half boots begat ambition, ambition begat credit, credit begat a shop, a shop begat a horse, a horse begat a chaise, a chaise begat a curricle, a curricle begat expense, expense begat a hazard table, a hazard table begat losses, losses begat a bankruptcy, and bankruptcy begat a goal, a goal begat want and misery, want and misery begat a disregard for life, and disregard for life begat suicide.

Painting Houses.—Paint applied to the exterior of buildings late in autumn or in winter, will endure twice as long as when applied early in summer or in hot weather. In the former case it dries slowly, and becomes very hard like a glazed surface, not easily affected afterwards by weather, or worn off by the beating of storms. But in very hot weather, the oil of the paint soaks into the wood at once, as into a sponge, leaving the lead nearly dry and ready to crumble off. [Cultivator.

VARIETY.

Galvanized Iron Wire Beds and Mattresses are becoming fashionable. Within the tick, through which the air freely circulates, are placed upright fifty coils of Iron Wire, each forming an admirable spring and so confined that it can only move perpendicularly and cannot cant on one side or vibrate as former Spring Beds have done. These are fastened at the bottom to open slat-work, and at the top to a strong linen cover, above which is a thin layer of Hair, which might be Cotton, Feathers, or any other soft, elastic substance. Over all is the tick of course, and no one who has not examined it can believe how firm and durable yet soft and easy this bed is. It will apparently last a life-time, needs no shaking, airing or making up, except to spread the clothes upon it, is impervious to bugs, or other vermin, and cannot get musty or offensive.

The following is the inscription on a tombstone in Baltimore:—"Here lies the remanes of a wurthy and respectable sitizin who kept a groceri, and chandleri establishment at the corner of —— and —— st. This stone is erected by his diskonsolate widdow, who takes this opportunity to inform her friends that she intends to carry on her husband's business at the same plase and wants to get the custom and paternage of all her husband's many friends and customers."

Professor Lichenstein remarked, when traveling in South Africa, that if an animal chanced to die in the very midst of the most desert wilderness, in less than half an hour there was seen, high in the zenith, a number of minute objects descending in spiral wheels, and increasing in visible magnitude at every evolution. These are soon discovered to be a flight of vultures, which must have observed from a height viewless to the human eye, the dropping of the animal immediately marked out for prey.

Let us not forget that half the comfort of life depends on things which may be termed trifles. These, regarded properly, lubricate the machinery of society, and make its movements light and easy, while the obstructions of rudeness and vulgarity produce roughness and irregularity in the movements, and tend to derange the conventional system by which social intercourse is kept up without jarring.

The rapidity with which bottles are made is incredible. A workman, with the assistance of a gatherer and blower, will begin and finish one hundred and twenty dozen of quart bottles in ten hours, which averages nearly two and a quarter per minute, and this is ordinarily done; and in some works the men are restricted to two per minute, to prevent the work being slighted.

The neatest way to separate beeswax from the comb is to tie it in a piece of linen or woolen cloth or bag, with a pebble or two to keep it from floating; place it in a kettle of cold water which is hung over the fire; as the water heats, the wax melts and rises to the surface, while the impurities remain in the bag.

An Irishman, speaking of the excellent facilities of traveling in the old country, averred that a man could not only travel from London to Brighton cheaper than he could stay at home, but "an' faith wouldn't take half so long to do it."

Minds capable of the greatest things can enjoy the most trival, as the elephant's trunk can knock down a lion or pick up a pin.

A man who gets through the world without a kick, may rest assured that he is generally considered as not worth kicking.

False bosoms are worn to hide dirty shirts. Yet it is better to put on a clean shirt every day. So in morals, it is better to act always right, than to show the world the whitest side of your character. The false bosoms, however, are universally worn.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

DE RUYTER INSTITUTE.

TEACHERS' Classses will be formed at the opening of the fall term, September 16, to continue seven weeks, which will be exercised in practical teaching under the immediate supervision of the Principals, with a thorough review of the common-school studies. Lectures on the theory of teaching, and other important subjects, will form a part of the daily exercises. The Principals will be assisted by Hon. Edward Cooper and the County Superintendents of Madison and Cortland Counties. All the improvements and important suggestions of the day in the art of teaching, will be brought before the class for their consideration.

J. R. IRISH, } Principals.
G. EVANS, }

DeRuyter, August 6, 1846.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" Hiram P. Burdick.
Berlin—Wm. B. Maxson,
" John Whitford.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—S S Griswold,
" J. P. Livermore.
Leonardsville—Jabish Brown.
Newport—Abel Stillman.
New London—C. M. Lewis.
Otselic—Joshua Clark.
Petersburg—Geo. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Watson—Wm. Quibell.

RHODE ISLAND.
Westerly—Alex. Campbell,
" S. P. Stillman.
Hopkinton—Joseph Spicer,
" A. B. Burdick.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

NEW JERSEY.
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—R. Babcock.

VIRGINIA.
Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph.

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISKONSAN.
Milton—Joseph Goodrich,
" Stillman Coon.

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The Sabbath Recorder.

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The Sabbath Recorder.

For the Sabbath Recorder.

JAMES OCKFORD.

Among the early advocates of the Sabbath in England, was JAMES OCKFORD, a man who deserved a better memorial than has been preserved him. The perilous times in which he lived, however, though favorable to the memory of those individuals or parties who were successful against all adverse circumstances, were often fruitful of schemes to defeat enterprises really the most worthy of success. Those of the Reformers who are now lauded to the skies for labors performed in favor of religious liberty, were not always more self-denying, or devoted to the great principles of the Reformation, than were some whose names are never mentioned, nor their labors properly appreciated.

> "Full many a gem, of purest ray serene,
> The dark unfathomed caves of ocean bear;
> Full many a flower is born to blush unseen,
> And waste its sweetness on the desert air."

Mr. Ockford wrote boldly against the adversaries of the Sabbath. Traske had several years before been subjected, by the Star Chamber, to the most cruel and relentless sufferings, because he had preached the same truth; and Theophilus Brabourne had been foiled by the wicked snares of the adversary, which had been set for him by the Scribes and Pharisees of his day, although his powerful pleadings for the truth have, even in the opinion of his opposers, never been fairly answered. And now the responsibility of a dispensation was made to rest upon Ockford, who, being dissatisfied with the pretended conviction of Brabourne, adopted the Sabbatarian argument, and, standing upon this vantage ground, turned the weapons of the opposing parties against themselves—the Episcopalians against the Puritans, and the Puritans against the Episcopalians. The Church of England, on the one hand, maintained that the Sabbath was Jewish, and was done away, and that the spirit of the fourth commandment required only obedience in general to the festivals of the church, of which Sunday was one. The Puritans, on the other hand, contended that the fourth commandment was still in force, yet so construed its meaning as to evade its original claims for the particular day of the week named in it, and thus by a false gloss they prepared the way for an *amendment*, which was the substitution of the first day of the week in place of the seventh. Ockford drew such powerful weapons from the admissions and arguments of the champions of the church—Bishop White, Peter Heylyn, and others—and used them with so much effect against the Puritans, that one Mr. Cawdry, a Presbyterian, and a member of the Assembly of Divines, was induced to publish a Defence; and to this book we are mostly indebted for the account which remains to us of Mr. Ockford's labors. Ockford's book, which must have been published about the year 1642, was too well addressed to the consciences of the leaders of the dominant party to remain long without official notice; but, instead of eliciting an intelligent answer, it was condemned to be burnt, and accordingly was most effectually refuted, so that we do not know of a single copy extant. The following account of it, however, from the work above alluded to—[*Sabbatum Redividum*, or the Christian Sabbath vindicated]—will give some idea of the book.

In the Preface to the Christian Sabbath Vindicated, it is said:—

"We have not met with any Tract concerning the Sabbath in all these late years, but only one, and that of a Sabbatarian Anabaptist, with this title, THE DOCTRINE OF THE FOURTH COMMANDMENT, wherein he pleads strongly for the Saturday Sabbath. It seems that the Anabaptists, who usually cry down the Sabbath either as Antichristian, or ceremonial, begin to see the necessity of a Sabbath, and will rather return to the old Sabbath, with the Jews, than have none at all. This author was so far unsatisfied with all those answers made to Theophilus Brabourne by the Episcopal party, that he borrows weapons from them to beat down the *Lord's Day*, our Christian Sabbath."

In page 427 of the same book, it is said:—

"Those very reasons which converted T. B. to relinquish the morality of the fourth commandment, have confirmed the other in his opinion of the Saturday Sabbath. And to say the truth, those who of late years took upon them to confute the Sabbatarians, have not only confirmed them, but also have lent them all or most of their arguments to fight against those that maintain the morality of the fourth commandment, and the divine institution of the Lord's day, for, on the one side, certain it is, that some answers given by the Bishop of Ely, and others of his way, to the Sabbatarian arguments, are so unsatisfying and weak, (we say not false,) that they have gotten strength by their confutation. The Bishop and others, to avoid the force of the Sabbatarian assaults, have affirmed not only the old Sabbath, but the fourth command itself, to be merely ceremonial, and abolished; which their adversaries abhorring and detesting, have fallen upon the old Sabbath, rather than none. For, indeed, it cannot but seem unreasonable to any conscientious man, that one commandment of the decalogue, adorned with so many privileges common to it with the other confessed moral commandments, and so much concerning religion, and the power of godliness, should be cashiered as merely ceremonial in the times of the Gospel."

Mr. Cawdry, after noticing the destruction of Ockford's book, which he calls "a sharp confutation by fire," says, "Yet lest he should complain of *harsh dealing*, no answer being given him, for his satisfaction *we* shall give him a brief account of our judgment concerning his whole book." From this are gathered the few particulars below:—

Chapter first contained the proposition, That the decalogue is moral and perpetual, with the argument.

The second Chapter sustained this proposition, That the fourth commandment in particular is moral, in which are also noticed twelve absurdities, which Mr. Cawdry says, as they fall only upon those who say the fourth commandment is ceremonial and done away, let them answer them if they please. This proposition is also discussed, That it is as great a sin to do contrary to the literal expression of the fourth commandment, as to the literal expression of any other commandment.

Chapter third contains ten reasons for the morality of the fourth commandment, which are applied to the seventh-day Sabbath, in which he makes a challenge, "Let him that will oppose me, prove that it is our duty to do servile work on the seventh day, called Saturday, if he can!"

In his fourth Chapter, he treated again of the morality and antiquity of the seventh-day Sabbath; he had five reasons to prove that the seventh-day Sabbath should be observed, as in the time of the law.

His fifth Chapter was spent in proving from testimony, that the church changed the Sabbath into the first day, and when it was done.

It was thought a great show of confidence in the Sabbatarians, that he affirmed this proposition in his 61st page, That it is as great a sin to observe the first day of the week instead of the seventh, as to worship an image instead of God.

Mr. Ockford no doubt felt some satisfaction in having even this notice of his book volunteered, though by his Puritan opposers, as it might preserve, at least, a knowledge of his attempt to vindicate the cause of truth. How dastardly, however, the act of the authorities of the Church and State of England, to burn with fire the pages of a pious laborer, and take thus from the hands of those whom they affected to despise for their obscurity and impotence, arguments which their Bishops could not answer! But such were the times when lived some of the most devout and zealous friends of religious liberty, who, too weak to withstand the powers arrayed against them, yet rejoiced that they were accounted worthy to bear shame for the truth's sake. Ockford probably remembered the fate of poor Traske, who but a few years before had suffered the cruelties of the lash, having been whipped for more than a mile's walk from Westminster through the streets to the prison, whence he never returned, because he had preached the same truth which he now attempted to plead. But he had the consolation, that his *book*, instead of *himself*, was the martyr. It is barely possible that a copy may yet be preserved; if so, its appearance would be highly welcome to the shelves of the New York Sabbath Library. What became of Mr. Ockford is not known to us. He was a Baptist, and probably differed from his predecessors, Traske and Brabourne, in this respect; for the Baptists, being generally antinomians, he was thought singular, inasmuch as he, in regard to the Sabbath, contradicted all his masters." Yet there were, about this time, regular Sabbatarian churches, and men of talent and distinction adorning their pulpits.

T. B. S.

GOOD FEELINGS.

We know a blunt old fellow in the State of Maine, who sometimes hits the nail on the head more pat than the philosophers. He once heard a man praised for his "good feelings." Every body joined and said the man was possessed of excellent feelings.

"What has he done?" asked our old genius.

"O! in every thing he is a man of fine benevolent feelings," was the reply.

"What has he done?" cried the old fellow again.

By this time the company thoght it necessary to show some of their favorite's *doings*. They began to cast about in their minds, but the old man still shouted, "What has he *done?*" They owned that they could not name any thing in particular.

"Yet," answered the cynic, "you say that the man has good fellings. Now, gentlemen, let me tell you that there are people in this world who get a good name simply on account of their feelings. You can't tell one generous action that they ever performed in their lives, but they can look and talk most benevolently. I know a man in this town that you call a surly, rough, unamiable man, and yet he has done more *acts* of kindness in this country than all of you put together. You may judge people's actions by their feelings, but I judge people's feelings by their actions."

TROUBLE ME NO MORE.

O the sad day
When men shall shake their heads and say
  Of miserable me,
Hark how he groans, look how he pants for breath,
See how he struggles in the pangs of death!
When they shall say of these mine eyes,
  How hollow and how dim they be!
Look how his breast doth swell and rise
  Against his potent enemy!
When some old friend shall step to my bedside,
Touch my chill face, and thence shall gently slide,
And when his next companions say,
How does he do? what hopes? shall turn away
Answering only with an up-lift hand.
Who can his fate withstand?
Then shall a gasp or two do more,
Than all my rhetoric could before,
Persuade the world to trouble me no more!

THE USE OF THE BIBLE.

A little boy had often amused himself by looking over the pictures of a large Bible; and his mother one day said to him, "John, do you know the use of the Bible?" He said, "No, mother." "Then John be sure to ask your father," was the advice his mother gave him. Soon afterwards, when his father came home, John ran up to him, and said, "I should like to know, father, what is the use of the Bible?" His father said, "I'll tell you another time, John." The boy appeared disappointed, and walked away wondering why his father did not answer the question directly.

A few days after, the father took his son to a house where there was a woman very ill in bed, and began to talk to the poor afflicted woman, who said that she had suffered a great deal of pain, but hoped that she was resigned to the will of God. "Do you think," said the father, "that God does right to permit you to feel so much pain?" "Oh, yes," answered the woman, "for God is my heavenly father, who loves me, and I am sure that one who loves me so much, would not permit me to suffer as I do, if it were not for my good." He then said, "How is it that you find your sufferiugs do you good?" She replied, "My sufferings are good for my soul; they make me more humble, more patient; they make me feel the value of the Saviour more, and they make me pray more." John had been very attentive to this conversation, and the tears stood in his eyes while the afflicted woman was talking. His father looked at him and then said to the woman, "My good woman, can you tell me the use of the Bible?" In an instant, John cast his eyes toward the woman, while his face showed that he was extremely eager to hear her answer. The woman, with a stronger voice than before, said, "Oh, sir, the Bible has been my comfort in my affliction." "There, John," said his father, "now you know the use of the Bible; it can give us comfort when we most need it."

THE TRUE PRINCIPLES OF THE PILGRIMS.

We may well pause, for a moment, to consider the principles which the fathers of Massachusetts had incorporated into their Commonwealth, and upon which they had erected the fabric of their society. It is a mistake, as has often been remarked, to suppose that they came to New England with any notions of unlimited freedom of conscience. It was no part of their aim, in bidding farewell to their native island, to build, across the ocean, an asylum for the persecuted of every name. Even the possibility of such a state of society, had never dawned upon their minds. "The emigrants," as has just been said, "were a body of sincere believers, desiring purity of religion, not a universal tolerotion." They had come to "this outside of the world," as they deemed it, to enjoy, unmolested, their own worship, and to practice, without hindrance, or restraint, the principles of their own faith. They were generally members of the established church of England, but desired that the principles of the reformation should be applied still more thoroughly, to purify her doctrines, and elevate and spiritualize her worship. It was to escape oppression for themselves, not to secure the boon of freedom to others, to carry into practice their own views of Christian worship, and their own doctrines of civil liberty, not to open a temple for the disciples of every faith, and the adherents of every creed, that they had braved the ocean and the wilderness, and begun to plant their civil and religious institutions beneath these unpropitious skies.

To secure the accomplishment of this object, the dearest which their hearts could cherish, all their legislation was designed, and all the arrangements of their society were framed. It was in accordance with this, that they reserved to themselves the right of admitting only whom they pleased as freemen of the colony; and within a little more than a year after their arrival, they "ordered and agreed that, for time to come, no man should be admitted to the freedom of the body politic, but such as are members of some of the churches within the limits of the same." It was the aspirations of the Puritans to form a Christian republic, after the model of the Jewish theocracy, in which the laws of Moses should constitute the rules of civil life. Their system thus educed from the highest sources of authority, tolerated no contradiction, and allowed of no dissent. The mandates of public sentiment, not less than the enactments of the General Court, in the infant colony, were as stern and unyielding as had been the statutes of uniformity, from whose tyrannical operation they had fled when they embarked for the shores of the new world. Wrapped in their singular, and somewhat original social system, there lay the germs both of immense good and immense evil; of a moral energy that was to bless the world by the results it has produced, and of dissensions that were to rend their youthful republic, and kindle the fires of intolerance and fanaticism, even upon the spots most sacred to freedom.

Prof. Gammell.

ANECDOTE.

The Rev. Mr. McNeile, of Liverpool, in a lecture recently delivered by him, introduced the following anecdote:

I will tell you a circumstance which occurred lately in this town. A journeyman house-painter, who had long entertained infidel sentiments, and was addicted to corresponding bad practices, was employed in his trade on a house nearly opposite to mine. From his elevated position, he saw over my blind into my study, and he observed me at my work. The next morning, at an early hour, he saw the same. This attracted his attention; and the third morning he came still earlier, but I was before him. He ascertained who I was, and he kept watching me over the blind every morning while his job opposite to me lasted. In the mean time, as I learned afterwards, he began to reason with himself, saying, "This gentleman must be in earnest, however, right or wrong;" and he said, moreover, "The result of all this reading and writing so early, morning after morning, must, I should think, be worth hearing. I will go and hear what he has to say." Accordingly he came to my church. He heard me describe the aching anxieties of the human soul, not to be satisfied with any created thing, but aching still, and longing for repose until it found it in the bosom of the living God. He heard me describe the way in which a God of holiness can admit a sinner to such repose, the way in which a sinner may enjoy that holy communication. His heart was touched; the secret cause of his infidelity was detected; it was not a want of evidence in the revelation of God, but a want of willingness in man to be conformed to the character of God. Before a rising willingness to be holy all the skepticism of his intellect disappeared; and, instead of a sullen infidel, he is, I have reason to hope, a happy, cheerful Christian.

THE BEGGAR.

At the time of a great famine, on a cold wirter's day, a woman came to a village and began begging for charity. Her clothes were very clean but torn, and patched in many places. The snow was falling fast; her head was wrapped in a handkerchief; in one hand she carried a stick, in the other a basket.

From most of the houses she got only a very scanty succor; even some rich persons drove her away with harsh words.

There was but one poor peasant who invited her into his house, where there was a good fire in the grate; and his wife took a cake out of the oven and gave the woman a large slice of it.

The next day every one where this stranger had asked for charity were invited, quite unexpectedly, to sup at the castle. When all the guests were arrived they proceeded to the dining room, where they saw two tables laid out. One was very small, but on it were many exquisite dishes. The other was large and magnificent, and a great number of plates; but they held out scanty nourishment, such as a piece of half musty bread, a couple of potatoes, a handful of bran, and some held nothing at all. While the guests were wondering what this meant, the lady of the castle spoke thus: "The beggar who passed through the village was myself: I disguised myself in order to judge for myself of your charity, in this time of need. The two poor people whom you see here, took me in and treated as best they could. In consequence, they will eat at my table to-day, and I will give them a pension.

As to you, regale yourselves with the offerings which you gave me yesterday; and which you see here upon your plates; I repeat to yourselves, while you do honor to the good cheer that thus you will be treated in the next world."

This story is not fabulous, the heroine of the adventure was called Lady Gray.

INDUSTRY AND INTEGRITY.

There is nothing possible to man which industry and integrity will not accomplish. The poor boy of yesterday, so poor that a dollar was a miracle in his vision, houseless, shoeless, and breadless—compelled to wander on foot from village to village, with his bundle on his back, in order to procure labor and the means of subsistence, has become the talented and honorable young man of to-day, by the power of his good right arm, and the potent influence of his pure principles, firmly held and perpetually maintained. When poverty and what the world call disgrace stared him in the face, he shuddered not, but pressed onward and exulted most in high and honorable exertion in the midst of accumulating disasters and calamities. Let this young man be cherished, for he honors his country and dignifies his race. High blood—if this course not in his veins, he is a free-born American, and therefore a sovereign and a prince. Wealth—what cares he for that, as long as his heart is pure and his walk upright—he knows and his country knows, and his country tells, that the little finger of an honest and upright man is worth more than the whole body of an effeminate and dishonest rich man. These are the men who make the country—who bring to it whatever of iron sinew and uafailing spirit it possesses or desires—who are rapidly rendering it the mightiest, most powerful, as it is already the freest land beneath the circle of the sun.

IS GOD IN THIS HOUSE?—In Greenland, when a stranger knocks at the door, he asks, "Is God in this house?" And if they answer, "Yes," he enters. Reader, this little messenger knocks at your door, with the Greenland salutation, Is God in this house? Were you, like Abraham, entertaining an angel unawares, what would be the report he would take back to heaven? Would he find you commanding your children and your household and teaching them the way of the Lord? Would he find an altar in your dwelling? Do you worship God with your children? Is there a church in your house?

OVERCOME EVIL WITH GOOD.

The late Dr. Bowditch, of Salem, Mass., was a man as eminent for his great and useful talents, as he was beloved by all who were acquainted with him. An instance is related of him, which is a complete manifestation of the command, "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head."

"Dr. Bowditch had been preparing a plan of Salem, which he intended soon to publish. It had been the fruit of much labor and care. By some means or other, an individual in town had surreptitiouusly got possession of it, and had the audacity to issue proposals to publish it as his own. This was too much for Dr. Bowditch to bear. He instantly went to the person, and burst out in the following strain: 'You villain, how dare you do this? If you presume to proceed any further in this business, I will prosecute you to the utmost extent of the law.' The poor fellow cowered before the storm of his indignation and was silent, for his wrath was terrible. Dr. Bowditch went home, and slept on it; and the next day, hearing from some authentic source that the man was extremely poor, and had probably been driven by the necessities of his family to commit this audacious plagiarism, his feelings were touched, his heart relented, his anger melted away like wax. He went to him again, and said, 'Sir, you did very wrong, and you know it, to appropriate to your own use and benefit the fruit of my labors. But I understand you are poor, and have a family to support. I feel for you and will help you. That plan is unfinished, and contains errors that would have disgraced you and me, had it been published in the state in which you found it. I'll tell you what I will do. I will finish the plan; I will correct the errors; and then you shall publish it for your own benefit, and I will head the subscription list with my name.'"

This simple fact adds great glory to the memory of this eminent man. It shows that he could command his passions so as to forgive the person who had wronged him, and to overcome him with unexpected kindness. Was not his conduct very beautiful, more noble than though he had exerted every effort to crush the man who was driven by poverty to the commission of a wrong act? Surely it was noble and worthy of all imitation.

THE BEST RECREATION.

The celebrated Hayden was in company with some distinguished persons. The conversation turned on the best means of restoring their mental energies, when exhausted with long and difficult studies. One said he had recourse, in such cases, to a bottle of wine—another, that he went into company. Hayden being asked what he would do, or did do, said he retired to his closet and engaged in prayer—that nothing exerted on his mind a more happy and efficacious influence than prayer. Hayden was no enthusiast. There is much truth in his remark. God is the strength of his people. Luther used to say, that, to pray well, was to study well. The celebrated Elliot left us, as the result of his laborious and useful life, the striking sentiment, "that prayer and pains-taking were able to accomplish all things." I doubt not that a first and leading defect of many, very many Christians, lies in their not praying as they ought—here they are woak, and this weakens them in all things.

A CHRISTIAN HOME.—O! great, unspeakable is the blessedness of a godly home! here is the cradle of the Christian, hence he sallies forth for the encounter with the world, armed at all points, disciplined in all the means of resistance, and full of hope of victory under his heavenly leader. Hither he ever afterwards turns a dutiful and affectionate look, regarding it as the type and pledge of another home; hither, too, when sore wounded in that conflict, he resorts to repair his drooping vigor; here when abandoned by the selfish sons of this world, he finds, as in a sanctuary, the children of God, ready with open arms to receive him, and here the returning prodigal folded in the embrace of those who know not, dream not, of the impurities of the world with which he has been mixing, feels all at once his heart burn with shame and repentance. Merciful God, what a city of refuge hast thou ordained in the Christian home!

THREE WONDERS IN HEAVEN.—"If I ever reach heaven," said the eminently pious Dr. Watts, "I expect to find three wonders there. 1. To meet some I had not thonght to see there. 2. To miss some whom I had expected to meet there; but 3. The greatest wonder of all will be to find myself there!" If such were the views and feelings of such a man as Dr. Watts, who lived so near the verge of heaven, and breathed its holy atmosphere as it were on earth, so as to be able to say with the most cheerful confidence, "I bless God I lie down at night unsolicitious whether I awake in this world or another," how much greater will be the wonder in the case of many careless and almost prayerless Christians, to find themselves in heaven at last.

We shall be judged according to *all* our works: not with respect to this or that thing only, as men now vainly flatter and judge themselves. A man's being kind to the poor will not then save him from the wrath to come, if he have neglected Jesus Christ and his holy religion; neither will his having done no one any harm be taken in exchange for his want of sobriety and chastity. There will be found in that day but one only reason worthy to be taken in exchange for any sin; the Precious Blood, namely, of our Lord and Savior Christ Jesus—and that ransom will be applied to none of us, except we have seriously applied ourselves here to the serving of him in holiness, according to our baptismal promises, not in one part of our duty alone, but in all.

[Keble.

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PERSECUTION FOR RELIGIOUS OPINIONS.

It is no just occasion for surprise, that worldly men are anxious to secure uniformity of religious opinions, and that the governments composed of worldly men have repeatedly enacted laws to secure such uniformity. The consequence has been, that great numbers of good men have been wickedly persecuted from time to time for their opinions. Our Saviour taught his disciples to expect this; and he encouraged them to meet it, by saying, "Blessed are ye when men shall persecute you for my sake." He knew very well, that of all Satan's artifices none had been more common or successful than to incite men to persecute one another under the specious pretence of regard for the truth. Of course it was not to be expected, that what had all along been such a fruitful source of discord, would be driven from the world by the advent of the Gospel. No matter how good the news which men might proclaim, nor how pure and spotless the lives which they might live, the adversary of all righteousness would find some pretext for persecuting them. It does not surprise us, therefore, to find the men of the world, who are acknowledged to be more or less under his control, engaged in efforts to secure uniformity of opinions, and ready to prosecute or persecute those who are so unlucky as to differ from them.

But we must confess that we have been surprised when we have seen professing Christians pursuing this phantom of uniformity, and foremost among the persecutors of the intractable. Such a sight is always astonishing and painful. It shows how the spirit of the Gospel may be mistaken, and its plainest precepts perverted or trampled under foot. Who can look upon it without exclaiming, with the prophet of old, "How is the gold become dim, and the fine gold changed!" The New Testament teaches plainly enough, as has just been stated, that Christians are to expect opposition and persecution for the truth's sake. Surely if there is any position which would justify retaliation, it is when enduring such treatment. But do the Scriptures countenance retaliation? Not at all. Even in these aggravating circumstances, they require us to treat opposers with kindness, and "meekly to instruct them, if God peradventure will give them repentance to the acknowledging of the truth." Nay, more—if, after much instruction, they reject the truth, and persecute those who proclaim it, the messengers are not to retaliate, but "flee to another city." What language could be used—what instruction given—which would more directly and pointedly rebuke the common custom of urging upon men the religious opinions and practices of the dominant party, and then persecuting those who will not receive them? It is difficult to see how any one acquainted with the precepts or example of Christ and his Apostles can frame the shadow of an apology for such a course. Indeed facts show that enlightened Christians cannot in conscience do it; for the moment that one of their own missionaries among the heathen should be convicted of retaliating or persecuting, he would find no apologist, but would be promptly and universally condemned. But is this manifestation of an unchristian spirit more wicked and hurtful in a heathen land than on Christian ground? We trow not. In respect to principle there is not a whit of difference, while in respect to its practical influence it is certainly not less ruinous.

The religion of Jesus Christ not only discountenances the imposition of pains and penalties upon its opposers, but it never asks for human legislation in its behalf. It is a fact worthy of note, that the only power conferred upon churches in respect to blasphemers and heretics, is that of cutting them off from their communion. The Apostolic direction is, "A man that is an heretic, after the first and second admonition, reject." Here is no provision for bringing him under by fines and imprisonment, or by breaking down his opposition in any other way. If this direction were fully carried out, it would purify the church, and draw forth the admiration of all men for its mildness and consistency. Christians seem slow to learn, that the way to banish error is to publish the truth. Only let truth and error come into fair conflict, and there need be no fear for the result. It is just as certain that truth will triumph in such a combat, as it is that darkness will flee away before the shining light. No doubt many well-meaning people may be found among those who look to human legislation for aid to enforce religious duties. But their course is a practical libel upon the truth. They in effect declare, that it needs aid from without to establish its claims—than which no doctrine is more untrue and degrading. The religion of Jesus Christ is eminently spiritual, and its duties can only be discharged by those who are spiritual. It acknowledges no subjects whose adherence is forced, nor will it be promoted by the legal suppression of opposing errors, or the legal enforcement of its sacred truths.

If we mistake not, the true doctrine upon this subject, and the one which will finally prevail, is, that no man should be persecuted for his religious opinions or creed. This doctrine is undoubtedly susceptible of abuses. In the imperfect state of things which now exists, probably many men will make their religious liberty an occasion of licentiousness. But what of that? Shall we adopt doctrines which endanger the liberties of all good men, because some bad men will pervert the true doctrines? Let us not, by such a course, do evil that good may come. It is always safer, in the long run, to take the right ground. Indeed there is no safety on any other. This doctrine finds a response in the bosom of every noble-minded and true-hearted man. Its opposite does violence to the better feelings of the human heart, is opposed to the precepts and spirit of Christianity, and has often proved most impolitic. Can we hesitate which to adopt?

THE ABOLITIONISM OF OLD TIMES.

It is common for those who oppose "anti-slavery agitation," to refer to the abolition of slavery in the New England States as proving that agitation and severe language are not necessary to accomplish the object. Those who are acquainted with the facts, however, know that there is a remarkable coincidence between the means used by the friends of freedom in New England and those used by anti-slavery men now. Early in the last century, the subject began to be agitated in New England. In 1701 the representatives were desired to use their influence to put an end to negro slavery. In 1710, Judge Sewall published a tract against slavery, under the title of "The Selling of Joseph." A few years later he "essayed to prevent negroes and indians being rated with horses and cattle, but could not succeed." The Revolutionary War gave rise to some regular "fanatics" on this subject. One of these men said, "Shall we, my brethren and fathers, can we lift up our faces with confidence before God, in solemn prayer, that he would remove the yoke of bondage from us, and set us free from the bondage that lays on us, while we keep a ten-fold heavier yoke on the neck of our brethren, the negroes." But the following paragraph, from an appeal of Benjamin Coleman to his slave-holding minister, is the strongest thing we have seen. It does not mince the matter, but tells the offender plainly, "Thou art the man." Read it, you who suppose that "hard language" is peculiar to modern abolitionists:—

"And now, reverend sir, I would humbly ask, have *you* had no hand in this iniquitous man-stealing? Have you not bought divers of these people for money, people made of the same flesh and blood with your children? Have you not kept them in bondage? one of which you have baptized and received as a member of the church? Pray, sir, is this teaching the way of righteousness? But this wicked practice of yours is not all that I complain of. I entreat you to consider the melancholy consequences. For hereby you have rendered yourself incapable of discharging the duties of a faithful watchman; for your mouth is shut; you can't reprove others, or bear a public testimony against this horrid crime, without condemning yourself and your own practice; so that others by your neglect are emboldened in their sin. O, sir, you are set for a watchman in this place; and have you ever blown the trumpet to give warning of this horrid sin of man-stealing? Is not God's hand lifted up against us, and do *you* keep silence?"

THE WORLD'S TEMPERANCE CONVENTION.

Among the great meetings held in London during the last month, none has appeared to us to promise greater usefulness than the World's Temperance Convention. It commenced its sessions on the morning of the 4th of August, and terminated them on the afternoon of the 8th. The whole number of delegates present was a little over three hundred, of whom twenty-eight were from the United States, including Drs. Beecher and Cox, E. N. Kirk, W. L. Garrison, Elihu Burritt, J. V. Himes, &c. E. C. Delavan was expected, but did not attend on account of urgent business at home. Father Mathew was also expected, but staid away, it is said, on account of certain religious difficulties which he as a Catholic could not overcome. The question whether slaveholders should be admitted as members of the Convention was discussed at a preliminary meeting, when it was concluded that there should be no test but a pledge of total abstinence from the use of all intoxicating drinks. It was also decided, at the same meeting, that there should be no public religious exercises at the sessions of the Convention, lest the religious opinions of some should be interfered with.

One object for which the Convention was called, was to consider the expediency of forming a World's Temperance Union. The subject was much discussed, but the opinion of the most efficient delegates seemed to be, that such a Union would be attended by so much pecuniary expense, and would be so cumbersome and unwieldy withal, that not enough practical good would grow out of it to warrant the undertaking. A committee was raised, however, to correspond with friends of the cause in different parts of the world upon the subject, and report the result of their correspondence at a future meeting to be called for the purpose.

The following resolutions, which were almost unanimously adopted by the Convention, will give an idea of its principles. Of course many interesting facts were elicited during their discussion, but for these we have not room at present:—

"That in the opinion of this Convention, as a means of extending the Temperance reformation, the following truths should be spread throughout the world; and that Temperance organizations be exhorted to give them the widest possible extension.

"That alcohol, the intoxicating principle, is a subtle poison, at war with the physical, intellectual, social, and religious interests of men.

"That it is generated by the process of fermentation, and is the same, though existing in different degrees, in cider, wines, and malt liquors, as in distilled spirits.

"That it is a perpetual fountain of disease, poverty, crime, temporal and spiritual death, never needful or useful to men in health in any clime, or any employment.

"That total abstinence from it as a beverage, is the only true principle of the Temperance reformation, the only hope for the drunkard, and security for others.

"That the whole manufacture and sale of intoxicating drink as a beverage, though a source of revenue to Government, is a manufacture of human misery, and highly injurious to the souls and bodies of men, and should not be licensed more than other moral evils by human Governments.

"That the word of God often prescribes total abstinence to avoid existing evils, and that the spirit of Christian love directs us to shun wine, or any thing whereby our brother stumbleth, or is offended, or is made weak.

"That a voice comes up from every part of the globe calling upon kings, and all who are in authority, upon reflecting and influential men of all climes, upon parents, teachers of youth, medical men, ministers of religion, and all who love their race, to put forth the hand and stay the plague which is filling our world with woe, and which, unless checked, will continue to sweep thousands of succeeding generations prematurely and wretchedly to eternity."

◆

New Missionary Society.—A highly respectable Convention of the friends of Bible Missions was held at Albany, N. Y., on the 2d and 3d insts. After a full discussion of the subject, it was agreed that the time had come for the formation of a New Missionary Society, in which those who are opposed to close corporations for such purposes, to unwieldy associations, to abstaining from the moral reforms of the age, and to the neglect of a portion of heathen in our own land, could cordially unite. A society was accordingly formed, for home and foreign missionary purposes, to be called the American Missionary Association. It is expected that the New Organization will embrace the Union Missionary Society, the Western Evangelical Missionary Association, and the Committee of the West India Missions—as well as all the friends of Anti-Slavery Missions throughout the country who belong to the Congregational and Presbyterian Churches, some other denominations having already formed such Societies of their own.

◆

Heathen at Home.—One of the colporteurs of the American Tract Society, who has visited the western districts of Pennsylvania, describes places where the Sabbath is unknown, except as a day devoted to hunting, fishing, and "buckwheat threshing;" families that have never heard a sermon in their lives; houses in which not a single book of any kind is to be found; shingle-cutters and hunters, living in houses alone in the woods, or lining the water courses at intervals, where the gospel never comes, and no book is ever bought or read.

◆

Another Victim, almost.—The Granite Freeman says that S. S. Foster and wife were arrested and tried before a Justice recently, in Lake County, Ohio, on a charge of breaking the Sabbath, [Sunday, we suppose he means.] It appeared in evidence that they had sold books on that day, after the manner of most traveling agents. It was also proved that the Justice before whom the hearing was had, had done the same thing himself. They were acquitted, and Stephen poured out a scorching rebuke upon his persecutors, as only he can do it.

◆

Good News from the Karens.—From letters published in the Baptist Missionary Magazine for September, it appears that *twelve hundred* Karens have been baptized within the present year, in the regions ot Sandoway, Rangoon, Tavoy, Mergui, Amherst, and Maulmain.

◆

The Eastern Monitor is the title of a neat little volume just published by John Eyre. It comprises a series of letters to a Young Emigrant, to which are added Familiar Letters on Various subjects. The letter to an Emigrant contain many valuable suggestions in relation to the dangers which beset that class of persons in a new country, and the way to escape them. There is a vein of pious and moral reflection running through the above volume which must render it acceptable to the religious reader. For sale at Walker's 114 Fulton-street, and by the booksellers generally.

◆

Peace with Mexico.—The New York Tribune of Monday morning last, publishes a letter dated Havana, August 16th, in which the writer gives currency to a reported agreement between Santa Ana and certain agents of the British and American Governments, for securing peace. The arrangement is said to be as follows: "The Mexican Federal Government of 1814 to be re-established under the guaranty of the United States; so that, in case of future pronunciamentos, the United States government shall have a right to interfere in support of the Constitutional Government. The Rio Grande to be the boundary line and the Californias to be organized as a distinct Territory, under the protection of the United States, but not governed by Americans until the inhabitants shall think fit to annex themselves, to favor which purpose the country will be allowed to carry on a free trade with both Republics, and admit colonists from all countries, and of all religious creeds." The writer says he has his intelligence from very respectable authority. There is, however, a suspicious and incredible look about it.

The following article, from "The Occident and American Jewish Advocate," expresses our mind so fully upon the subject of which it treats, that we cheerfully give it a place in our editorial columns. We are glad to see that the Jews are waking up to their claims for complete toleration. Let them but carry out their principles consistently, and there is no fear but what they will in the end be respected.

SUNDAY LEGISLATION.

Our readers will recollect that in our November Number of last year, we announced in our News Items, the passage of an ordinance by the Common Hall of Richmond, Virginia, imposing a heavy fine for infraction of the sanctity of Sunday, over and above the penalty enacted by the State laws. In our February Number we communicated a petition, which was handed in to the Town Council by many Israelites, respectfully asking the repeal of this obnoxious law, which is evidently intended to operate in favor of those who regard the first day of the week as one of religious repose, and must, in consequence, be looked upon as an especial enactment, though against the spirit of the Constitution, giving one class of the inhabitants, and the doctrines professed by the same, a predominance not rightfully belonging to them. It is easily discoverable that no one would enforce the keeping of the first day of the week, unless he thought it possessed of religious sanctity, or else legislation might as well be exerted in favor of the fourth or any other day. But supposing that one would rise in the halls of a State Legislature, and gravely propose a bill compelling factory labor, for instance, to cease on each Wednesday, under a penalty of a fine of ten shillings, or any other sum; would not an outcry be raised at once that this would amount to an unwarranted interference in the rights of each man who ought not to be restrained from laboring when he pleases? And still we are gravely told that the compulsory keeping of Sunday is a police law, which the State or city corporation has a constitutional right to enact, and to exact it by fine and imprisonment! Is it not in effect, whatever may be alledged under the last mentioned flimsy pretext, an unwarranted enactment, giving legislative sanction to a religious observance, not acquiesced in from feeling or conviction by the whole people—but merely adopted, doubtlessly without much reason or knowing why on the part of a majority merely, though we will confess that this be an overwhelming one? No one can therefore expect that persons who conscientiously think the seventh day to be the true Sabbath, will or ought to acquiesce in the arrangement casting aside their right by making special laws for the Sunday; and that, as such laws do exist in most States of the Union, they should seek by lawful means to expunge all such partial legislation from the statute books. Hence the Seventh-day Baptists handed in petitions to the legislatures of New York, New Jersey, and Pennsylvania, during the last winter, to put them, in the first State, upon a level as regards exemption from arrest, &c., on their Sabbath, which privilege is accorded to others on Sunday; and in the latter States, to do away with the odious feature of punishing for labor on the first day, as though it were an infringement of a law which has a right to exist in the civil code. Neither application has thus far been successful; we think, however, that the matter will be agitated till justice be done in the premises. Lately several Baptists have been informed against in this State [Pennsylvania] for working on Sunday; the fine of course was imposed by the magistrate who heard the case; but we also learn that the defendants mean or have already proceeded to take an appeal to the higher tribunals, to test the constitutionality of the oppressive act in question. As regards the petition which the Israelites of Richmond presented, it was left to lie on the table of the committee to which it was referred during the remainder of the existence of the last council; they did not probably wish to *face* the question. The new council, however, have taken the subject under consideration, and on the 13th of July last, the committee made at length the following report, which, as will be perceived, was laid on the table. We have not heard since what has been done with it; but we shall report whatever may reach us. We forbear any farther remarks at present, as our readers can judge for themselves of the cogency or otherwise of the report of the learned councellor, and we are truly rejoiced that the good cause of the fullest liberty of conscience has found so able an expounder, as the former District Attorney of the capital of Virginia, a State truly famous for its great and good men, who have done so much for the promotion of human freedom.

"Mr. Mayo presented the following report:

"The committee to whom was referred the subject of an ordinance for the more effectual suppression of Sabbath-breaking, passed the 11th day of August, 1845, with leave to report by ordinance or otherwise, beg leave to report:

"That though the ordinance under consideration may be liable to construction that some have placed on it, as applying to Sunday as a religious Sabbath, your committee believe that this is a misapprehension of the true meaning of the ordinance; for however unguarded the language used, your committee are of opinion that neither the Legislature nor City Council, have any power, or control, over that day as a Sabbath, more than any other day. The government, either State or City, is in no wise responsible for the religion of the community, except so far as they are bound to protect each and every member thereof, peaceably exercising his religious devotions, in such manner as to him shall seem fit, from being disturbed by others. As to what day one shall observe as a religious Sabbath, or what he should do on that day, provided his conduct is peaceable, and neither obstructs others in their religious worship, nor disturbs the good order of society, your committee think should be left to man and his Creator, without any other ordinance than the fourth commandment. The power to regulate Sunday or any other day as a religious Sabbath, so far from being conferred on the City Council, is by the plain understanding of the Constitution and genius of our government, withheld even from the Legislature, who in fact, impliedly permits the dealing with slaves on that day, with the consent of their masters; (Rev. Code C. 305, §20) and if the Council have the power to regulate the conduct of men on Sunday as a religious Sabbath, they have equally the power to establish it as a day of rest altogether. And as the evil which gave rise to the ordinance springs out of the fact that on that day the slaves and free negroes, which constitute the larger portion of our laboring class, are out of employment, and therefore much more liable to commit crime, the argument would tend to abolish the Sabbath as a day of rest altogether. This no citizen, of whatever religion, would agree to.

"If it were the intention of the Council to enforce the observance of Sunday as a religious Sabbath, however vain the effort, it would have been more manly, and less liable to misconstruction, at once to have declared that Sunday should be the only religious Sabbath, and then to have ordained, 'Thou shalt keep holy the Sabbath day;' and appointed some officer (if such could be found) competent to have the same fulfilled and observed. But your committee are satisfied that this is a misconstruction of the ordinance. It convicts the Council of doing that which they are bound to prevent, for instead of protecting all in the peaceable enjoyment of their own Sabbath, it hinders a large and respectable portion of our citizens from doing it. Your committee conclude this branch of their report, by expressing their conviction that this dangerous power of meddling with the Sabbath as a religious institution, was never designed by a Christian community to be conferred either upon the Legislature or any body corporate which it might create.

"Your committee are well aware that upon the Sabbath, as upon every other day of rest, as they have before remarked, a vicious population of slaves and free negroes are let loose upon the community in idleness; and in the present state of our police, with an almost unlimited scope to indulge their illicit propensities, and that adequate means should be adopted by the Council to check them. But your committee are of opinion, that these means should not be in the enactment of ordinances on the subject, but in a more efficient execution of the statute laws of the commonwealth, much more penal and adequate than any ordinance which can be passed by the Council. The great evil which this ordinance was intended to reach, is the illicit traffic on Sunday with slaves and negroes, as appears by the report of the committee who introduced the ordinance; an evil amply provided for by the statute laws of Virginia, as will appear by consulting the edition of Tate's Digest, where they are embodied.

"Your committee are of opinion, that to guard the city from violation of the law from such sources, on Sunday, as well as on every day of rest, or holiday, the city police requires augmentation; and that with such augmentation, if the police efficiently perform the duties prescribed by the acts of the assembly referred to, all will be accomplished that is necessary.

"Although the ordinance now in force finds its precedent in a legislative act, your committee are nevertheless opposed to it, not only as being unnecessary, but because it confers upon the magistrate the arbitrary power of deciding upon the acts of men, not in terms defined and prohibited, but which are made criminal or not, according to the exercise of his discretion, as to what is charitable and what is necessary. Your committee are of opinion that every penal law should clearly, and in terms define, the act to be done or omitted, that constitutes the crime; so that the citizen upon looking at the statute should see clearly what act it is that he is prohibited from doing, or commanded to do. This ordinance, as well as the statute law upon which it is founded, wants this first element of a penal statute. What a citizen may think a very necessary or a very benevolent, charitable act, and therefore very conscientiously performs it on Sunday, may on Monday morning be considered at the Mayor's Court a very unnecessary act, and one not at all benevolent or charitable, and he thereby be made an unconscious victim to a difference of opinion upon a subject of necessity, charity, or benevolence, between himself and tho magistrate. In the opinion of your committee, it would neither be charitable nor benevolent to subject him to any such ordeal; and they conclude with the expression of an opinion, that this ordinance in fact involves in practice all the odious features of an *ex post facto* law, and of constructive crime.

"Your commttee, with all becoming respect and reverence as they hope for the Sabbath, as claimed by all religious denominations, whether on the use of one day, or the other, respectfully suggest to the Council, that there is no necessity for the continuance of this ordinance; but recommend that the police of the city should be so increased as to have a special police not for Sunday only, as a day of rest, but for any other holidays upon which the Mayor of the city shall think proper to call them into requisition, and that in aid of the general purpose designated, the High Constable of the city be requested to permit the night-watch and all police officers, to qualify as his deputies, for the purpose of aiding more fully in the execution of all the penal laws. It does not occur to your committee, that there is any particular act requiring legislation by the Council, which is not provided for by legislation of the State; but if there be, the committee respectfully suggest to the Council, that the act should be clearly defined by the ordinance prohibiting it.

"Your committee have thought it proper to go more fully into the reasons which have brought them to the conclusion they have aimed at, which is embodied in the following resolutions:

"1st. *Resolved*, That it is expedient to repeal the ordinance entitled, 'An ordinance for the more effectual suppression of Sabbath-breaking.'

"2d. *Resolved*, That it is expedient to increase the city day-police to the number of ——, for each ward, whose duties shall be performed on Sundays only, unless, by order of the Mayor, their services shall be required on any other day of rest or holiday.

"3d. *Resolved*, That the High Constable of the city be requested to permit the night-watch of the city, as well as all the day police officers who may hereafter be appointed, to qualify as his deputies, to aid in the execution of the penal laws of the commonwealth.

"4th. *Resolved*, That leave be given to bring in an ordinance in accordance with the foregoing resolutions."

General Intelligence.

FIFTEEN DAYS LATER FROM EUROPE.

The steamer Britannia arrived at Boston on Thursday last, bringing English news to the 19th ult. We give below the principal items:—

In the manufacturing districts business is by no means active. The news, however, recently received from the United States will give a new impetus to trade.

The produce markets are tolerably active, both as regards the home and the export trade.

There is a good demand for beef and pork, and late prices are fully supported.

Cheese of good quality is very scarce at Liverpool; a few parcels of an indifferent quality have been sold at 35s. to 45s. per cwt.

Iron has advanced in price, and the woollen manufactures of Yorkshire are firm and improving.

In England there have been frequent storms and great falls of rain, which have injured the crops severely.

A regular line of steam communication between England and the Brazilian Empire, is about to be opened, by the sailing of the Antelope from Liverpool for Rio. She sails on the 10th of September.

The contract with the North American Mail Co. for a weekly mail to Boston and New York, has been confirmed by Parliament, and given to Mr. Cunard, notwithstanding the injurious effects to the Great Western Steamship Co.

We have the gratification, says the Times, of announcing the appointment of Lord Eglin as Governor-General of Canada—an appointment which affords the highest gratification in England.

On the 5th ult. the Batavier, Dutch steamship, came into the Thames with 340 emigrants on board from Germany, who intend to emigrate to the United States. They are an instalment of the 80,000 emigrating from the German States during the present year.

The anticipated almost total failure of the potato crop in England, Ireland and Scotland, has caused the price of Indian Corn to rise from 25s. to 32s. a quarter. The quantity in the Mediterranean is said to be very small. We expect that America will reap a golden harvest in the sale of this article in England.

Mr. John Audubon, the son of the distinguished American naturalist, has recently arrived in England, for the purpose of taking drawings of some specimens of American animals, in the collections in that country, in order to complete the work on the quadrupeds of America. The specimens required are principally those from the territories of the Hudson Bay Company, and those brought home by the expeditions in search of a north-west passage. One specimen in the British Museum is supposed to be unique.

Professor Dew, of William and Mary College, Virginia, reached Paris a few days ago, and died the day after his arrival. There is something peculiarly melancholy in a man thus traversing the wide Atlantic, only to leave his bones in a foreign land.

Among the proofs which the new Government is giving of its wish to conciliate the Irish people, may be mentioned the fact that the Repeal Magistrates who were deprived of their commissions on account of their politics during the administration of Sir Robert Peel, are to be restored. Already Mr. O'Connell and French have been re-invested with the commission.

A sum has been appropriated for the employment of the poor in Ireland.

The potato blight is general; east, west, north, south, the cry is, "still it comes." In Ireland the devastation is general. Everywhere the root is rotten, or progressing toward decay. Science is at fault, and alarm is rife.

The rapid progress which cheap postage is daily making astonishes even the most violent opponents to the new system. France, with a view to its introduction in that country, has dispatched one of its principal officers from the post-office department to England, to examine into the working of the penny postage, and report thereon to the French Minister.

The Great Britain, Captain Hosken, arrived at Liverpool on the morning of the 15th, after a passage of thirteen days and eight hours from New York, including a detention at sea of eighteen hours in repairing the driving chain, which had broken on her homeward voyage.

The last homeward voyage of the steamship Cambria was the shortest on record—ten days and sixteen hours—from Boston to Liverpool, including her run into Halifax to land and take in her mails and passengers.

◆

From the Army.—Report says that Gen. Worth, with 2000 men, had left Camargo, and had proceeded 25 miles toward Monterey.

Captain Duncan returned to Camarge on the 11th, from his reconnoisance into the interior. Captain McCullough, who was along with his Rangers, had killed a Mexican, who was on an American horse at the time.

Captain Duncan marched into Putna Aquado in the night and took the place, having killed one Mexican and shattered the arm of another, while they were attempting to escape.

Capt. Duncan next marched to Seralvo, where he arrived and possessed himself without molestation. After reconnoitering he left the town and returned to Camargo, by the way of Agna Segnas and Mier.

General Taylor has had to use harsh measures with some of the rum venders hanging about his camp.

◆

Satan's Progress in Boston.—A writer in the Courier gives a dark but correct picture of the retrograde of virtue in Boston. In Ward 2, he says, the overseer and assessor told me, there were over 200 drinking-places, many of them kept by low and worthless characters. It is computed that from 600 to 800 *rum* bowling alleys are in operation, to the ruin of many youths, to say nothing of the boys educating for the House of Correction. As to the billiard rooms and gambling places, they occupy the upper rooms of the chief corners of many principal streets, (as can be seen,) and have their bars, as the usual appendages of such vile places. And last, though not least, licentiousness abounds as a common accompaniment of the foregoing.

From our Pacific Squadron.—The following important news from the Pacific was received by special dispatches at Washington:—

It appears that Commodore Sloat entered the harbor of Monterey, on the Pacific, early in July, and on the 7th issued his proclamation to the inhabitants of California, calling upon them to remain peaceful, assuring them that he did not come as the enemy of California, but as their friend; that they are destined to form part and parcel of the great Fedral Union of the United States; to enjoy the same rights and privileges as the citizens of those States.

In addition to this, Captain Montgomery entered the harbor of Yerba Buena, and issued his summons to surrender to the inhabitants of the country, in virtue of instructions from the Commodore.

We have news also that Colonel Fremont's advanced posts had reached Sonora, to the North of San Francisco.

Gen. Castro, the Gevernor of the Province, advanced at the head of his troops to repulse them, but the gallant Colonel meeting him in person, the Mexican forces retreated.

The Californians are greatly divided among themselves. A junta met at Santa Barbara, headed by Governor Pico, proclaiming California an independent Republic; hereupon the Mexican Governor (Castro) declared the province under martial law. [Tribune.

◆

Attempt to Poison.—On Saturday night, August 23d, the water in the well of Daniel C. Hayes, in Granby, Ct., was poisoned with arsenic. But for circumstances apparently trivial and accidental, Mr. Hayes and his entire family must have been victims of the intended murder.

On the morning of Monday, Mr. Hayes' young man, when drawing water to use in horse feed, noticed a slight sprinkling of white substance on the floor of the well-room and on the bricks lining the well, and some unusual appearance on the surface of the water in one of the buckets. This was little heeded at the instant, and a few quarts of the water were used for the purpose. Both of Mr. Hayes' very valuable horses have since died by the poison.

Two families beside Mr. H.'s supplied themselves with water at this well, and but for the timely suspicion caused by the circumstances alluded to, would in all probability have been fatally poisoned.

◆

Death at the Falls.—The Commercial has a letter dated Goat Island, (Niagara Falls,) August 31, stating that a Mr. Smart of this City lost his life on the morning of that day in a very unaccountable manner. It is said that he went with another gentleman into the 'cave of the winds.' His companion 'saw him climbing over a rock near the mouth of the cave; saw his feet slip, and a few moments afterward perceived him lying on his back.' After some time, as he remained in this position, the other gentleman became uneasy and went to a paper mill near by for assistance. Two men came from the mill, and one of them went down to Mr. Smart, whom he found dead. With some difficulty the body was got out, and our correspondent says he saw it; there were bruises on the head, arm and shoulder; but the writer supposes that he was suffocated by a rush of wind from the cave.

◆

The Whortleberry.—The swamp whortleberry is capable of successful introduction into garden culture. A gentleman in Wayne county, Michigan, has a little whortleberry tree growing in his garden which was transplanted from a marsh about ten years ago. It is about ten feet high, and about an inch and a half in diameter at the root. It stands in a rich sandy upland soil. The fruit is improved in size, and is equal in flavor to that produced in the swamps. The yield is said to be more abundant and more certain. The tree is watered daily in very dry weather, and perhaps might not do well without it. If efforts to cultivate in a dry soil be not successful, a more moist one might be tried. The smaller variety, growing on the openings might be tried. They probably would flourish as well, with the same treatment, as currant bushes, and surely this delicious fruit is worth rescuing from the extinction that seems to await it; for it is much more palatable than the currant, and requires less sweetening.

◆

The Lunatic Asylum at Utica bas been for some time constantly full, and very many applications for admission have had to be refused. The number of patients at present in it is about 280, which is more than the building can suitably accommodate. With the additional buildings 600 patients can be received, and so classified as to afford a better opportunity for their recovery than at present. We understand that the appropriation at the last session of the Legislature will be ample for the completion, in all respects, of this noble institution, and that it will in all probability require no farther aid from the State.

◆

The works to supply the Lunatic Asylum at Utica with water are completed. The water is taken from the Chenango Canal, 103 rods from the institute. It is not intended for drinking or cooking, but for other and not less important purposes. The inmates of the institution celebrated the day on which the water was introduced. Dr. Brigham delivered an Address, and this was followed by a poem and Address from members of the institution. Of these latter productions the Gazette speaks in very flattering terms. The scene was enlivened by music from the choir of the institution, and appropriate addresses were made by several invited guests.

◆

A recent letter from an Indiana volunteer to his father, says:—"We are allowed six lbs. of coffee per day to the hundred men—twelve pounds sugar—one pound of pilot bread, or eighteen ounces flour to each man—mess pork more than we can eat—one quart of beans per day for six men—one pint of rice per five days for six men—and vinegar and salt as much as we want—beef about once a week, sometimes more and sometimes less—and molasses occasionally. We sleep on our blankets, and if the wind blows much, pull one side over us, and when musquitoes are bad cover our heads."

◆

It is reported in the European journals that a steamboat containing 600 troops, was sunk between Almeria and Barcelona, and all excepting two of the company were drowned.

SUMMARY.

The Quebec Gazette contains a table of the population of Lower Canada, according to the latest census, which exhibits the great preponderance of the natives and residents of French origin. The entire population of the province is 690,782. The number of natives of Canada of French origin is 524,307; of British origin 83,860; of the Continent of Europe 1,329. The number of natives of England is 11,859; of the United States 11,946; of Ireland 43,982; of Scotland 13,302.

A society of rich capitalists has presented to the Roman Government a proposal, the object of which is to make the Tiber navigable, from Rome to the sea, for vessels of the largest size. Should the attempt prove successful, a steamboat from Marseilles would be enabled to land its passengers directly in front of St. Peter's Church in Rome.

Extensive preparations are being made at Auburn, for the great State Fair at that place on the16th, 17th, and 18th, of this month. A site has been chosen on Capitol hill, overlooking the village and a large extent of country. Floral hall is to be 150 by 50 feet; Dairy hall 70 by 28; that for farming implements 100 by 55, and one of equal size for manufactures.

There were thirty thousand baskets of Peaches sold in New York in one day last week—many of them as low as one shilling per basket—and all very fine ones. All other sorts of fruit are very plenty and cheap. Pears Plums, and Apples are coming in great quantities. There is no change in Meats, Vegetables, Butter, Poultry, Cheese, &c. &c.

Several British bullets were recently found embedded in the walls of the old house in which Samuel Adams had been residing, in West Cambridge, Mass., at the time of the battle of Lexington.

Ladies who have occasion to prepare peaches and plumbs for preserving, will find an advantage in pouring boiling water over them, which will cause the skins to come off more readily.

One of the most striking specimens of native copper we have seen, was from the Michigan Mining Company, on Bad River. It is a solid boulder of native copper, brightly washed by the water, and studded all over with projecting particles of native silver. It was picked up by Capt. Parke in the Bad River, about a foot under water. It weighs 5 lbs. 1 oz.

The honorary degree of L. L. D., having been recently conferred on Gov. Toucey of Connecticut, the New Haven Fountain understands these initials to signify "Learned Liquor Dealer."

A letter dated St. Albans, Vt., August 28, says:—"I regret to hear that on Wednesday last an accident befel a scientific party who were exploring Camel's Hump. Among the party were Professors Torrey and Chaney, of the University of Vermont, and Rev. Raddock Thompson, of Burlington, author of a History of the State, etc. and Assistant Geologists, As Professor Chaney and Mr. Thompson were driving down the mountain on their return, the harness broke, the wagon was dashed to pieces, and each of the occupants severely injured. The jaw of Professor Chaney was broken, and he was otherwise badly bruised; while Mr. Thompson was so seriously hurt that he could not be removed to his home."

A colored woman, named Dolly, belonging to the estate of Richard Wilder, of Camden county, N. C. died on the 2d ult. at the age of 120 years! She survived her husband some three or four years, who was 119 at the time of his death! They lived together as man and wife nearly ninety years.

A distinguished widow lady of Virginia came to Baltimore last week, in company with a loving young husband, to whom she had recently united herself, but after a few days' sojourn the graceless scamp left for parts unknown, taking with him some $400 in money, a note of hand for $500 more, and all the valuables the lady possessed.

The foreign advices have had a favorable effect upon breadstuffs, and prices are rather better. The unfavorable appearance of the English harvest has caused a rise in Flour and Grain in England, which will react to the advantage of our Western farmers.

The number of emigrants arrived at this port during August, was 16,212, from the following nations: From Great Britain 7,184, France 4,470, Belgium 1,360, Bremen 1,050, Hamburg 961, Holland 451, Norway 210, Sweden 115, Prussia 97, other ports 214.

The imports at this port in August reached $8,457,124 against $9,964,063 in Aug. 1845, showing a decrease of $1,506,930. The Exports reached $2,617,627 against $2,709,625 in August 1845, showing a decrease of $30,948. In the Fxports of Domestic produce, $2,413,782, there was an increase of upwards of $500,000 as compared with last August.

Another self-acting contrivance for stopping trains of cars, has been entered at the Patent Office by Edwin Thay.

The editor of the Germantown (Ohio) Gazette has surveyed a peach raised in that town, and which measured ten inches and a quarter.

Col. Allen, the commander of the Mormon regiment, died on the prairie of congestive fever. Capt. Cook has been sent to Santa Fe by General Kearney, and under a flag of truce demands peaceable possession.

An old iron chest, containing $33,000 in gold was found in a room which had been occupied by an old miser, who lately died at Milville, Ohio.

A shawl, which cost only three dollars, was lately sent from Philadelphia to Pottsville, by mail, at an expense of six dollars and thirty cents.

The Havana journals of the 20th relate a dreadful combat in the harbor, between a bather and a shark. The bather lost one leg, which was bitten off by the shark, but he managed to escape to the shore with his life.

The Mayor and officers of New Haven have been at work with considerable success in rooting out the gamblers and grog-shops which infest that city.

It is stated that 5,180,000 gallons of alcoholic liquors have been sent to heathen lands from the port of Boston alone.

Mr. Clement Irvine recently walked across the harbor, at Guernsey, on an iron rod 700 feet in length, stretched at the height of 70 feet above the water.

"A duelist," says the Portland Advertiser, "is one who vindicates his pretensions to live like a gentleman by dying like a fool."

Sixty sets, comprising eleven volumes each, of the Geological Survey, were sold at public auction in Albany, at an average price of $2 92 per volume.

The Governor of Massachusets has appointed the 26th of November next, as a day of Public Thanksgiving.

A stage with ten passengers was upset in descending a hill, near Glen's Falls, on Saturday. Mrs. Judge Fine, of Ogdensburgh, had her arm badly broken and crushed, and her hand severely wounded. A daughter of Judge Fine was also a good deal hurt. Mr. Clark of Ogdensburgh had his shoulder dislocated. For this calamity, and for many others, a drunken driver is responsible.

Mrs. Marcus Griswold, of Poquonnock, Windsor, Ct., met with a sudden death last Saturday. She was standing upon a box, placed on a chair, picking peaches from a tree, when the box gave way, causing her to fall on the back of the chair, which entered her intestines and caused almost immediate death.

The annual commencement at Oberlin Institute took place last week. In the Ladies' Department there were eight graduates who received the usual diplomas. Their exercises consisting of essays, poems, &c. are spoken of in high terms.

The horse distemper, or horse cholera, making such ravages in Kings, Queens, and Suffolk counties, has increased to such an alarming extent that in the country towns scarcely anything else is talked of. The inquiry is of every person passing, "how many new cases to-day?" On Tuesday, we are informed, twenty horses died out of three villages, viz: Flatbush, Flatland, and Gravesend; and not a day passes without our hearing of a number of others. Persons having horses at board in the country are bringing them into the city; and great fears are apprehended that the disease is contagious and will soon make great havoc in Brooklyn and New York.

It seems there is a valuable and productive copper mine near Salem, Mass., and that it is now in full operation, yielding ore in abundance, from which twelve per cent. of copper is obtained. The mine is a few miles from Salem.

Two girls about twelve years of age, one a daughter of Mr. Moses Gates, and the other of Mr. D. G. Rand, lately braided thirteen palm leaf hats each in a day. The braiding came to about eight cents for each hat.

The Rochester American says, "Agate is found in abundance in the Copper and Silver region of Lake Superior. We have seen some beautiful specimens in the possession of Dr. Hawks of this city, and other gentlemen."

At a late election in Illinois, a Dutch woman went to the polls at Chester and offered to vote, giving as a reason that her husband was sick and could not attend the polls.

Elihu Burritt says that the value of the produce shipped from the United States to Liverpool for six months of the past year, was $39,000,000, of which $36,000,000 was in cotton. A large hawser that, to be severed by the sword, before the two nations may swing clear of each other.

An American lady who had been sick in Marseilles, received the attention of many of the French as well as the English ladies who were residents of the place. On her recovery, she was asked by a friend which of the two expressed the most sympathy, the French or English ladies, to which she replied—"The French ladies bring me flowers all day; but the English ladies sit up with me all night."

To stand in fear of the people's censure or common talk may argue a harmless and peaceable mind, but never a brave and truly heroic soul.

A combination of Traveling Trunk and Life-Preserver has been invented. It consists of two water-tight trunks or apartments, connected by hinges and straps, of such a size and shape that they will fit to the chest of a man and leave fair play for his arms, and that may be secured to him by straps whenever a buoyant life-preserver may be required; the water-tight apartments serving for receptacles of the money and valuable articles of a traveler's wardrobe, and the central sections formed by the union of the water-tight apartments by straps and hinges, with a temporary bottom and cover, serving as a receptacle of a carpet-bag, over-coat, &c.

The dairy of Mr. Harrison Bacon, of Barre, Mass., is expected to furnish the markets with about twenty thousand lbs. of excellent cheese during the present season. He has 34 cows of the Durham breed.

Several of the prisoners confined in the Massachusetts State Prison, have associated with the Warden and other officers of the prison, in forming a society for Moral Improvement and Mutual Aid.

It appears from an official document just presented to Parliament, that there were last year 454 collisions of vessels at sea, and in the present year, to the 12th of May last the number was 150.

Report says that a gentleman of Delaware has invented an instrument which accurately determines the longitude of any place on sea or land, as certainly as the compass determines the cardinal points at all times.

The death of Hon. Elias P. Seeley, at one time Governor of New Jersey, is announced in the Bridgeton Chronicle. He expired on Sunday evening the 23d ult. in the 55th year of his age.

A flock of Peruvian alpacas have been imported by a gentleman of this city, and are pastured on the mountainous lands of Ashfield, Mass. They are healthy and appear contented.

A Washington letter writer calls Mr. Yell, of Arkansas, "a very amiable man with a very noisy name."

Review of New York Market.

FLOUR AND MEAL—There is a good demand for Flour. Genesee sells at $4 37 a 4 50. Jersey Meal 2 75.

GRAIN—Jersey Yellow Corn 62c. Western mixed 57c. Rye 70c. Oats 28 a 30c.

PROVISIONS—Prime Pork $8 00. Beef, country prime 4 75; City mess 7 00. Butter and Cheese plenty, and no change.

MARRIED,

In Westerly, R. I., on the 1st inst., by Rev. Mr. Hiscox, Mr. **Millen S. Green**, and **Thankful Stillman**, both of Westerly.

In Stonington, Ct., on the 1st inst., by Rev. Alexander Campbell, Mr. **Francis D. Ayers**, of Plainfield, N. J., and **Harriett A. Stillman**, of Westerly, R. I.

In this city, Tuesday, Sept. 1st, by Rev. E. F. Hatfield, Rev. **Amos Edward Lawrence**, Assistant Secretary of the American Home Missionary Society, to **Hannah**, daughter of the late Robert L. Bowne, all of this city.

◆

DIED,

In Petersburgh, N. Y., August 16th, Mr. **Amos Babcock**, after a protracted and painful illness, which he bore with much patience and resignation, aged 80 years.

In Berlin, N. Y., August 26th, Mrs. **Hannah Saunders**, consort of Mr. Charles Saunders, 2d, and daughter of Mr. Thomas Hull, Jr., aged 28 years. Mrs. Saunders fell a victim to pulmonary consumption, which for about a year had afflicted her. A short time before her disease commenced, she sought and obtained a hope in the mercy of God through the atonement of the Lord Jesus Christ, which sustained and comforted her till death terminated her affliction.

In Stephentown, N. Y., August 28th, Mrs. **Avis Whitford**, consort of Mr. Joshua Whitford, and daughter of Eld. William Satterlee, of Berlin, aged 51 years. Mrs. W. has left a large and interesting family of children, and an extensive circle of relatives, to lament her death. She entertained a hope in Jesus Christ in early life, and gave satisfactory evidence by her subsequent course that her hope was well founded.

In Petersburgh, N. Y., August 10th, **Zacheus Eugene**, son of Zacheus R. and Laura Babcock, aged 2 years, 2 months and 23 days.

This lovely flower, so young and fair,
Call'd hence by early doom,
Just came to show how sweet a flower
In heaven above shall bloom.

Then like a star, at break of day,
That fades from mortal sight,
His happy spirit wing'd its way
Up to the world of light.

LETTERS.

George R. Wheeler, Maxson Green, Wm. M. Fahnestock, Obed Snowberger, Dwight Stillman, Wm. Stillman.

RECEIPTS.

Alfred—Maxson Stillman, John Langworthy, Isaiah W. Green, Stephen R. Smith, Maxson Burdick, Ambrose C. Spicer, Wm. Maxson, $2 each.
Hopkinton, R. I.—George H. Perry, Emily H. Babcock, Elizabeth Stillman, $2 each.
Providence, R. I.—Charles Saunders, George T. Spicer, $2 each.
Petersburgh—Aaron Coon, Azor Estee, $2 each.
Berlin—Silas Davis $2.
Plainfield, N. J.—Augustus M. Dunham $5.
Newport, R. I.—Samuel Clarke $2.

MEDICAL NOTICE.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

SOUTH-WESTERN ASSOCIATION.

The next meeting of the Seventh-day Baptist South-Western Association will be held with the North Hampton Church, Clark Co., Ohio, commencing on the fifth-day before the second Sabbath in October, 1846. A full delegation from all the churches is desired. And we would say to the brethren of our sister Associations, that we greatly need and earnestly solicit their attendance, counsel, and prayers.

WM. F. RANDOLPH, Cor. Sec.

NOTICE.

Brethren visiting the city and remaining over the Sabbath, are informed that meetings are held every seventh day, at 11 o'clock in the morning, at the meeting-house recently purchased of the Eleventh-street Baptist Church, in 11th street, a little east of Grace Church, between Bowery and Third Avenue. The public are also respectfully invited to attend. Evening lecturesby the pastor, Eld. Thos. B. Brown, will be appointed as soon as circumstances will permit.

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

☞ Remittances for Tracts, addressed to the General Agent, Paul Stillman, New York, containing full directions how and where to be sent, will be promptly attended to.

ELECTION NOTICE.

State of New York, Secretary's Offce,
Albany, July 24, 1846.

TO the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor and Lieutenant Governor of this State. Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next. A Senator for the First Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of John A. Lott on the last day of December next. A Representative in the 30th Congress of the United States, for the Third Congressional District, consisting of the 1st, 2d, 3d, 4th and 5th Wards of the City of New York. Also, a Representative in the said Congress for the Fourth Congressional District, consisting of the 6th, 7th, 10th and 13th Wards of said City. Also, a Representative in the said Congress for the Fifth Congressional District, consisting of the 8th, 9th and 14th Wards of said City. And also, a Representative in the said Congress for the Sixth Congressional District, consisting of the 11th, 12th, 15th, 16th, 17th and 18th Wards of said City.

Also, the following officers for the said County, to wit: 16 Members of Assembly, a Sheriff in the place of William Jones, whose term of service will expire on the last day of December next. A County Clerk in the place of James Conner, whose term of service will expire on the last day of December next, and a Coroner in the place of Edmund G. Rawson, whose term of service will expire on the last day of December next. Yours respectfully,

N. S. BENTON, Secretary of State.

Sheriff's Office, New York, August 3d, 1846.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided for.

WM. JONES,
Sheriff of the City and County of New York.

☞ All the public newspapers in the County will publish the above once in each week until election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Satutes, vol. 1, chap. vi., title 3d, article 3d, part 1st, 140. au13 lawte

Miscellaneous.

JUAN PLACIDO, THE NEGRO POET AND HERO.

BY JOHN G. WHITTIER.

I have recently been deeply interested in the fate of PLACIDO—the black Revolutionist of Cuba—the acknowledged leader of the wide-spread and well-planned revolt of the slaves in the city of Havana, and the neighboring plantations and villages.

Juan Placido was born a slave on the estate of Don Terribio de Castro. His father was an African, his mother a mulatto. His mistress treated him with great kindness, and taught him to read. When he was twelve years of age she died, and he fell into other and less compassionate hands. At the age of eighteen, on seeing his mother struck with a heavy whip, he for the first time turned upon his tormentors. To use his own words, 'I felt the blow in my heart. To utter a loud cry, and from a down-cast boy, with the timidity of one weak as a lamb, to become all at once like a raging lion, was a thing of a moment.' He was, however, subdued, and the next morning, together with his mother, a tenderly-nurtured and delicate woman, severely scourged. On seeing his mother rudely stripped and thrown down upon the ground, he at first with tears implored the overseer to spare her; but at the sound of the first blow, as it cut into her naked flesh, he sprang once more upon the ruffian, who, having superior strength, beat him until he was nearer dead than alive.

After suffering all the vicissitudes of slavery, hunger, nakedness, stripes; after bravely and nobly bearing up against that slow, dreadful progress which reduces the man to a thing—the image of God to a piece of merchandize, until he had reached his thirty-eighth year, he was unexpectedly released from his bonds. Some literary gentleman in Havana, into whose hands two or three pieces of his composition had fallen, struck with the vigor, spirit, and natural grace which they manifested, sought out the author, and raised a subscription to purchase his freedom. He came to Havana, and maintained himself by house painting, and such other employments as his ingenuity and talents placed within his reach. He wrote several poems, which have been published in Spanish at Havana, and translated by Dr. Madden, under the title of 'Poems by a Slave.'

It is not too much to say of these poems, that they will bear a comparison with most of the productions of modern Spanish literature. Certain it is, that their author is the only Cuban poet. His style is bold, free, energetic. Some of his pieces are sportive and graceful; such is his address to 'The Cucuya,' or Cuban fire-fly.

* * * * * * * *

Some of his devotional pieces evince the fervor and true feeling of the Christian poet. His 'Ode to Religion' contains many admirable lines. Speaking of the martyrs of the early days of Christianity, he says finely:

"Still in that cradle, purpled with their blood,
The infant Faith waxed stronger day by day."

I cannot forbear quoting the last stanza of this poem:—

"O God of mercy, throned in glory high,
  On earth and all its misery look down,
Behold the wretched, hear the captive's cry,
  And call thy exiled children around thy throne!
There would I fain in contemplation gaze
  On thy eternal beauty, and would make
Of love one lasting canticle of praise,
  And every theme but Thee henceforth forsake!"

* * * * * * * *

The disastrous result of the insurrection of the slaves in Cuba is well known. Betrayed, and driven into premature collision with their oppressors, the wronged and maddened bondmen were speedily crushed into subjection. Placido was arrested, and after a long hearing, was condemned to be executed, and consigned to the 'Chapel of the Condemned.'

How far Placido was implicated in the insurrectionary movement, it is now perhaps impossible to ascertain. The popular voice at Havana pronounced him its leader and projector; and as such he was condemned. His own bitter wrongs; the terrible recollections of his life of servitude; the impunity with which the most dreadful outrages upon the persons of slaves were inflicted; acting upon a mind fully capable of appreciating the beauty of Freedom, furnished abundant incentives to an effort for the redemption of his race, and the humiliation of his oppressors. The Heraldo, of Madrid, speaks of him as 'the celebrated poet, and beloved and appreciated by the most respectable young men of Havana.' It accuses him of wild and ambitious projects, and states that he was intended to be the chief of the black race after they had thrown off the yoke of bondage.

He was executed at Havana in the 7th month, 1844. According to the custom in Cuba with condemned criminals, he was conducted from prison to the 'Chapel of the Doomed.' He passed thither with singular composure, amidst a great concourse of people, gracefully saluting his numerous acquaintances. The chapel was hung with black cloth, dimly lighted. Placido was seated beside his coffin. Priests in long black robes stood around him, chanting in sepulchral voices the service of the dead. It is an ordeal under which the stoutest hearted and most resolute have been found to sink. After enduring it for twenty-four hours, he was led out to execution. Placido came forth calm and undismayed; holding a crucifix in his hand, he recited, in a loud, clear voice, a solemn prayer in verse, which he had composed amidst the horrors of the 'Chapel.' It thrilled upon the hearts of all who heard it. I am indebted to a friend for assistance in rendering this remarkable prayer into English verse:—

PRAYER OF PLACIDO.

God of unbounded love and power eternal!
  To Thee I turn in darkness and despair;
Stretch forth Thine arm, and from the brow infernal
  Of Calumny the veil of Justice tear!
And from the forehead of my honest fame
  Pluck the world's brand of infamy and shame!

O King of kings!—my father's God! who only
  Art strong to save, by whom is all controlled,
Who givest the sea its waves, the dark and lonely
  Abyss of heaven its light, the North its cold,
The air its currents, the warm sun its beams,
Life to the flowers, and motion to the streams;

All things obey Thee; dying or reviving,
  As Thou commandest; all, apart from Thee,
From Thee alone their life and power deriving,
  Sink and are lost in vast eternity!
Yet doth the void obey Thee; since from nought
This marvelous being by thy hand was wrought.

O merciful God!—I cannot shun thy presence,
  For through its veil of flesh Thy piercing eye
Looketh upon my spirit's unsoiled essence,
  As through the pure transparence of the sky;
Let not the oppressor clap his bloody hands,
As o'er my prostrate innocence he stands!

But if, alas, it seemeth good unto Thee
  That I should perish as the guilty dies,
That, a cold, mangled corse, my foes should view me
  With hateful malice and exulting eyes,
Speak Thou the word, and bid them shed my blood,
Fully in me Thy will be done, O God!

On arriving at the fatal spot, he sat down as ordered, on a bench, with his back to the soldiers. The multitude recollected, that in some affecting lines, written by the conspirator in prison, he had said that it would be useless to seek to kill him by shooting his body—that his heart must be pierced ere it would cease its throbbings. At the last moment, just as the soldiers were about to fire, he rose up and gazed for an instant around and above him, on the beautiful capital of his native land, and its sail-flecked bay, on the dense crowds about him, the blue mountains in the distance, and the sky glorious with the summer sunshine. 'Adios mundo!' (Farewell world!) he said calmly, and sat down. The word was given, and five balls entered his body. Then it was, that, amidst the groans and murmurs of the horror-stricken spectators, he rose up once more, and turned his head to the shuddering soldiers, his face wearing an expression of superhuman courage. 'Will no one pity me?' he said, laying his hand over his heart. 'Here, fire here!' While he yet spake, two balls entered his heart, and he fell dead. Thus perished the hero-poet of Cuba. He has not fallen in vain. His genius, and his heroic death, will doubtless be regarded by his race as precious legacies. To the great names of L'Ouverture and Petion the colored man can add that of Juan Placido.

FEATS OF EAST INDIA JUGGLERS.

Martin describes many of the feats of the jugglers of the East, which were performed in his presence, but which were more astonishing and incredible than any thing exhibited in this country. One produced a plain, brown, earthen jar, which was frequently filled with water, and on being reversed, no water flowed from it; and it proved to be empty. The audience were invited to fill the jar, which they did many times, but with the same results, although the ground was not wet, nor was there the least appearance of water, when the jar was overturned or reversed. The jar was examined, and by permission, broken to pieces by the people present, but nothing peculiar was discovered about it. A man appeared with a bag of brass balls, which he threw one by one into the air, to the number of thirty-five. None of them appeared to return. After waiting a while, he made some odd motions with his hands, and the balls were seen to fall, one at a time, till he had caught the whole thirty-five, and returned them to the bag. This feat was repeated several times. Another person appeared with a bamboo about twenty feet long; and with a girdle round his body, in which was an iron socket. He placed the end of the bamboo pole on a flat stone, and climbed nimbly to the top of it, and fixed the socket of his breast-plate on its top end; and then, turning his legs backward till his heels touched his shoulders, grasped his ancles with his hands, and spun round with such velocity, as to appear like a revolving ball, while the pole, on the top of which he was whirling, had no apparent support whatever, to prevent its falling.

INGENUITY OF THE CHINESE.

The following descriptions were given by a clergyman who had visited China:—

"A hollow ball was shown him, some inches in diameter, which was divided into two hemispheres, the inside of one which was a representation of heaven, and that of the other of hell. By closely examining the surface with the naked eye, or by drawing his finger gently over it, he could just perceive a slight irregularity—a little roughness—but nothing more. On applying, however, a powerful magnifier, he found one of these hemispheres covered with the forms of angelic beings, all with countenances expressive of the highest happiness; and this was heaven. On the other hemisphere was hell. Each figure was perfect in itself; and the artist had succeeded in depicting the various passions on the countenance, in a wonderful and astonishing manner.

He had also seen a cherry-stone, with a part of it taken off, leaving the remainder in the shape of a small bowl, and looking inside and out not unlike any other cherry-stone, save what appeared to be a quantity of silver filings in its bottom. On having recourse to his magnifier again, he saw no less than a hundred perfectly formed and beautiful silver tea-spoons."

ORIGIN OF THE WORD 'QUIZ.'

Very few words ever took such a run, or were saddled with so many meanings, as this monosyllable, and however strange the word, it is still more strange that not one of our lexicographers, from Bayley to Johnson, ever attempted an explanation, or gave a derivation of it. The reason is very obvious: it is because it has no meaning, nor is it derived from any language in the world ever known, from the Babelish confusion to this day. When Richard Daly was patentee of the Irish theatres, he spent the evening of a Saturday in company with many of the wits and men of fashion of the day. Gambling was introduced, when the manager staked a large sum that he would have spoken through all the principal streets of Dublin by a certain hour next day, Sunday, a word having no meaning and being derived from no known language; wagers were laid, and stakes deposited. Daly repaired to the theatre, and despatched all the servants and supernumeraries with the word, 'Quiz,' which they chalked on every door and shop window in town. Shops being shut all the next day, every body going to and coming from their different places of worship saw the word; and every one repeated it, so that 'Quiz' was heard all through Dublin. The circumstance of so strange a word being on every door and window caused much surprise; and ever since, should a story be attempted to pass current, it draws forth the expression, 'You are quizzing me.'

It was a beautiful thought of a beautiful woman, who was complimented by the inventor of the Telegraph with a request for the first telegraphic dispatch, to dictate the passage, "*What hath God wrought?*" It was a kind of consecration of the work to God and religion.

CAPTAIN SMITH'S BEAR STORY.—A correspondent of the Newark Daily Advertiser gives the following recipe for getting rid of one's neighbor's hogs:

About the year 1830, I settled at the Lower Peach Tree, in Wilcox county, Alabama, and cultivated a few acres in corn and cotton, besides a small potato patch, and a bit of garden, as was usual in those days. My nearest neighbor, John Champion, being better off than the rest of us, had a nice gang of hogs, and feeling a little above his neighbors on account of his wealth, and being rather an overbearing man too, was not particular whether his stock broke into other people's fields or not. My crop was too small to feed my own family and John Champion's hogs too; so I complained to him several times, but could get no relief, when, being at old Erasmus Culpepper's house one day, I heard him make the remark, that if a foot, or an ear, or even a small piece of bear-skin was thrown down in a place where hogs *use*, that they would never show their snouts there again. I went home and got the skin of a bear which I had killed some time before, and having supplied myself with some corn I went out and saw about twenty fine year-olds, munching away in my field. I "tolled them up," and catching a good runner, sewed him up in the bear-skin, and then turned him loose, when he ran after the rest, who flew from the supposed bear. The last that was seen of them was at Bassett's Creek, near forty miles from my house, only two being alive—one running from his fellow sewed up in the skin, and he trying to catch the other—the rest were found dead in the road, having literally run themselves to death. It is needless to add that John Champion's hogs staid at home after that.

BLISTERS *vs.* FLOGGING.—We are informed by Sir C. Napier that blistering was successfully tried as a substitute for flogging in two corps, and he is not aware that this mode of punishment was adopted in any other regiment. The commanding officer of one of the regiments in question, that stationed in Guernsey, where liquor is cheap, determined to try to put a stop to the crime of drunkenness when on duty, by an appeal to the honorable feelings of soldiers, and, at the same time, make drunkenness as unpleasant as possible, but without the lash. He gave out an order to say that he would not flog, but trust to the soldier's self-respect for keeping sober on duty. Next day a man was drunk and confined. The colonel, accompanied by the surgeon, went to the guard-house and felt the drunkard's pulse. He was declared to be in a fever. Nothing could be more true. He was therefore put into a blanket, and four soldiers bore him through the barracks, his comrades all laughing at the care taken of him. On reaching the hospital, the patient was put to bed and blistered between the shoulders, fed on bread and water for a week, and then discharged cured. He was then brought on the parade, when the commanding officer congratulated him on his recovery, and sent him to join his company, where he was laughed at and jeered by his comrades during the space of a week. Many others underwent the same treatment; but the joke, though very amusing to the sober soldiers, soon began to be none to the drunkards. There was considerable pain and uneasiness—some bread, plenty of water; but no pitying comrades—no commiseration—no mercy. The experiment was completely successful. Not a man of that regiment was flogged in Guernsey from the time the men were treated with blisters; and a fortnight after, there was no such thing as a man drunk on guard or parade. Now, this regiment had been in an infamous state.

AN EXCITING SCENE.—The Philadelphia Inquirer tells us that a scene of great panic and excitement occurred on board the steamer "Hendrick Hudson," on the North River, on Friday night last, a few minutes before 12 o'clock. The passengers had all retired to rest, and most of them were in a sound sleep. All was still and calm, save the noise of the engine and the splash of the waters as the boat cut her way toward New York. Suddenly a passenger who had provided himself with a comfortable berth in the gentlemen's cabin, sprang from his place of repose, and exclaimed in the voice of a Stentor, "Fire! fire! fire! We are all gone; we are all lost." In an instant the passengers were awake, and as may well be imagined, in a dreadful state of alarm. Few of them attempted to dress themselves, but as they rushed together into the midst of the cabin, each striving to gain access to the doorway, the confusion and excitement were awful. The hands on deck, knowing that there was no danger, and that the alarm was a false one, endeavored to soothe and prevent the egress of the affrighted crowd; but for a time this only rendered the matter worse. At last, some one with lungs a little stronger than the rest, and who had discovered the cause of the panic, cried out at the top of his voice, that all was safe; and "the cry of panic and fear had proceeded from a passenger who was troubled with the nightmare." The change was indeed a happy one, and the passengers resumed their berths amid roars of laughter.

THE VALUE OF BATHING.—Once on a time a French doctor came to Damascus to seek his fortune. When he saw the luxurious vegetation, he said, "This is the place for me—plenty of fever." And then on seeing the abundance of water, he said, "More fever—no place like Damascus." When he entered the town he asked the people, "What is this building?" "A bath." "And what is that building?" "A bath." "And that other building?" "A bath." "Oh!" exclaimed the physician, "I was mistaken; these baths will take the bread out of my mouth. I must seek fever practice elsewhere."

THE SPIRIT OF LIBERTY.—Soon after the close of the war, a boy was offering some caged birds for sale in a market town, when a sailor came up and inquired the price of them. "Sixpence apice," replied the boy. "I did not ask how much apiece, but how much for the lot?" The boy, after some calculation, answered, "six shillings and sixpence." The sailor instantly handed him the money, and opening the cage door permitted the birds to escape. The boy in astonishment cried out, "What are you doing? you will lose your birds." "Very well," said the sailor, "I have been shut up three years as a prisoner of war, and I am resolved never to see any thing confined in prison that I can make free."

ROUND SHOULDERS.—Persons who carry weights on their heads, as fish women in the street, are remarkable for holding themselves erect and straight, and never have a stoop or curved spine. One of the most effectual means of removing stooping, and even of checking incipient *lateral* curvature of the spine, is by making the patient carry weights on the head, gradually augmented; this compels all the muscles by which perpendicularity is produced and preserved to exert themselves, and by this exertion they grow; and as the body cannot be allowed either to bend forward or to either side, the muscles gradually pull all the bones and ligaments into their proper position, and keep them, as well as themselves, in due posture. In fact, lateral curvature is caused by disproportioned strength, or exertion of different lateral sets of muscles, and by relaxation of ligaments, and can only be cured by producing a contrary state, by exercise and well-balanced perpendicularity of the spine; never by artificial machines nor by mere rest. The peasantry in those parts of the country where it is customary to carry burdens on the head, are remarkable for their erect statue and ease of motion. This is well seen about Aveyron in France.

IRON PRESERVED BY GALVANISM.—The Minister of the Navy, in France, appreciating the incontestible advantages of galvanism for the preservation of Iron, has just ordered that an iron ship cistern, now in the process of construction at Brest, shall be entirely galvanized, as well as a brig of twenty guns, which is about to be built also of iron. This determination cannot but be applauded, since it will prove an important saving in this department of the navy. It is to be hoped that galvanization will become a regular affair, and articles made of copper may generally as advantageously be of iron, and preserved for the future from oxydation, by the excellent process of M. Sorel.

CHEATING THE LAW.—No matter how carefully a law may be framed, men will always find a way to cheat it. Since the passage of the license law, the most ingenious methods have been devised to continue the meetings at the village taverns, and to take their drinks too—the law to the contrary, notwithstanding. To do this a certain number club together and purchase five gallons of liquor, which they leave in charge of the landlord, and as the law does not say that a man shall not drink his own liquor in a tavern, the party meet there as usual, and every thing proceeds in the same way as though no license law was in existence. A landlord at Flushing was tried last week for this offence, but the jury returned a verdict of "no cause of action."

VARIETY.

The late effort to promote education in Virginia has proved futile. Henceforth there will be double servitude in the 'Old Dominion,'—the blacks being slaves to white people, and white people slaves to ignorance. Strange that the 'Mother of Presidents,' should choose to remain, intellectually speaking, in a condition where

'Darkness might be bottled up,
And sold for Tyrian dye.'

An amusing incident occurred on the 1st of last April, (All Fool's Day.) A young lady promenading Chesnut street was accosted by a small Quaker girl with 'Miss, thy shoe is untied.' Not suspecting a trick, she looked down, but what was her astonishment when the little 'Friend' exclaimed, 'Thee is a Fourth Month dunce!'

Jerrold's Weekly (English) paper, after giving notice that Prince Albert was to lay the foundation stone of the Sailor's Home, Liverpool, with a silver-gilt trowel, elaborately modeled, asks the following question—'Would not charity be better carried out, if the prince were to handle a common trowel, and let the cost of the 'silver-gilt' go to the Home?'

The Courier des Etats Unis states that a son of Sir Robert Peel, who was formerly Secretary of Legation at Madrid, lately received the appointment of First Secretary of Legation in Switzerland; but before going to his new post he went to London for a few weeks, and there lost by gambling 1,500,000 francs, for which he gave bills of exchange. When they became due Sir Robert refused to pay them, and the son was thrown into prison.

'Live on a sixpence a day, and work to earn it,' was the guinea's worth of advice the eccentric Dr. Abernethy, of London, gave to the lazy gormond of a dyspeptic, who wanted of physic, what neither man nor God, except by miracle, could do for him. Nature's laws are never broken with impunity.

The English correspondent of the Atlas wittily says of the monuments and statutes of certain illustrious authors—'Those who often lacked bread have at last received a stone.'

Miss Charity Holmes has been arrested in New York for stealing silver spoons from her mother. In this case "Charity began at home," sure enough.

A shilling in the bathing room will buy a man more good feeling and refreshment than a dollar in the grog cellar.

A Greek, a Persian, and an Indian sage, debated the question, "What is the greatest evil?" The Greek said, "Old age oppressed by poverty;" the Persian said, "Pain with impatience;" the Indian said, "Death without good works before it."

The judgments paid for damages during the Riots in July, 1844, in Kensington, amount to twenty-three thousand four hundred and twenty-one dollars and sixty cents, making in all the enormous sum of thirty-one thousand and eighty-nine dollars and fifty-seven cents.

The St. Louis Organ says, the battle fields of Resaca de la Palma and Palo Alto, are said to be several feet under water since the late rains. Nature, as if indignant at the flow of human blood between the two armies, has sent her genial showers to the plain, to wash from her bright carpet the crimson stain of sanguinary conflict.

A Society in France, have the past year dedicated three ships for conveying Roman Catholic Missionaries to the Pacific and elsewhere. And the London Record states that one is now being built in England for the same purpose.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 23, 1846.

DE RUYTER INSTITUTE.

TEACHERS' Classes will be formed at the opening of the fall term, September 16, to continue seven weeks, which will be exercised in practical teaching under the immediate supervision of the Principals, with a thorough review of the common-school studies. Lectures on the theory of teaching, and other important subjects, will form a part of the daily exercises. The Principals will be assisted by Hon. Edward Cooper and the County Superintendents of Madison and Cortland Counties. All the improvements and important suggestions of the day in the art of teaching, will be brought before the class for their consideration.

J. R. IRISH, } Principals.
G. EVANS, }

DERUYTER, August 6, 1846.

LOCAL AGENTS FOR THE RECORDER.

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Alfred—Maxson Green,
" Hiram P. Burdick.
Berlin—Wm. B. Maxson,
" John Whitford.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—S S Griswold,
" J. P. Livermore.
Leonardsville—Jabish Brown.
Newport—Abel Stillman.
New London—C. M. Lewis.
Otselic—Joshua Clark.
Petersburg—Geo. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Watson—Wm. Quibell.

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Westerly—Alex. Campbell,
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Hopkinton—Joseph Spicer,
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Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISKONSAN.
Milton—Joseph Goodrich,
" Stillman Coon.

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The Sabbath Recorder.

OBEDIENT TO, BUT NOT JUSTIFIED BY, THE LAW.

There seems to be a notion abroad, that Sabbatarians are not so evangelical in their views as some other Christians, because they lay so much stress on the law. It may be that they imagine we expect to be justified by the observance of it. Some who call themselves Baptists maintain that the law is abolished altogether—an idea gathered from the Apostle Paul's treatise on justification, in his epistle to the Romans. Some suppose, that there is as wide a difference as this between the old and the new dispensation; i. e., in the old dispensation, justification was by keeping the law, or, in other words, the keeping of it was expected by the great Lawgiver in order to justify them, and in the new dispensation justification is by the merits of Christ without any reference to the keeping of the law. Both of these views are certainly false. The Sabbatarians expect to be justified upon the same ground as all real Christians do, and as the Apostle did. They rest upon his atoning blood for the pardon of their sins, and upon his righteousness for acceptance before God. It is true that they attach an importance to the keeping of the law; but no more than the great founder of our religion did, and those whom he appointed to make known his doctrines to the world. Indeed, what evidence can be given of our being justified, except our conformity to the law of God? It appears evident enough, that all God's people, in all ages, entertained this view of the subject. In the old dispensation they did not look for justification to the deeds of the law, but to the work which the Messiah was to perform, which was typified by the sacrifices and ceremonies appointed by God. The evidence of justification was obedience. It is clear that it was always impossible to be justified by the law, because the law extended to the whole of man's life, and no deviation could be allowed, unless a change could be effected in the character of God. Past offences must be obliterated somehow; but how cannot be devised, because perfection was always required. Something must be done, more than an angel can perform, ere a man can be justified by the law who has in the smallest degree violated it. The law, which consists in loving God with all our heart and soul, the test of which is observing all those particular things laid down in the Word of God in the Decalogue, can be repealed. Though as to the particulars of it there may be a change in another world, yet it will be perfect love to God in an eternal state, and obedience to his will in whatever way he shall see fit to point out.

Many, and indeed most First-day Baptists, lay all this stress upon the law and every item of it, except the fourth commandment. A venerable father in the ministry said in a Seventh-day Baptist pulpit recently, that the law of God could not change. He said it was a perfect law, and hence if it was to change it must be for the worse. He was careful, however, not to touch upon the particular parts of it, but confined himself to the two great leading articles of it, love to God supreme and equal love to man. Most certainly if the two great principles are right, the particulars must be equally right. If the first are binding upon men, the others must be equally binding. Nothing surely can justify our neglect of any part of the law, unless it can be proved by the unerring standard of truth, that a part has been abolished, or another law placed in its room. Before we dare to alter any item in the divine requirements, or practice any thing as contained in the divine Word in any other form or at any other time, we must certainly have an express warrant from heaven, written in such plain characters that we cannot mistake them.

Sabbatarians do not look for justification from the deeds of the law, any more than other Christians. Nor do they attach more importance and value to it than others profess to. There is only one point of difference; they are willing to take the law as they find it, and obey as well as they can every precept it contains, not presuming to make any improvement. They find that one part of it is, "Remember the Sabbath day to keep it holy," and they find it as plainly written as a reasonable creature can require, "The seventh day is the Sabbath of the Lord thy God." Thus it stands, and though thousands have not understood it so, (and the writer among the rest for many years,) yet no argument can overturn it. Many, however, in the churches do understand it so now, and it only wants a greater portion of the love of God in the soul, and more honesty of heart, for them to come out and obey the requirements of heaven. Except they can adduce something more convincing than has ever yet been sent into the world, something which they have not as yet fixed their eyes upon, they are most certainly to be charged with a violation of morals. From this wood, hay, and stuble, let them make an effort to escape lest they suffer loss when the fire of the last day burns up the refuge to which they have been attached. W—R.

FAMILY RECOLLECTIONS.

From Rev. Baron Stow's 'Whole Family in Heaven and Earth.'

Whole Family.—It is not easy to conjoin other two words that would awaken so many tender associations, or furnish so many topics of exhilarating or saddening interest.

'God setteth the solitary in families;' and you can probably recollect when you was a constituent of a whole, and, in some respects, of a happy family. Then you were all, parents and children, sheltered by the same roof, and grouped at the same fire-side. Then, thrice a day, you surrounded the same table, and partook of the bounty of him who 'openeth his hand and satisfieth the desires of every living thing.' Then you 'went to the house of God in company,' and occupied the same pew, and listened to the same expounder of the heavenly oracles. Then, morning and evening, you sat in reverent silence, and heard chapters read from the family Bible—a peculiar book, whose shape and appearance you can never forget, and the like of which you have never yet seen. Then you bowed, an unbroken circle, around a common altar.

> When kneeling down to heaven's Eternal King,
> The saint, the Father, and the husband prayed.

Then, as you had one home, and sought no other. your joys, griefs, and interests were one. You had 'all things common.' Then, as affection bound you together, the thought of separation was inexpressibly painful. You deprecated the rupture of the family tie as an evil of unsurpassed magnitude.

Those days of home comfort—of sweet domestic endearment—are fresh in your recollection, and only by the annihilation of your being can they be extirpated from your memory. Your thoughts love to linger about those sunny scenes, and from them extract the honey that sweetens the bitterness of present cares and disappointments. And the farther you advance in life, the more frequently do your minds recur to them as a fount of solace that the heart knows how to appreciate.

But that circle of home kindred, once and so long complete, has been broken. That family, once whole, has felt the touch of the Breaker's wand, and some of the fragments are mouldering in the tomb where other dead are congregated, or in some country grave-yard, where in summer grow the fern and the wild-brier, and in winter the cold north-wind spreads over them a snow mantle. Other portions, widely sundered, have become centres around which new circles are forming, that are soon, in like manner, to be broken and dispersed. O, how tender and subduing are the reminiscences of family connections and family scenes! Father! Mother!—blessings on their memories—where are they? Brothers! Sisters! where are they? Husband! Wife! Children! where are they? Youthful readers, how little do you know what lies before you in the pathway of life. These touching, melting recollections will be yours. While the family, in whose warm bosom you now nestle, remains whole, prize the blessing as from Heaven, and improve this season as the happiest of your temporal existence.

> We all are here,
> You that I love, with love so dear,
> This may not long of us be said—
> Soon must we join the gathered dead,
> And by the hearth we now sit round,
> Some other circle will be found.
> O, then, that wisdom may we know,
> Which yields a life of peace below;
> So, in the world to follow this,
> May each repeat, in words of bliss,
> We're all—all here!

ANECDOTE OF REV. ROWLAND HILL.

After Mr. Hill preached for the Missionary Society in Prince street Chapel, Davenport, two tall venerable looking men upwards of seventy years of age, appeared at the vestry door. After a short pause, they entered, arm in arm, and advanced towards Mr. Hill, when one of them, with some degree of trepidation, inquired, "Sir will you permit two old sinners, to have the honor to shake you by the hand?" He replied with some reserve, "Yes sir;" when one of the gentleman took his hand, kissed it, bathed it with tears, and said, "Sir, do you remember preaching on the spot where the chapel now stands, fifty years ago?" "Yes, I do;" was the reply. The old man then proceeded to say, "O, sir, never can the dear friend who has hold of my arm, or myself, forget that sermon. We were then two careless young men, in his majesty's dockyard, posting to destruction, as fast as time and sin could carry us thither. Having heard that a young clergyman was to preach out of doors, we determined to go and have some fun; we loaded our pockets with stones, intending to pelt you; but, sir, when you arrived, our courage failed; and as soon as you engaged in prayer, we were so deeply impressed, that we looked at each other and trembled. When you named your text, and began to speak, the word came with power to our hearts; the tears rolled down our cheeks; we put our hands in our pockets, and dropped the stones, one after another, until they were all gone; for God had taken away the stone from our hearts. When the sermon was over we retired; but our hearts were too full to speak until we came near our lodgings, when my friend at my elbow said, 'John this will not do, we are both wrong. Good night.' This was all we could utter. He returned to his apartment, I to mine; but neither of us dared to go to bed, lest we should wake in hell. From that time, sir, we humbly hope we were converted to God, who, in his infinite mercy, has kept us in his ways to the present moment. We thought, sir, if you would permit us, after the lapse of half a hundred years, to have the pleasure of shaking you by the hand before we go home, it would be the greatest honor that could be conferred on us." Mr. Hill was deeply affected; the tears rolled down his cheeks in quick sucession; he fell on the necks of the old men, quite in the patriarchal style; and there you might have seen them, locked in each other's arms, weeping tears of holy joy and gratitude before the Father of mercies.

THE HEBREW PROPHETS.

From the first appearance of Hebrew Prophets on the stage of action down to Malachi, the last of the series, prominent traits of character mark them as a distinct clsss of men. One sees in them, at all times and places, an animated zeal for the worship of the only living and true God, and a correspondent, inextinguishable, irreconcilable, steadfast hatred and contempt of all idols and false gods, of their worship, their worshipers, their rites and ceremonies. Conscious of the integrity and uprightness of their own designs, the Prophets never shrink from urging their views upon all around them. Do threats of violence, persecution, or even martyrdom, ensue, they never shrink back from their undertaking. It matters not with them whom they are addressing, be they kings, princes, nobles, priests, Levites, or common people. They have but one and the same message for all, and that is, the necessity of sincere and hearty obedience to the laws of God. Their courage and resolution never fail, or even seem to abate. Whether Nathan appears before David to accuse him of adultery and murder; or Elijah before Ahab to remonstrate against his oppression and idolatry; or Jeremiah before Jehoiakim or Zedekiah to admonish them and their corrupt courtiers; or Urijah before Jehoiakim, who persecuted even unto death; it matters not as to the fidelity, boldness, zeal, and constancy of the Prophet. They do not appear even to have asked themselves, whether they might not avoid persecution, or danger, or death, by withholding their message. Enough that they felt commissioned to say: Thus saith Jehovah. With them it seems to have made no practical difference, whether the message connected with their commission was to be addressed to the king on the throne, or to the beggar on the dunghill.

On the side of right, justice, humanity, uprightness, sincerity, true kindness, we are always sure to find them. The widow, the orphan, and the oppressed, they are ever ready to succor. They spare none who violate the sacred principles of the moral virtues; surely not those who hanker after idols. On the side of the law, order, decorum, peaceful demeanor, we never fail to meet with them. Their zeal for the only living and true God—his honor, his worship, his ordinances—never cool, and never permits them to temporize or hesitate when any of these are in jeopardy. We always find them, moreover, to possess rational and spiritual views of religion. Rites and ceremonies they regard as only subordinate means to an ultimate and higher end. Bigotry and superstition form no ingredients to their character. The Mosaic rites with them are but rites, and nothing more. That these were only the shadow of good things to come, is the sum of all they ever said, or would say respecting them. [Stuart.

MR. ROGERS' PERSONATION.

Dr. Thomas Goodwin, such time as he was President of Magdalene College, Oxford, told me, that in the time of his youth, being then a student at Cambridge, and having heard much of Mr. Rogers, of Dedham, in Essex, purposely he took a journey to hear him preach on his lecture-day, a lecture, then, so strangely thronged and frequented, that, to those who came not early, there was no possibility of getting room in that very spacious church. Mr. Rogers was, as he told me, at the time he heard him, on the subject of the Scriptures. And in that sermon he falls into an expostulation with the people about their neglect of the Bible. He personates God to the people, and tells them, "Well, I have trusted you so long with my Bible; you have slighted it, it lies in such houses, all covered with dust and cobwebes; you care not to look into it. Do you use my Bible thus? Well, you shall have my Bible no longer." And he takes up the Bible from his cushion, and seemed as if he were going away with it, and carrying it from them; but immediately turns again, and personates the people to God, falls down on his knees, cries, and pleads most earnestly, "Lord, whatever thou doest to us, take not thy Bible from us; kill our children, burn our houses, destroy our goods, only spare us thy Bible—only take not away thy Bible." And then he personates God again to the people: "Say you so? well, I wil try you awhile longer; and here is my Bible for you, I will see how you will use it, whether you will love it more, whether you will observe it more, whether you will value it more, practice it more, and live more according to it." But by these actions, and this discourse (as the Doctor told me) he put all the congregation into so strange a posture, as he never saw any congregation in his life; the place was a mere Bochim—the people, generally as it were, deluged with their own tears, and he told me, that he, himself, when he got out, and was to take horse again to be gone, he was fain to hang a quarter of an hour upon the neck of his horse weeping, before he had power to mount; so strange an impression was there upon him, and generally upon the people, upon having been thus expostulated with for the neglect of the Bible. [Rev. John Howe.

SMYRNA.

There are few, if any, of the eastern cities more deeply interesting than Smyrna; the very name must at once suggest its principal claim for a more than ordinary share of attention; and in fact it is only in reference to it, as one of the seven churches of Asia, that the more prominent features of its present condition become so remarkable. From its central, as well as from its commercial influence, it is the resort of persons of every country and denomination, besides being the resting-place of travelers to many different quarters; and, in consequence of this, I believe there is no place where so many different religions are not only tolerated, but firmly established, and flourishing, in perfect harmony with each other. Mohammedanism is of course the religion of the country, but its various sects are here more than usually distinct. Judaism greatly prevails—the Hebrew population being numerous, and the members of the American church scarcely less so. Then there is the Gueber, or fire-worshiper, whose adoration of the sun is at least less astonishing here than it would be in England; the Greek; the Roman Catholic; the Nestorian; and many others, which I have neither time nor space to enumerate; besides a considerable number of Protestants from all parts of the globe. There are several European families which have become naturalized at Smyrna; and notwithstanding the lapse of a generation or so, they cling with the greatest tenacity to the manners and customs of their countries, and in many instances have preserved the purity of their faith, both in doctrine and ritual, far more perfectly than it now exists in the lands whence they brought it. Besides all this, Smyrna is, as it were, the focus of numerous branches of missionary societies in the East, and it is consequently inhabited by a vast number of Americans. [Chambers' Journal.

THAT TIME WILL COME.

That time is coming. That month, that day, that hour, that moment is coming on apace, and draws nearer, with every rising and every setting sun. What time, do you ask, reader? It is the time most solemn, most important, and full of surpassing interest to you, reader, of any moment of your existence. It is the time when you will die. It will be the end of time to you. Then you will pass out of time. You will then cross the last boundary of time. You will have done with time. At that time you will change your mode of existence. You will enter on new and untried scenes in a world of spirits, and become the companion of good or evil angels. That hour, that moment will stamp on your destiny the seal of eternity. What a time that will be to each individual! How near and full of interest! And yet how little think the gay and pleasuring-loving people of that coming hour! Could they lift life's spyglass and look away into the coming future, and see that messenger on the pale horse approaching with every passing hour, how different would be the conduct of many from what it is now! Yet that hour, that moment is coming. The time to die will come.

Death is to every man a serious matter. It makes us serious to think of it amidst the gayest and most trifling scenes. Reflections on death have no affinity for light and vain amusements. Mirth flees instinctively at the very mention of the name of death. If but one thought of the future would come in amidst the thoughts of vanity, it scatters them as the tempest scatters the chaff. The two kinds of thoughts, the serious and the vain, cannot exist together. And since the one must exclude the other, it becomes a solemn question, which of the two are for our happiness? How often and to what extent will it be more profitable to cherish mirth than solemnity? Which may be most safely established with the habits of the mind? Which will most confirm your peace, most elevate your character, and lead you most directly to holiness and heaven?

When will men find time to think of death and eternity? What occurrences of their life call them naturally to reflections upon Jesus Christ as their Saviour, and to seek their comfort by the exercise of faith and hope in him? There is a time for all things. This is their motto. But when is there time for prayer to God; for confessing their sins, and imploring pardon; for giving thanks to the Giver of innumerable mercies and commending themselves in humble confidence to preserving and redeeming love?

THE PLACE OF THE BIBLE.

The Bible must be all or nothing. If it once be placed an a level with the tradition of man it is taken down from its high place and degraded, and will be soon forgotten. So it was in the dark ages. The sacred volume might be found in monasteries and palaces beautifully written and adorned with silver and gold. But it was a splendid curiosity, a costly ornament, to be exhibited and admired, but not used. If here and there a wealthy nobleman owned a copy of the precious book, it by no means followed that he knew any thing of its contents. A large number of the priests themselves were enwrapped in the same ignorance. All their knowledge from the word of God was derived from the selections contained in the breviary and missal; and even these were imperfectly understood by many of them, their acquaintance with the Latin being frequently very slender. The mind of the common people was dark as midnight.

THE UNDECIDED MAN.

A man may think of some desirable alteration in his plan of life; perhaps in the arrangements of his family, or in the mode of his intercourse with society. Would it be a good thing? He thinks it would be a good thing. It certainly would be a very good thing. He wishes it were done. He will attempt it almost immediately. The following day, he doubts whether it would be quite prudent. Many things are to be considered. May there not be in the change some evils of which he is not aware? Is this a proper time? What will the people say? And thus, though he does not formally renounce his purpose, he shrinks out of it, with a wish that he could be fully satisfied of the propriety of renouncing it. Perhaps he wishes that the thought had never occured to him, since it has diminished his self-complacency, without promoting his virtue. But the next day, his conviction of the wisdom and advantage of such a reform comes with great force. Then, is it so practicable as I was at first willing to imagine? Why not? Other men have done much greater things; a resolute mind is omnipotent; difficulty is a stimulus and a triumph to a strong spirit; "the joys of conquest are the joys of man." What need I care about people's opinion? It shall be done. He makes the first attempt. But some unexpected obstacle presents itself; he feels the awkwardness of attempting an unaccustomed manner of acting; the questions or the ridicule of his friends disconcert him; his ardor abates and expires. He again begins to question, whether it be wise, whether it be necessary, whether it be possible; and at last, surrenders his purpose, to be perhaps resumed when the same feelings return, and to be in the same manner again relinquished. [Foster.

INSCRIPTION ON A MINISTER'S STUDY DOOR.

Rev. Mr. Dilserr, a distinguished and devoted pastor at Nurenburg, who died in the year 1669, and who is known as the author of various excellent devotional works, wrote, for the information of his visitors, the following inscription above the door of his study:—

"Stand still, dear guest!—do not knock or disturb me, unless the highest necessity requires it. Know that the morning hours are dedicated to my God and to the business of my office. But, if thou art desirous of conversing with me on a subject that is worthy of any consumption of the precious time, then call in the afternoon; but remember! we must render an account to God for every hour."

If every pastor does not write and fasten this admonition on his study door, how often is he prompted to utter it, when hour after hour is stolen from him by impertinent intrusion! Let his good friends and parishioners remember his morning hours are for God and study, and all other hours only for worthy subjects of conversation.

A Missionary of Meal.—The Bangor Whig says:—"Our whole-hearted friend Elihu Burritt says, in his last letter from England, that he had been exceedingly busy for ten days, working night and day with his arms up to the elbows in Indian meal, instructing the natives in the mysteries of 'corn-fixings.' With the assistance of the good woman of the house, he brought out a capital edition of puddings and johnny-cakes. A great many of the poorest class of the people there are determined they wil not eat it, especially those confined in the work-houses, but when they find it is used as an article of luxury on the tables of the rich, it will remove their squeamishness. They have got the idea fixed in their minds, with all the obstinacy of ignorance, that corn meal in its best estate is mere swine's food.

"Mr. Burritt has resolved to make it a condition upon which only he will consent to be any man's guest, that his wife shall serve up a johnny-cake for breakfast or an Indian pudding for dinner. He had been invited to a tea party where about thirty persons were to be present, and accepted the invitation with the johnny-cake clause, which was readily agreed to by all parties. So the virtues of corn meal will be tested by some of the best livers in Birmingham."

Modesty.—Who shall win the prize? There was as a meeting of the flowers, and the judge was appointed to award the prize of beauty.

"Who shall win the prize?" asks the Rose, proudly rushing forward in blushing beauty, with full assurance of its winning worth.

"Who shall win the prize?" asked the rest of the flowers, as they came forward, each conscious of its attraction, and each equally sure of receiving the reward.

"I will take a peep at the assemblage," thought the Violet, not intending to make one of the company, "and see the beauties as they pass."

Just as it was raising its modest head from its humble and retiring corner, and was looking in upon the meeting, the judge rose to render his decree. "To the *Violet*," said he, "I award the prize of beauty, for there is no trait more rare, none more enchantingly beautiful than—Modesty."

The Prophetic Dew-drops.—A delicate child, pale and prematurely wise, was complaining on a hot morning, that the poor dew-drops had been to hastily snatched away, and not allowed to glitter on the flowers like other happier dew-drops that live the whole night through, and sparkle in the moonlight and through the morning onward to noon-day. "The sun," said the child, "has chased them away with his heat, or swallowed them up in his wrath." Soon after came rain, and a rainbow, whereupon his father pointed upwards: "See," said he, "there stands the dew-drops glorious roset—a glittering jewelry—in the heavens; and the clownish fool tramples on them no more. By this, my child, thou art taught that what withers upon earth blooms again in heaven." Thus the father spoke, and knew not that he spoke pre-figuring words; for soon after the delicate child, with the morning brightness of his early wisdom, was exhaled, like a dew-drop, into heaven. [Richter.

A Shower.—A merchant was oue day returning from market. He was on horseback, and behind his saddle was a valise filled with money. The rain fell with violence, and the good old man was wet to the skin. At this time he was quite vexed, and murmured because God had given him such bad weather for his journey.

He soon reached the border of a thick forest. What was his terror on beholding on one side of the road a robber, who, with leveled gun, was aiming at him and attempting to fire! But the powder being wet with the rain, the gun did not go off, and the merchant giving spurs to his horse fortunately had time to escape.

As soon as he found himself safe, he said to himself, "How wrong I was not to endure the rain patiently, as sent by Providence. If the weather had been dry and fair, I should not probably have been alive at this hour; the rain which caused me to murmur came at a fortunate moment, to save my life and preserve to me my property."

It is always important to be firm and decided in the Lord's cause.

The Sabbath Recorder.

New-York, September 17, 1846.

THE GENERAL CONFERENCE.

The Seventh-day Baptist General Conference convened with the Church in Shiloh, N. J., on fourth-day, Sept. 9, 1846. The delegation was tolerably numerous, but did not represent the different sections of the denomination so generally as could be desired. It was large enough, however, to make a very interesting and useful session.

The Introductory Discourse was preached by Eld. Wm. B. Maxson, from 1 Corinthians 10: 31, "*Whatsoever ye do, do all to the glory of God.*" The exhortation or injunction of the text was represented as growing out of the doctrine that we are not our own. It naturally suggests the thought, that the religion of Jesus Christ is a matter of fact religion, requiring of its subjects not merely feeling, but action. A religion of faith and feeling alone, is dead. The Gospel requires an operative faith, and those who receive it are required to be a working people. A church, or association of churches, acting in accordance with this requirement, cannot fail of success. There may be a great variety of ways in which to perform their labor, both at home and abroad. But in whatever station an individual may be placed, or under whatever circumstances a religious body may be formed, some kind of work to be done must be set up and pursued. This doctrine was applied particularly to the Conference; and the necessity of setting before it some definite and worthy object to pursue, as a means of advancing Christ's kingdom, was clearly presented and forcibly urged.

The Introductory Discourse was followed by a short intermission, after which the Conference was organized by the appointment of Wm. B. Maxson, Moderator, and Solomon Carpenter and Darwin E. Maxson, Clerks.

The Letters to the Conference were quite meagre and unsatisfactory in their account of the actual state of religion among the churches. But from what they did contain, we judge that little addition has been made to the number of members during the year, and that the standard of religious feeling is altogether too low. Although the same is true to a great extent of the churches throughout the country, this of course affords no justification. Indeed, the letters generally spoke of the condition of things as calling loudly for humiliation and reformation.

At an early stage of the proceedings, a report was presented from a Committee appointed to prepare business. It stated that there were three subjects which seemed to demand the particular attention of the Conference during its present session. The *first* related to the question whether the Conference should be continued; and if so, in what manner. The *second* related to the publication of a Hymn Book which should meet the acknowledged wants of the denomination. The *third* related to the subject of Sabbath Legislation, upon which it was thought desirable to have an official expression of opinion. By a vote of the Conference, the time was so appropriated as to give sufficient opportunity for a full consideration of each of these questions. Upon the last named, a lengthy but exceedingly interesting discussion arose, which occupied nearly all of the third day of the session. We give below the resolutions presented by the Business Committee, and finally adopted by the Conference:—

1st. Of the Conference.

Resolved, That we recommend the continuance of the General Conference in its present character as an advisory council, and a medium for collecting the statistics of the denomination; that its meetings be held once in three years; that we respectfully invite each church, either directly or through the Association with which it is connected, to make a report of its statistics, together with the changes which may have taken place during the three years; and that the Constitution be so amended, that if the benevolent societies shall at any future period see fit to hold their anniversaries in connection with the Conference, the time shall be so appropriated as to give the first two business days to the Conference, the second two to the societies, and the following days alternately to the societies and the Conference.

This resolution was under consideration for portions of two days. There seemed to be, on the part of the delegates, a conviction that the question was one of uncommon importance, in deciding which, personal preferences ought to be laid aside for the purpose of meeting the wishes and necessities of the denomination at large. Opportunity was given for every delegate who desired it to express his opinion upon the subject, and state his reasons for the same, without the embarrassment of being regarded as taking *sides* either for or against the Conference. There were some who at first expressed a decided preference for the discontinuance of the Conference; but after the subject had been more fully considered, they either waived their objections to it, or seemed less anxious to urge them. There were others whose preferences were strong for an annual Conference. They regarded the body as important, not only as a means of cultivating and strengthening attachments between brethren from different sections of the denomination, but as a medium through which the voice of the denomination might be given forth. And they judged that to accomplish these objects, a session was needed as often as once in a year. To their honor, however, it ought to be recorded, that they manifested a readiness to hear and weigh what could be said on the other side, and to fall in with the plan which seemed most likely to secure the desired objects. There were others who thought it important to have an association of some kind—(whether it was called a Conference, or something else, they were not particular)—which should have an eye to the religious interests of the whole denomination, to which questions of a denominational character might be referred, and to the proceedings and statistics of which the world might turn for information concerning the numbers and condition of the people. In their opinion, a session once in three years would be quite sufficient for these purposes, and they therefore advocated a triennial Conference. After a lengthy, careful, candid, and interesting discussion of this whole subject, the resolution was passed without a dissenting voice.

2d. Of the Hymn Book.

Whereas, the Eastern Seventh-day Baptist Association, at its last session, appointed a Committee, consisting of Lucius Crandall and Thomas B. Brown, to procure the publication of a new selection of Hymns for the use of the denomination, and requested the appointment of brethren from the other Associations to co-operate with them; and whereas, in consequence of the non-appointment of such brethren by the Associations, the Committee, feeling their incompetency for the task, desire the counsel of other brethren, therefore—

Resolved, That this Conference heartily approves of the Committee appointed by the Eastern Association, and requests Elds. Eli S. Bailey, Wm. B. Maxson, Nathan V. Hull, and Sherman S. Griswold, to co-operate with them in the preparation and publication of said book—it being understood, that by this vote the Conference does not assume any financial responsibility, but promises to use its influence to secure for the book as extensive a circulation as possible.

This resolution speaks for itself, and needs no explanation. It may be well to state, however, that the only difficulty in securing a Hymn Book seems to be, to get it arranged in such a way as to meet the approval of the whole denomination. It was hoped by the framers and advocates of this resolution, that Brn. Crandall and Brown would take upon them the principal labor of revising and preparing the work for the press; that it would then be forwarded to the other members of the Committee, for their examination, and amendment if thought necessary; that it could then be published with the sanction of the whole Committee, and would be received by the denomination as a book adapted to their wants. If this plan can be carried out, there will probably be no trouble or expense to the Committee about getting the work printed.

3d. Of Sabbath Legislation.

Resolved, That it is the settled conviction of this Conference, that all legislation designed to enforce the religious observation of any day for the Sabbath, thereby determining by civil law that such day shall not be used for labor or judicial purposes, is unconstitutional, and hostile to religious freedom.

The third day of the session was appropriated to the consideration of this resolution. There was some difference of opinion as to the propriety of sending it forth with the sanction of the Conference at the present time. A lengthy discussion arose, which was participated in by brethren Crandall, Clawson, Maxson, Gillett, Coon, Davison, V. Hull, P. Stillman, and others. Our limits will not permit us to give the remarks of the different speakers; but the following we believe to be a fair statement of the views of the majority.

In respect to the *constitutionality* of Sabbath laws, it was agreed, that the Constitution of nearly every State in the Union contains a clause guarantying religious liberty, and denying the right of the legislature to enact laws which shall give preferences to any form of religion. Now it is well known, that many persons feel as much bound, in view of the necessities of themselves and their families, to labor six days in the week, as to rest on the seventh. For the legislature to enact laws requiring them to rest on a day on which their consciences permit—or, in view of their circumstances, *require*—them to work, thus robbing them of one sixth part of their time because they differ from the majority as to the day to be observed, is an infraction of that provision of the Constitution which guarantees religsous equality. It is certainly conceivable, and indeed has been proven in practice, that such laws may infringe upon the rights of conscience as truly as would a law requiring a man to be immersed whose conscience was satisfied with sprinkling—the unconstutionality of which every body would acknowledge.

In regard to the bearing of Sabbath Legislation upon *religious freedom*, it was maintained, that of the duties required by the law of God there are two classes, one of which may properly be enforced by legislative enactments, and the other not. All the laws of God which so affect the civil condition of men, that obedience to them is necessary to secure equal rights and the public safety, may properly be enforced by civil rulers. Such are the laws respecting murder and theft, which rulers may enforce, not exclusively because they are the laws of God, but because they are necessary to the safety and equality of men. But those divine laws which relate alone to the religious conduct of men in their relation to God, the legislator or civil ruler has no right to meddle with. Such is the law of the Sabbath. It is designed to secure the good of man and the worship of God, by affording an opportunity for rest and devotion. It is therefore a matter between God and individual men, which does not need the aid of civil enactments. It is true, as is often urged, that the observance of the Sabbath is the duty of all men, and exerts a good influence upon society. But if this be a good reason why legislators should enforce it, then it is equally a good reason why they should enforce all the laws of God, since they are all useful to society. Nobody doubts, for instance, that it is the duty of all men to love God with all their hearts, and that a compliance with that duty would greatly promote the interests of society. Yet who will maintain that it is for this reason the right of legislators to enact laws to whip, fine, or imprison men for not loving God with all their hearts. Again, it is the duty of all men to repent and believe on the Lord Jesus Christ, and society would be the better if this duty were discharged. Yet who believes that the interests of society or religion would be promoted by laws to enforce repentance and faith? Nay, more—who doubts that the enactment of such laws would lead to abuses and evils innumerable? It is just so in respect to the Sabbath; all attempts to enforce its observance by law, must be liable to abuses which are inconsistant with religious freedom and equality. If the whole world were agreed as to the particular day to be observed, the danger would be less, although even then, from the diversity of opinions which might exist as to the manner of observing it, and kindred questions, there would be multiplied occasions for litigation and oppression. But as circumstances now are, it is dangerous for legislators to touch the institution at all, and dangerous to allow that they have any right to do so. Indeed, if we acknowledge their right to legislate at all upon the subject—(except to protect men in the enjoyment of their religious opinions)—there is no end to the consequences of such acknowledgment. There can be no legislation which will secure the observation of any one day, without dictating which day it shall be. And if we concede that the legislature may dictate which day shall be kept, we may as well acknowledge at once, that whatever day they see fit to fix upon is the right day, and so save ourselves the persecutions and persecutions even unto death, which have overtaken some of our brethren in times past.

As to the *expediency* of sending forth this resolution at the present time, the prevailing opinion seemed to be, that there never was a time when it was more needed or when the occasions for it were greater. But the argument which had most weight was, that it is always safe to take the true ground, and always unsafe to abandon it for fear of opposition. In taking this position, we only do what consistency requires, and what our opponents will in heart approve.

After the passage of the above resolution, a Committee was appointed, consisting of Samuel Davison, Nathan Wardner, and Geo. B. Utter, to prepare and report an Address upon the subject of Sabbath Legislation. This Committee presented an Address, which was approved by the Conference, and referred to the Board of Managers of the American Sabbath Tract Society with a request for its publication.

The same Committee who reported the Address were requested, by a vote of the Conference, to prepare a form of petition, stating our civil grievances, and adapted, with proper modifications to suit the laws of the different States, for presentation to the various legislative bodies which we may have occasion to address. They were directed to request the publication of the same in the Sabbath Recorder.

A Central Corresponding Committee, consisting of Samuel Davison, Eli S. Bailey, Thos. B. Brown, Wm. M. Fahnestock, and Nathan V. Hull, was appointed to attend to any case of civil prosecution for labor on Sunday which may occur, in which it may be deemed advisable to apply to the highest authorities for redress on behalf of members of the denomination.

The following resolution, presented by Samuel Davison, was unanimously passed:—

Resolved, That it is the opinion of this Conference, that all resistance to State laws or municipal prosecutions for labor or business on the first day of the week, should be conducted alone by and at the expense of those who reside in that State where the same occurs; but that in every case where it shall be judged proper to carry the same to the Supreme Court of the United States, it then becomes a denominational measure, and calls for general co-operation. We therefore advise the appointment of State Committees having this matter in charge, and for correspondence with the Central Committee appointed by the Conference for that purpose.

Geo. B. Utter was appointed Corresponding Secretary of the Conference; and brethren N. V. Hull and Walter B. Gillett were appointed to act with him as a Corresponding Committee in any matter relating to the Conference.

The Conference adjourned on first day, Sept. 13, at 12 o'clock, to meet again with the first Seventh-day Baptist Church in Hopkinton, R. I., on the fourth day of the week before the second Sabbath in September, 1849.

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Jews in Bohemia.—The Emperor of Austria has just issued two ordinances in favor of the Israelites of Bohemia. The first of these ordinances prescribes that from the first of January, 1847, tthe tax of he Jews shall be decreased a seventh every year, so that at the end of seven years, this odious tax, which in the method by which it is collected, is vexatious in the highest degree, will be entirely demolished. By the other ordinance the Emperor has created at the University of the Prague, a professorship of languages and rabbinical literature, and Doctor Samuel Isaac Wessely, the first preacher in the Synagogue of Prague, has been nominated to fill it. This last measure has been received with especial enthusiasm by the Israelites, it being the first time that in the Austrian States a Jew has been appointed a Professor of a University, to the functions of which many prerogatives are attached, especially the enjoyment of the rights of nobility.

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Christ-ian.—The Christian Palladium, a paper of the *Christ*-ian denomination, gives the following account of decline in that body:—"That there has been a great loss of churches for the last twenty years, no one acquainted with the history of the connection will deny. Between twenty and thirty years ago, large sections in the State of Maine were dotted over with Christian churches, not one of which now remains. Of about thirty churches, in a direct line from Augusta, Maine, to Fairhaven, Massachusetts, an extent of less than 250 miles, which were in existence twenty years ago, only five now remain. Some of these churches became extinct. Others of them have been carried over to the Free Will Baptists, and other denominations. Whether out of New England the loss has been as great, is left for others to decide."

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THE QUESTION OF THE AGE.

The Boston Alliance and Visitor says that the leading question of the age is, "whether we shall return to Rome, or whether we shall still hold on to the doctrines of the Reformation, defend them, and deliver them from every shadow of corruption, so that they shall be as the unadulterated truths of God." This statement of the case takes for granted that there are shadows of corruption resting upon the doctrines of the Reformation—a truth which too many Protestants have been slow to confess. If we mistake not, some doctrines taught by the Reformers will need essential modifications before they will be as the unadulterated truths of God. In respect to the Sabbath, it is well known, that some of the leaders of the Reformation denied its continuing obligation, because of the inconsistency of professing to hold to the fourth commandment, and yet refusing to keep the seventh day of the week as the Sabbath. Those who claim to be descended from the Reformers, however, do not stumble at this inconsistency, but boldly attempt to vindicate it. For pursuing this course, they are not unfrequently rebuked and put to shame by the minions of Rome. Before they will stand upon safe ground, they must bring their practice in this respect to conform to the Word of God. Until they do so, they may expect to hear from Romanists the withering rebuke, "Physician, heal thyself."

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CHANGE OF THE SABBATH A CAUSE OF UNBELIEF.

We have in times past given repeated proofs, that the inconclusiveness of the reasoning for a change of the Sabbath encourages unbelievers in their opposition to that institution. Another illustration of the truth of this position has just come before us. It seems that some time ago, Mr. O. S. Fowler, the distinguished Phrenologists, published an article on the subject of "Religion," which many persons understood to contain a distinct denial of all obligation to keep what is popularly termed the Christian Sabbath. More recently, however, he published another article showing the social benefits of a day of rest, as affording a time for men to wash their persons, change their dress, &c. A correspondent of some newspaper hereupon charged him with inconsistency, and with making an "advance backward." The following is a part of his reply to the charge. It shows that the inconsistency of professing to keep the Sabbath and yet refusing to keep the seventh day of the week, furnishes him with a refutation of all the arguments which can be presented by those who observe the first day. Read and be instructed:—

"But I protest that, such alledged difference is more apparent than real. That article was directed mainly against the groundless but general belief, that God commands us to observe the Christian Sabbath; whereas no such command exists, either in the Bible or out of it. Or if it does, quote chapter and verse. The Bible commands the *seventh day, and no other;* nor gives any countenance to any change to the first day. The only authority ever claimed for the change is, the *example* of Christ and his apostles; whereas it requires that same express divine edict to revoke or alter the day which established it. Yet no such edict exists; so that the example of Christ, though it might, perhaps, justify the institution of a new Sabbath, leaves not the shadow of ground for changing the old. To argue that God commands the observation of the first day, is to trifle with the intellects of those addressed. Nor can the Christian Sabbath be sustained by Bible authority, but is left to our phrenological argument for intellectual proof. And that article on 'Religion' was penned to refute the idea so pertinaciously insisted on, that the Bible absolutely *demands* our observance of the Christian Sabbath, which is so flimsy an argument as to be ridiculous. It was not then our purpose to discuss the whole subject of a Sabbath as such, but this was our object in these articles. And a rigid comparison of the two will show that scarcely a point adduced in 'Religion' is contradicted here—only an enlargement of views.

"A little personal history will show that my present sabbatical views are an actual advance *forward*, not backward, on those in 'Religion.' My father—an eminently religious man—though pleased with most of my religious doctrines, has always opposed that article on the Sabbath. In a recent visit to me we had many arguments—he for the Christian Sabbath, I maintaining the views there expressed. He would argue the obligation of all mankind to keep a Sabbath—formerly the Jewish Sabbath, in commemoration of the creation, but now the Christian. I would reply, that geology showed conclusively the intervention of ages between the commencement of the earth's formation and the creation of man, which he knew too much of geology to deny; yet rebutted by arguing that Christ changed the Sabbath. I required 'chapter and verse,' which of course he could not produce, because no express declaration requiring such change occurs in the New Testament; I meanwhile arguing, that the mere *example* of the Apostles was of no account—that nothing but an express *command* would warrant our keeping any but the seventh day. Obliged thus to fall back on the seventh day, which neither he nor I pretended to keep, he could only reply that we should keep *some* day, it matters little which, so that we keep *one* day in seven *right*. To this I would reply, that the Bible required not any day but the *seventh* day; and 'nothing else.'"

BUSH ON SWEDENBORGIANISM.

Prof. Bush has recently published, in a number of the "Swedenborg Library," a statement of his reasons for embracing the doctrines of Emanuel Swedenborg. It contains a very distinct account of the principal points of difference between his doctrines and those of the Christian Church generally in regard to the Trinity, the Atonement, Justification, the Nature of the Soul, the State of the Earth, Heaven and Hell, &c., together with a view of his philosophy of creation and the connection between the natural and the spiritual world. Much as we differ from the Professor in the conclusions at which he has arrived, we can but respect him for adherence to his convictions of truth. He is evidently under the control of upright motives and deep religious feeling. For many years past he has been devoted almost exclusively to the writing of books in defence and elucidation of the commonly-received doctrines of Christianity, upon the profits from the sale of which he has been dependent for a livelihood. By embracing the views of Swedenborg, he of course condemns his past labors to a certain extent. Besides this, he connects himself with a very small sect, in which there are no high places to tempt his ambition—that people having already nearly as many authors as readers, and as many speakers as congregations. It must require a good deal of moral courage, and strong convictions of duty, for a man, with such prospects before him, to throw in his lot with those who are generally regarded as little better than visionaries or madmen. The following is the concluding paragraph of Prof. Bush's Statement:—

"On the whole, I venture to entertain a hope, that the verdict pronounced upon the foregoing recital will not be, that I have exchanged the substance for the shadow of truth. In receding from the ground formerly occupied in respect to the tenets of my religious faith, I have been governed by evidence which has been to my own mind ample and imperative. The result has cost me a struggle which it is not easy for another to appreciate, unless he has been made the subject of a similar experience. The firmness which is requisite to enable one to *act out* fully his fidelity to truth, does not annihilate the susceptibilities of the heart to the revolted sympathy of friends, to the withdrawal of confidence, to inunendos of a mind unhinged, to harsh imputations, and to pity misplaced. Yet in the midst of all I am sustained by the consciousness, that in every step I have taken the actuating motive and the consequent course have been such as, if rightly appreciated, to entitle me to the continued respect of every lover of truth. It is impossible for a fair and generous mind to look with unfeeling eye on the struggles of an honest spirit pressing to the attainment of divine knowledge, and making a willing sacrifice of friendship, reputation, gain—every thing that flesh holds dear—in proof of the sincerity and sanctity of its promptings. For every expression of kindly sentiment evinced by liberal minds, I am bound to be, and am, truly grateful. But I need it not for the sustaining of my own spirit in the sphere of faith into which it has come. My confidence has a higher patronage. The attainment of sublimer views of truth, witnessed to consciousness by their own intrinsic light, cannot well fail to be accompanied by a peace flowing down from its eternal fountain, and richly compensating all inferior losses and regrets. To the consolation arising from this source I would be devoutly thankful to the Divine Goodness for being able to say that I am not a stranger."

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Commencement at Brown University.—The seventy-seventh commencement of Brown University was celebrated on Tuesday, 8th inst. Thirty-two young gentlemen took the degree of "Bchaelor of Arts." On the day before, the celebration of the "Philermenian" and "United Brothers" societies was fully attended, and the exercises were highly satisfactory. The Providence Journal says:—"The oration was by Mr. E. P. Whipple, and no oration has been received in this city with more favor by the audience. The subject was 'the selection of authors to their age, to the public, to booksellers, and to domestic and social life.' The conception of the oration was appropriate, and the execution was worthy of the subject. It secured the undivided attention of a large audience, and this is a rare merit." No poem was recited, and the Journal thinks it a matter of congratulation that such was the fact.

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Andover Theological Seminary.—The commencement took place on Wednesday. The graduating class this year is small, there being only 22. The present number of students in the Seminary is 66. The whole number of students who have been educated in the Seminary, since its foundation, is 887. Number that have deceased, 129. Whole number now living, 748. Number who have been, or who are, Foreign Missionaries, 83. Number connected with Theological Seminaries and Colleges, as Presidents or Professors, 44.

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Revival.—A correspondent of Zion's Advocate gives an account of a cheering revival at Hallowell, Me., during which many members of the Baptist Church were much revived, and about fifty souls hopefully converted to God, a greater part of whom had united with the church.

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New Definition of Religion.—The editor of the Boston Yankee gives the following new definition of religion: "*Injuring your neighbor for keeping his shop open on Sunday.*" That man must be in a bad way, and we bespeak for him the immediate attention of some of the Divinity Doctors, particularly *the* Doctor who devotes his attention exclusively to such cases.

General Intelligence.

IMPORTANT FROM THE ARMY.

Dispatches from Washington, dated Monday night, Sept. 14, state that the steamship McKim, Capt. Page, arrived on the 5th inst. at New Orleans, from Brazos Santiago, which place she left on the 2d inst. She brought several sick volunteers and some discharged soldiers. Col. Hayes, with his Rangers, had been heard from. They had scoured the country and returned to Camargo, without doing any thing of note. Most of the army remained at Camargo.

A great riot among a company of Irish Volunteers, and some others, took place on the 31st, at an encampment opposite Burita. Guns were fired, and 15 or 20 men are reported to have been killed or wounded. Besides the killed and wounded seen or shown, 8 or 10 are said to have been pushed from a steamboat (lying by the shore) overboard, and were drowned. The Colonel of the Georgia regiment attempted with swords and pistols in hand, to quell the riot. He shot down one man, and wounded several others.

Col. Baker, of the 4th regiment Illinois Volunteers, repaired to the scene, and ordered two of his companies, A and C, to assist in quelling the fight, and went in person with 20 chosen men to the steamboat. He commanded peace as soon as he got on board, but was attacked by the rioters and had a desperate conflict, in which he defended himself bravely for some time against swords, bayonets and shot, but was finally shot in the neck, the ball entered behind, passing out through his cheek or mouth.

Of the twenty men who accompanied Colonel Baker, eight were wounded, six with bayonets and two with balls. On the arrival of companies A and G, Capt. Roberts of the former ordered his men to charge on board, and led them to the steps, where he received a severe wound from a bayonet, which entered near the shoulder-blade and passed through his back. The boat was so well defended by the rioters, that the Illinoisians had to retreat, not having cartridges with them. Ammunition was soon furnished them, however, and on again approaching the boat, every thing was quiet.

Forty miles above Reynosa on the 21st of August, the steamboat Enterprise burst her boiler, and blew up; five persons were killed instantly and several wounded.

TERRIBLE STEAMBOAT DISASTER AND LOSS OF LIFE.—At 5 o'clock on Thursday evening last, as the Steamboat Excelsior, Captain Nelson, which plies between this City and Coxsakie, was leaving the dock foot of Cortland-st. her boiler exploded with a terrific concussion, killing and scalding several of her passengers and crew. The boat immediately took fire from the effects of the explosion, drifting at the will of the elements, and for a moment it was feared that those on board her, who had escaped the original calamity, would be engulfed in the flames. She drifted down the stream as far as Cortland-st. when the steamboat Columbus took her passengers off and towed her up nearly to the wharf from which she had started, when the steamboat Fairfield going up the river, went between the Excelsior and Columbus. The stern of the Fairfield was brought in contact with the burning vessel, and those on board the F. cutting the tow-line, the wreck was adrift again. As the wreck drifted down stream great fears were entertained that she would run foul of some one of several ships which lay at anchor in the stream. This was prevented, however, by her coming in contact with a small sloop, setting her bows on fire, and then veering round and setting fire to her whole broadside. After a hard fight the blazing wreck was beaten off and pursued her course down the river. She had not proceeded far, however, before she was overtaken by the steamer John Fitch, which grappled with the fiery fugitive and conveyed her over to the Jersey shore. The boat was burned entirely to the water's edge, and the skeleton of the boat, half seen through clouds of smoke and flame as she swept down the stream, was grand and sublime. The shore was lined with dense masses of people and the river was crowded with boats. The boat was new and put on the route in June last, but was not of the first class. She was engaged principally in cheap passenger business between New York, Catskill and Coxsakie, was owned by Hunt Nelson & Sons, of the latter place. She was valued at $35,000, and was but partially insured. The whole number of passengers on board probably did not exceed forty. The boat, at the time of the explosion, had just left the wharf, and the passengers, as is usual when the boats pass up the river, moved over to the starboard or City side. The boiler which burst was on the larboard side. The explosion shook the large steamers Hendrick Hudson and Empire, lying at the Cortland-st. piers. The timbers were thrown high up into the air, and the body of at least one person was seen falling with the timbers. The boiler was not seen after the explosion. The part of it not broken to pieces went immediately to the bottom. The sufferers were carried to the Hospital and taken care of. The number of lives lost is unknown.

The cause of the explosion is as yet unascertained. There are various rumors about it, but we cannot state any thing as positive. The 1st Engineer says that there was only about eighteen inches of steam on just before the explosion. There must be a searching enquiry instituted as to the causes of this sad catastrophe. and let the public know whether or not it is the result of carelessness.

The Coroner, Dr. Rawson, and his excellent deputy, Wm. Cockefair, are very busily engaged in obtaining testimony in relation to the cause of the explosion of the steamboat Excelsior, in order to lay the whole matter before the Grand Jury—when the matter will be investigated according to law.

SYNOD OF GENESEE.—This body, composed of 150 ministers, and nearly the same number of churches, has under consideration a project for establishing a College in Western New York, and the citizens of Alexander have offered to give $18,000 to have it located in their village. The Synod at its last meeting adopted resolutions against secret societies, declaring them to be wrong in principle, and urging the members of the church to keep aloof from them; also, a resolution approving the course of the General Assembly (U. S.) on Slavery.

HONOR TO GERRIT SMITH!—A Utica correspondent of the Herald, Sept. 5th, says:—

"I have just seen a copy of a deed of some forty acres of land in Hamilton County, New York, given by the celebrated landholder, Gerrit Smith, Esq., to a colored man residing in that county. He has made out two thousand deeds of a similar character to the one I saw, conveying lands, from forty to fifty acres to each, as gifts to industrious colored men in this State, and designs, I am informed, to make out one thousand more. The considerations in the deeds are as follows: 'For and in consideration of the sum of one dollar to me in hand paid, and being desirous to have all share in the subsistence and happiness which a bountiful God has provided for all, has granted, sold, &c.'

"What the value of these lands may be per acre, and whether sufficient to make all these two or three thousand men voters or not, I am unable to state. That it will make some of them such, there can be no doubt.

"You are aware, that, during the past season, Mr. Smith has been selling off large portions of his vast landed property at auction. The present movement reduces his 800,000 and upwards of acres considerably, an object which he has long desired to accomplish."

NEW METHOD OF PROPELLING VESSELS.—The N. Y. Tribune says, We had an opportunity a few days since of seeing a model of a new propeller invented by S. R. Parkhurst of this City, with whom Mr. Jas. M. Hale is associated. The propelling power consists of a series of partially encased upright submerged wheels, constructed to run each in a separate closely-fitting casement. The wheels are 30 to 36 inches in diameter and 8 to 12 feet in length vertically, according to draft of water, each wheel containing nine flutes 9 inches wide, only two flutes on each taking effect on the water at the same time, this effect being direct with no loss of power for back water, lifting, &c. A sufficient number of wheels can be placed on a vessel to overcome the resistance of the water and force her to move with the same speed as the wheels. It is calculated that 30 miles per hour can be obtained. It is proposed that vessels with this propeller should not be encumbered with masts and rigging, but carry spars to be used in an emergency. Much less expensive engines will be needed than with the old paddle-wheels, and it is proposed to use three or four small horizontal engines rather than one large one. We are not sufficiently adept in mechanics to give an opinion of the feasibility of this method of propulsion, but it has been examined by the most distinguished engineers and naval architects of both England and the United States, and without one exception they have declared that they can see no reason why, when practically tested, this propeller should not give the results expected by the inventor. We understand that an experimental vessel is now being built in England, when the value of this discovery will be settled.

THAT LONG, LOW, BLACK-LOOKING SCHOONER.—About two years ago a suspicious looking craft lay off our coast some weeks. No one was permitted to board her. After her departure several colored persons were found to be missing, and no tidings have ever reached us of their whereabouts. That same schooner, or one very much like it, has of late been seen lying off Rockaway Beach. Only last week, three colored women, and two colored men, had, it is said, absconded. But their well known habits, and their attachment to Jamaica, the place of their birth, forbids the belief in such a report. They have been forcibly abducted—yes, stolen by southern dealers in human flesh, and ere this have been sold like cattle in the southern market. In the vicinity of the colored camp meeting, last week, two suspicious men were seen, armed with pistols and bowie knives, who pretended to be officers from the city. No doubt they were hired ruffians, under pay from the Captain of the Slave Schooner. We have among us, too, men who are suspected of aiding in this nefarious business. The darkness of night is the favorite time for these dark-visaged fiends in human form to track the footsteps of our industrious and respectable colored population, seize and secretly convey them on board this suspicious vessel. Can any one explain the agonizing screams heard in the vicinity of Rockaway about 3 o'clock on Sunday morning last?

We urge all of our industrious, respectable colored people, for their own safety, to keep within doors after sunset. What a horrible state of things! [Jamaica (L. I.) Farmer.

TELEGRAPH TO CANADA.—It affords us great satisfaction, says the Montreal Herald, to learn that there is a great probability of the "lightning lines"—the electric telegraph—being extended from the great cities of the United States to Montreal and Quebec. A gentleman is now in town, and has submitted proposals to the Board of Trade for making an immediate commencement with this most important public work. We believe that the principle upon which he wishes to construct it, is, that a certain *bonus* should be paid him, amounting to about half the cost, by the citizens of Montreal. This sum would be, according to his calculation, from £3,000 to £5,000. The line will connect the cities throughout this vast continent in such a manner, that the news may be conveyed instantaneously between the most remote of them.

THE CALIFORNIA REGIMENT.—This Regiment which has been encamped on Governor's Island for some weeks past is now about to sail. Three Companies embarked on board a vessel on Wednesday. The remaining Companies in the course of a week. There are about eight hundred men, including officers. They carry with them 800 percussion muskets, 800 flint muskets, 200 rifles, and 6 pieces of light artillery, with all the necessary equipments.

The Stores are extensive and various, including not only all that is necessary for a military expedition but also such as would be required for a military colony, such as machinery for saw and grist mills, machine shops, mechanic's tools, &c. &c.

Among the soldiers are quite a number of skilful mechanics, and among the officers are eight or nine graduates of West Point, and the Lieut. Col. and Major have held important stations at that place as military instructors.

Of the graduates of Harvard University in 1776, there is only one survivor, the venerable James Lovell, of Orangeburgh, S. C., aged 89.

ATTEMPT TO MURDER.—The Lancaster (Mass.) Courant of the 11th says:—Our citizens were thrown into the greatest consternation this morning, by the fact that an attempt had been made to rob and murder the Cashier of the Lancaster Bank, Mr. C. Symmes. It appears from the testimony of Mrs. Symmes, that about two o'clock she was awakened by her husband, who spoke to her, when by a light which the burglar had brought into the room, they both perceived a man, with his back toward them, at work at the bureau. The villain immediately turned and caught Mr. S. by the throat, telling him to give him that hundred dollars. [Deacon Parker of Southboro,' had paid Mr. Symmes this money the previous evening, and in the presence of the assassin.] A violent scuffle ensued between them, which lasted some ten minutes, during which time the burglar made an attempt to kill Mr. S. with a razor, by cutting his throat. He succeeded in inflicting a very severe wound in the right side of the throat, about three inches long, striking the windpipe, barely escaping the jugular vein and carotid artery. Mrs. S. also received a cut upon the throat, about two inches long, as well as several others of slight nature about her arms and person, from which there is no danger of loss of life. Mr. S. is very much exhausted, but will probably recover. Mr. S. succeeded in getting one or more of the villain's fingers into his mouth, which he bit with such force as to loosen all his front teeth. This is the only clue to his detection, as yet.

The scoundrel is well known to both Mr. and Mrs. S., but neither of them will now tell his name, as they both took a solemn oath not to say who it was, if he would spare their lives. We trust they will yet be led to a sense of their obligation to society—to the well-being and security of the world—and not thus stand as a shield between the criminal and that punishment he so richly merits.

The Boston Atlas states that the name of the assassin is Otto Sutor, a young German, who formerly resided in Lancaster. He is 21 years old, about 5 feet 6 inches high, stout built, florid complexion, sunburnt, light-colored hair and eyes. He wore, at the time, a light-colored plaid frock coat, dark pants, and a cap. A reward of $500 has been offered for his arrest, by the President and Directors of the Bank. [Sutor has been arrested, and is in jail.]

SUMMARY.

The Albany Evening Journal says, we are informed that peaches were sold in New York, on Saturday, at 8 cents a basket. In July, 1843, we saw peaches sold in London at ten shillings a piece. We dare not ask any body to believe this statement—and yet it is made upon the evidence which our eyes and ears furnished.

The State of Louisiana contemplates presenting a sword to Gen. Taylor, and have given the order for it to Ames & Co. of Cabottville, Mass. It is designed to engrave on the sword a representation of the battles of the 8th and 9th of May, taken from the frontispiece of the Rio Grande Quick March published by Firth, Hall and Pond.

The Picayune of the 2d inst. says, that of the 735 patients admitted to the Charity Hospital during the month of August, 116 were sick volunteers! We would like to know what they volunteered for—the Army or the Hospital?

A shocking accident occurred in one of the carpet factories at Thompsonville, Ct., on the 3d inst. A girl named Hamilton, aged 18 years, while aiding in the operation of a carpet loom, was caught in the neck by a part of the harness, the sharp points of which cut and tore open her throat so much that she soon bled to death.

Every farmer and others keeping horses or cows, should have a straw-cutter. We are now, and ever have been, of the opinion, that from a fourth to half the food usually consumed by our animals in winter, might be saved by chopping. Corn butts, straw, and refuse hay, if cut, moistened with hot water, and sprinkled over with a handful of meal and a little salt, answers the purpose of the best hay, and is much cheaper.

In 1783 a terrible earthquake destroyed numerous towns and villages in Calabria, and more than 100,000 of the inhabitants. The same year, the Skaptar Jokul, one of the volcanic monntains of the island of Iceland broke forth in terrible convulsions. Mount Hecla, one of the mountains of Iceland, was, at the last accounts, in a state of great activity, discharging a volume of flame extending to the height of 14,000 feet into the atmosphere.

The alarm in regard to the extensive prevalence of the potato disease, seems to be subsiding. The Maine Farmer says:—As yet we have heard but little complaint in our neighborhood in regard to the potato rot. Occasionally a hill or two may be seen affected, but it is nothing very alarming. It came on last year, in this section, before this date. It may come on yet, but we feel encouraged that it will not to so great an extent as last season.

In Ohio, the Cincinnati Gazette says, the rot has made its appearance in some of our potato fields. The crop is abundant this season, and we hope this disease may not be found very extensive.

The number of bushels of wheat raised the last year was 106,548,000, which is equal to 21,309,600 barrels of flour, or a barrel of flour to each man, woman and child, in the United States.

In consequence of the drought and heat in Canada, the mill streams have become dry, and farmers who have plenty of wheat on hand are compelled to buy flour for their families, subsistence.

The Milton Chronicle says the corn crop in North Carolina promises to be the largest within the memory of our oldest men. We never beheld such promising prospects.

Ten and a half millions of acres of public lands in various States have been ordered to be sold by the President, during the ensuing fall.

The Montreal Gazette says that Lord Metcalfe, Governor General of the Canadas is dangeronsly ill.

Preparations are already being made for a due observance of the birth-day of Franklin by a Printers' Festival, in Rochester, similar to the one which was held in that city on the last Anniversary.

Mrs. Webster, the aged widow of the late Dr. Webster, lies at the point of death at New Haven, having had a severe attack of paralysis.

We see it stated in Le Franco-Americain, that a Total Abstinence Society in Liverpool, in a resolution at one of its meetings lately, 'deeply deplored the vast amount of intoxication occasioned in that city by the popular habit of "drinking Prince Albert's health!' and proposed to addresss the Prince on this subject."

By actual enumeration lately made, the Cambridge College Library consists of 51,000 volumes, exclusive of eight or ten thousand pamphlets. The department of American history is supposed to be the largest in the world, being 5,000 volumes. The eldest work on American history known to exist is a letter from Columbus, translated from Italian into Latin, and published in 1494.

The potato rot has done, and is doing much injury in the region of Wilkesbarre, Pa. An intelligent farmer states, that discovering his crop affected last year, he left his potatoes in the hills as late as it would do—then dug them and spread them on the floor. After drying a few days he removed them to the cellar, where they kept well. He suggests this as the best way to manage with potatoes this year.

The Corner Stone of a new Episcopal Church in Norwich, Ct., was laid last week, Bishop Lee of Delaware (a native of Norwich,) officiating in the devotional exercises. The Address was made by Rev. F. W. Morgan. Jedediah Huntington, Esq., of Norwich, has subscribed $10,000 toward the erection of this church.

The Milwaukie Gazette says that 300 to 500 passengers, mostly emigrants, are landed daily at that place.

A State Convention of the friends of Temperance in Maryland, convened at Baltimore on the 9th, Judge P. B. Hopper of Queen Anne's County, presided.

At the late Commencement dinner of Harvard College the only drinkables on the table were cold water and lemonade. A hundred years ago, the College paid for a barrel of Jamaica which was made into strong rum punch "for the refreshment of the guests on Commencement day."

The travel on the Hartford and New Haven, and Hartford and Springfield Railroads has been unusually large the present summer. The cars pass over the road eight times a day, and frequently carry from 150 to 250 passengers.

Counterfeit Fives, of the Cabot Bank. Cabotville, Mass.—G. Walker, Cashier, J. Chase, President. Signatures good, but engraving appears to be a wood plate. Center piece, female, bundle of wheat, &c., and railroad cars in the rear. Letter A.

Hail stones as large as hen's eggs, angular and pointed like stalactities, have recently fallen in Bayonne, in France, completely destroying most of the gardens; the branches of the trees falling as if cut through with a hatchet.

The Steamship Southerner sailed for Charleston on the 12th inst. In her list of passengers we notice the name of T. B. Stillman, of the firm of Stillman Allen & Co., the builders of the engine of the Southerner.

A letter from Ex-Gov. Seward has been addressed to Gov. Wright, setting forth his belief "that Freeman is absolutely and hopelessly insane," and on that ground commending him to the mercy of the Executive. Gov. Wright replies, after a full examination of his case, he has come to the conclusion, "that there is nothing in the evidence to warrant him in overruling the verdicts which have been given against him." The law will therefore doubtless take its course.

A Southern paper says, that in Tallahassee the crops are suffering from the caterpillar. The cotton crop of the prairie region of Alabama is in a bad state, from the great rains. In Louisiana, where the prospects were bright, within a few days the army worm has commenced its ravages. In the neighborhod of Red River, it is thought scarcely a leaf of cotton will escape the worm. At Baton Rouge the fields present a gloomy appearance, from the same cause. The planters of Bayou Sara have no prospect beyond a half crop. At Marion, although the cotton gave fine promise, the worm is cheating their hopes. Such also, we hear, is the state of things below Natchez, to twenty-five miles above Vicksburg, a distance of 140 miles.

Queen Victoria is now the mother of five children; viz: Princess Royal, born Nov. 21, 1840; Prince of Wales, Nov. 8, 1841; Princess Alice, April 25, 1843; Prince Alfred, Aug. 5, 1844; Infant Princess, May 26, 1846.

The anniversary of Perry's Victory on Lake Erie was appropriately celebrated on the 10th inst. by a military display at Newport, R. I.

In twenty-six of the principal medical colleges in the United States four thousand two hundred and sixty-five students attended the lectures during the course of 1845-46!

The Synod of Alabama and Mississippi have purchased the freedom of a negro man named Ellis, in Greene County, Ala., for the purpose of sending him as a missionary to Africa.

The missionaries of Assam have commenced the publication of a newspaper in the native tongue, styled "The Orunodoi," translated by Mr. Cutter, "The Aurora," and by Mr. Brown, "The Rising Dawn." It is published monthly, and is designed to be the medium of scientific, moral, and evangelical truth.

It will be well for Southern gentlemen to be a little on their guard when they visit Scotland, as we find the following notice in a late Caledonian Mercury:—"Furnished Lodgings. None need apply who is a member of a church which encourages slavery."

Governor Briggs delivered an address on Temperance at Saratoga Springs on the evening of July 30th, in which he stated, that while he was a member of Congress he had known seven or eight members of that body, of talent far above mediocrity, absolutely killed with intoxicating liquors.

At the Circuit, Court at Ithaca, the cause of Mary Conrad against Josiah B. Williams, for breach of promise occupied the entire week. This cause has been tried twice before. In 1843, a verdict for plaintiff of $8,000 was rendered, subsequently set aside by the Supreme Court, and a new trial ordered. The cause was tried a second time in 1844, in which the jury disagreed. The jury on this occasion rendered a verdict of no cause of action.

DIED,

In Westerly, R. I., on the 24th of August, of bowel complaint, LUCY CATHARINE, only daughter of Welcome and Harriet M. Stillman, aged 1 year 10 months and 13 days.

We gazed upon her lovely brow, white as the first pure snow,
And felt that o'er her couch of rest no bitter tear should flow—
That not one heart should wish to lure her young freed spirit back
From that bright world, the spirit land, to life's ensnaring track.

Though sad the parting, well we know our child is happy now,
And every trace of pain and grief has fled her cherub brow;
Sure she has left our fond embrace, yet she is there at rest,
Folded within the Saviour's arms, upon his loving breast.

A little harp of purest gold, by angel hands is given,
And its melodious strains are heard throughout the courts of heaven;
List! we can almost hear the sounds of our sweet infant's lyre,
As her soft hand, with gentlest touch, sweeps o'er each quivering wire.

God gave—God taketh—let thy will, thy holy will be done,
Be this our prayer, above the dust of our departed one;
Oh! stay our aching hearts on Him who knoweth all our woe,
And he will bear our spitits up—our tears will cease to flow.

LETTERS.

Stillman Coon, L. G. Baldwin, D. B. Thompson, James H. Cochran, L. M. Brown, H. W. Stillman, J. C. Stannard.

RECEIPTS.

Shiloh, N. J.—David Clawson, John T. Davis, D. McPherson, Joseph Swinney, Lewis Davis, Elias Ayers, E. A. Crossley, Beulah Randolph, Mordecai T. Davis, Asa Ayers, John Bacon, John Bower, $2 each; Leeley Tomlinson, Joseph West, $1 each.
Mystic Bridge, Ct.—Joseph Cottrell, Henry Chipman, $2 each.
Sackett's Harbor—Elias Frink, Nathan R. Truman, Judith Clarke, $2 each.
Milton, W. T.—Lewis G. Baldwin $2, Alanson Taylor $1.
Bridgeton, N. J.—Asa Barritt $2.
Clifford, Pa.—Kendall Burdick $2.
Westerly, R. I.—Silas Greenman $2.
East Lyme, Ct.—James Manwaring $2.
Portersville, Ct.—Lyman Dudley $2.

WEEKLY NATIONAL INTELLIGENCER.

This paper, being made up of such portions of the contents of the National Intelligencer proper as can be compressed within the compass of a single newspaper, continues to be issued and mailed to subscribers on Saturday, at two dollars a year, payable in advance in all cases—no account being opened with subscribers to the weekly paper.

To bring this paper yet more nearly within the reach of such as desire to take by the year a cheap paper from the seat of General Government, a reduction will be made in the price of it where a number of copies are ordered and paid for by any person or association at the following rates:

For Ten Dollars six copies will be sent.
For Twenty Dollars thirteen copies: and
For each sum of Ten-Dollars, above twenty-eight copies will be forwarded; so that a remittance of Fifty Dollars will command thirty-seven copies.

Publishers throughout the several States and Territories who will give a single insertion to this advertisement (with this note annexed) and send one of their papers to this office, with the advertisement marked therein, shall receive the Weekly National Intelligencer for one year free of charge.

MEDICAL NOTICE.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

SOUTH-WESTERN ASSOCIATION.

The next meeting of the Seventh-day Baptist South-Western Association will be held with the North Hampton Church, Clark Co., Ohio, commencing on the fifth-day before the second Sabbath in October, 1846. A full delegation from all the churches is desired. And we would say to the brethren of our sister Associations, that we greatly need and earnestly solicit their attendance, counsel, and prayers.

WM. F. RANDOLPH, Cor. Sec.

NOTICE.

Brethren visiting the city and remaining over the Sabbath, are informed that meetings are held every seventh day, at 11 o'clock in the morning, at the meeting-house recently purchased of the Eleventh-street Baptist Church, in 11th street, a little east of Grace Church, between Bowery and Third Avenue. The public are also respectfully invited to attend. Evening lectures by the pastor, Eld. Thos. B. Brown, will be appointed as soon as circumstances will permit.

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

☞ Remittances for Tracts, addressed to the General Agent, PAUL STILLMAN, New York, containing full directions HOW and WHERE to be sent, will be promptly attended to

ELECTION NOTICE.

STATE OF NEW YORK, SECRETARY'S OFFCE,
ALBANY, July 24, 1846.

TO the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor and Lieutenant Governor of this State. Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next. A Senator for the First Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of John A. Lott on the last day of December next. A Representative in the 30th Congress of the United States, for the Third Congressional District, consisting of the 1st, 2d, 3d, 4th and 5th Wards of the City of New York. Also, a Representative in the said Congress for the Fourth Congressional District, consisting of the 6th, 7th, 10th and 13th Wards of said City. Also, a Representative in the said Congress for the Fifth Congressional District, consisting of the 8th, 9th and 14th Wards of said City. And also, a Representative in the said Congress for the Sixth Congressional District, consisting of the 11th, 12th, 15th, 16th, 17th and 18th Wards of said City.

Also, the following officers for the said County, to wit: 16 Members of Assembly, a Sheriff in the place of William Jones, whose term of service will expire on the last day of December next. A County Clerk in the place of James Conner, whose term of service will expire on the last day of December next, and a Coroner in the place of Edmund G. Rawson, whose term of service will expire on the last day of December next.

Yours respectfully,
N. S. BENTON, Secretary of State.

Sheriff's Office, New York, August 3d, 1846.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided for.

WM. JONES,
Sheriff of the City and County of New York.

☞ All the public newspapers in the County will publish he[illegible]e once in each week until election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Satutes, vol. 1, chap. vi., title 3d, article 3d part st, 140.

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Miscellaneous.

BE ACTIVE.

Be active—be active—
Find something to do,
In digging a clam-bank,
Or tapping a shoe.
Don't stop at the corners,
To drag out the day—
Be active—be active—
And work while you may.

'Tis foolish to falter,
Or lag in the street—
Or walk as if chain-shot
Were bound to your feet—
Be active—be active—
And do what you can;
'Tis industry only
That maketh the man.

'Tis industry makes you—
Remember—be wise—
From sloth and from stupor
Awake and arise.
You'll live and be happy,
And never complain
Of the blues or the dumps,
Or a dull, heavy brain.

A TRUE STORY.

In the evening of the day Alice arrived at S——, a great experience meeting was to be held in one of the churches. Her friend, who had become enthusiastic in the cause, urged her to go to this meeting, which Alice did, although with a feeling of reluctance. The house was crowded above and below. The preliminaries usually appertaining to such meetings having been arranged, a brief opening address was made by one of the ministers. A reformed man then related his experience with great effect. After he had finished there was a pause of nearly a minute. At length a man, who had been seated far back, with his face partly turned from the audience, rose slowly and moved to the front of the stage.

A half-suppressed exclamation escaped Alice, as her eyes caught the well-known features of of him who had been her husband, while a quick thrill ran through her. Then her frame trembled in accord with her fluttering heart. The face of Mr. Delancy had greatly changed since she had last looked upon it. Its calm, dignified elevation had been restored, but with what difference! What before was cheerful, was sad, very sad. "Mr. President," he began, in a broken voice, "although I had consented to your urgent solicitation, to address this large assembly to-night, yet I have felt so strong a reluctance to doing so, that it has been with the utmost difficulty I could drag myself forward. But I had passed my word, I could not violate it. As to relating my experience, that I do not think I can venture upon. The past I dare not recall. Would to heaven that just ten years of my life were blotted out."

The speaker paused a moment, already much affected. Then resuming in a firmer voice, he said:—

"But something must be said of my own case, or I shall fail to make that impression on your minds that I wish to produce.

"Pictures of real life touch the heart with power, while abstract presentations of truth glitter coldly in the intellectual regions of the mind, and then fade from the perception like figures in a diorama.

"Your speaker once stood among the first members of the bar in a neighboring State—nay, more than that—he represented his county for three years in the Assembly of the Commonwealth. And more than that still—occupied a seat in Congress for two Congressional periods.

At this announcement the stillness of death pervaded the crowded assembly.

"Yet more than all that," he continued, his voice sinking into a low, thrilling tone, "he once had a tenderly-loved wife and two sweet children. But all these honors—all these blessings have departed from him," he continued, his voice growing louder and deeper in his efforts to control himself. "He was unworthy to retain them! His constituents threw him off because he had debased himself and disgraced them. And worse than all—she who had loved him devotedly—she who had borne him two babes, was forced to abandon him and seek an asylum in her father's house. And why? Could I have become so changed in a few short years? What power was there to abuse me that my fellow beings spurned, and even the wife of my bosom turned away heart-stricken from me? Alas! my friends, it was a mad indulgence in mockery! A very demon—a Circe, changing the human into a bestial. But for this, I were now an honorable and useful representative in Congress, pursuing after my country's good, and blest in the house circle with wife and children. But I have not told you all. After my wife separated from me, I sank rapidly.

"A state of perfect sobriety brought too many terrible thoughts; I therefore drank more freely, and was rarely, if ever, from under the bewildering effect of partial intoxication. I remained in the same village for some years, but never once saw her during that time—nor a glimpse of my children. At last I became so abandoned in my life, that my wife, urged on by her friends, no doubt, filed an application for a divorce, and as cause could easily be shown why it should be granted, a separation was legally declared. To complete my disgrace, at the next Congressional canvass, I was left off the ticket as unfit to represent the district. I left the county and State where I had lived from my boyhood up.

"Three years have elapsed since then. For two years of the period I abandoned myself to to the fearful impulse of the habit I had acquired. Then I heard of this new movement—the great temperance cause. At first I sneered, then wondered, listened at last, and finally threw myself upon the great wave that was sweeping onward, in the hope of being carried by it far out of the reach of danger, and I did not hope with a vain hope. It did for me all and more than I could have deemed. It set me once more upon my feet—once more made a man of me. A year of sobriety, earnest devotion to my profession, and fervent prayer to Him who alone gives strength in every good resolution, has restored to me much that I had lost—but not all—not the richest treasure that I proved myself unworthy to retain—not my wife and children. Ah! between myself and these the law has laid its stern impassable interdiction. I have no longer a wife, no longer children, though my heart goes out towards these dearly beloved ones with the tenderest yearings. Pictures of our early days of wedded love are ever lingering in my imagination. I dream of the sweet fireside circle; I see ever before me the once placid face of my Alice, as her eyes looked into my own with intelligent confidence. I feel her arms twine about my neck—the music of her voice is ever sounding in my ear."

Here the speaker's emotions overcame him. His utterance became choked, and he stood silent, with bowed head and trembling limbs. The dense mass of people were hushed into an oppressive stillness, that was broken here and there by half-stifled sobs. At this moment there was a movement in the crowd. A single female figure, before whom every one appeared instinctively to give way, was seen passing up the aisle. This was not observed by Delancy until she had come nearly in front of the platform on which he stood. Then the movement caught his ear, and lifting his eyes they instantly fell on Alice—for it was she that was pressing onward—he bent forward towards her with sudden uplifted hands and eager eyes, and stood like a statue until she had gained the stand and advanced quietly to his side. For a moment the two stood thus, the whole audience, thrilled with the scene, were upon their feet, and bending forward. Then Delancy opened his arms, and Alice threw herself upon his bosom with a quick, wild gesture.

Thus for the space of a minute they stood—every one fully, by singular intuition, understanding the scene. One of the ministers then came forward and gently separated them.

"No, no," said Delancy, "you must not, you cannot take her away from me."

"Heaven forbid that I should do that," replied the minister. "By your own confession, she is not your wife."

"No she is not," returned Delancy, mournfully.

"But she is ready to renew her vows again," Alice said, smiling through her tears that now rained over her face.

Before that large assembly, all standing, and with few dry drops, was said in a broken voice, the marriage ceremony that gave Delancy and Alice to each other. As the minister, an aged man, with thin white locks, finished the rite, he laid his hands upon the heads of the two he had joined in holy bonds, and lifting up his aged eyes, that streamed with drops of gladness, he said, in a solemn voice:—

"What God hath joined together, let not RUM put assunder."

"Amen!" was cried by the whole assembly, as with a single voice.

[Watchman of the Valley.

THE ALPACA.

A work has recently been published in England, upon the Alpaca, or South American sheep, which sets forth the value of this animal in a very striking light. The Springfield Republican has collected several facts from this work, from which we derive the following. The author says, that the Alpaca is found amongst the mountains of Peru, usually along the middle declivities of the Andes, at an elevation of from 8,000 to 12,000 feet above the level of the sea. This appears to be its peculiar range; but it has been seen on the hot deserts near Northern Chili, where the climate is excessively dry, on the borders of perpetual snow, and on rocky and bare mountains; showing that they are adapted to great varieties of climate.

They were first imported into Europe in 1808, by Napoleon Bonaparte, at the suggestion of the Empress Josephine; and from that period have been raised in France, England, and the low lands of Spain. Frequent importations have been made into England and Scotland within the last thirty years; but as yet it is not known that there has been any extensive formation of flocks. The wool, which is remarkable for its length, softness, and pliability, is converted into fabrics of the finest texture. Its length is nearly double that of the ordinary sheep, and in some instances grows to the length of twenty inches, possessing uniform strength, without deteriorating into coarseness. The fleeces range from ten to twelve pounds, and in England they have gone as high as seventeen pounds, where it seems to be ascertained that there is an improvement both in weight and quality. The weight of the Alpaca is about 180 pounds. The quality of the meat is highly spoken of, and is compared, for flavor, to American venison. The sheep itself is said, for habitual cleanliness, to surpass every other quadruped, and the meat is represented as not being greasy, but juicy and easily digested.

The hardiness of the Alpaca is very remarkable; no animal is less affected by changes of climate and food; and no one is more easily domiciliated. It is freer from constitutional diseases than ordinary sheep; and less subject to those arising from exposure to rain; from its peculiarly cleanly habits and its not transpiring much, the fleece does not require washing before it is taken from the back. Nor is this sheep subject to catarrhs, so common ordinarily amongst sheep, nor to disorders disabling the limbs; and it has greater power of extricating itself from accidents, and of relieving itself from the deepest snows. The highlands of Scotland and the mountainous tracts of Ireland are regarded as peculiarly adapted to the Alpaca.

The business of importing Alpaca wool into England for manufacturing purposes commenced in 1834, with an importation of 5700 lbs; in 1835, there were imported 184,400 lbs. at $18 the quintal (100 lbs.); in 1838, 459,300 lbs. at $25; in 1840, 1,650,000 lbs., and about the same in 1843.

The work above alluded to says, that no doubt exists as to the entire feasibility of naturalizing and very much improving the Alpaca in Great Britain. If this is so, not the least doubt can exist as to its complete success in the United States. The hills of Vermont and New Hampshire, and in fact all the high lands of New England must be congenial to the habits of this animal. The Alleganies and the uncultivated mountains in Virginia, where land is held at a price nearly nominal, and where tens of thousands of acres may be had for almost nothing, might be turned to good account by the introduction of the Alpaca. It prefers the coarse grass, ferns and brakes of the mountains, to the finer feed of cultivated fields. We are glad to learn from a gentleman who has taken a lively interest in the matter, that several small companies have been formed for the purpose of introducing these animals into the United States. The investment cannot be heavy, and we entertain but little doubt that it will eventually prove to be a profitable enterprise.

[Christian Secretary.

AVARICE OUTWITTED.

The case of John Eyre, Esq., who, though worth upwards of £30,000, was convicted at the Bailey, and sentenced to transportation, for stealing eleven quires of common paper, was rendered more memorable by the opportunity it gave Junius to impeach the integrity of Lord Mansfield, who is supposed to have erred in admitting him to bail. An anecdote related of Mr. Eyre, shows in a striking manner the depravity of the human heart, and may help to account for the meanness of the crime of which he stood convicted. An uncle of his, a gentleman of considerable property, made his will in favor of a clergyman who was an intimate friend, and committed it, unknown to the rest of his family, to the custody of the divine. However, not long before his death, he made another will, in which he left the clergyman only £500, leaving the bulk of his large fortnne to his nephew, Mr. Eyre.

Soon after the old gentleman's death, Mr. Eyre, rumaging over his papers, found his last will, and perceiving the legacy of £500 in it for the clergyman, without any hesitation or scruple of conscience, he put it in the fire, and took possession of the whole effects in consequence of his uncle's being supposed to have died intestate. The clergyman coming to town soon after, inquired into the circumstance of his old friend's death, and asked if he had made any will before he died. On being answered by Mr. Eyre in the negative, the clergyman very coolly put his hand in his pocket and pulled out the former will, which had been committed to his care, in which the old gentleman had bequeathed him the whole of his fortune, amounting to several thousand pounds, excepting a legacy of £500 to Mr. Eyre.

THE ECCENTRIC LORENZO DOW.

In 1807, at a camp-meeting held at Niskeuna, between Troy and Schenectady, I first became acquainted with the eccentric Lorenzo Dow, who was at that time, I think, in possession of a truly Christian spirit, though extremely odd and and exceptionable in his manners. He seemed to possess the ability or art to transform himself into almost any and every human character. He could become ludicrous in the extreme—could satirize, or speak ironically to admiration, and yet I have heard him deliver some of the most solemn discourses to which I ever listened. At this camp-meeting, he had given offence to some of the multitude, by his cutting remarks, and a number had associated together without the camp, and formed a company of from fifty to one hundred, and chosen a leader or captain, and having armed themselves with clubs, were preparing to march into the camp-ground, and take Dow by force, and carry him off and punish him at their leisure, for the insult which he had offered them.

Dow got information of their movements, before they were ready to enter the camp, and determined to go out and meet them. Several friends strove to dissuade him from this, but he had made up his mind, and taking Peggy, his wife, by the arm, he immediately started for the road, which was some fifty rods distant. I immediately followed, to see what would be the result. On coming to the highway, where were hundreds, perhaps thousands of people, he asked leave of the owner of a huckster's establishment to stand in the door of his shanty, and address the people. But the occupant objected, saying that should he do it, his building would be torn down at once, and his goods destroyed. He then made application to one or two others who had similar establishments, but being refused by all, he went to a stump where a large oak tree had lately been fallen, and there taking his stand, commenced addressing the multitude, who immediately gathered around him. Presently, the hostile band were seen approaching and pressing through the crowd, preceded by their leader, a large and lion-like looking man, whose mouth, like that of many who followed him, was full of cursing and bitterness. They pressed on until the leader stood directly facing Dow, at the foot of the stump.

He there paused for a moment or two while the speaker looked him full in the face and continued his discourse. Some one of the band from the rear, called out with an oath, "Why don't you knock him down?" "Pull him down, knock him down!" But the speaker continued, and the leader stood silent and almost motionless, when some who were in the rear attempted to press through to the stump, being impatient at the delay of their leader. But on their coming up, and making an attempt to pull Dow from the stump, the leader called out, "Let him alone until he has finished his speech!" But many voices replied, with awful oaths, that they would have him down at once. Their captain then raising his club, cried ont in a threatening voice, "Let him alone until he has finished his discourse," and added, "I will knock down the first man that attempts to disturb him until he has finished his speech." This brought them to a full stand; for I suppose they knew the man whom they had chosen as their leader, and did not think it safe to provoke his wrath against themselves.

Dow went on with a solemn address for the space of thirty minutes or more, and when he had closed, this captain or leader offered him his hand to assist him down from the stump, and asked him in a very civil manner, where he wished to go. Dow informed him that his design was to return to the camp-ground. The other replied, "here are men that will injure you if they can, but if you will accept my services I will not leave you until I see you safe among your friends." Dow thanked him, and he then called out, "who of you will unite with me to see this man safe among his friends on the camp-ground?" Some twenty voices responded, "I will." Dow then took his wife by the arm, and these volunteers formed around them, and in that order they marched to the ground, the leader having notified all, that if any one offered any violence, it would be at his peril.

An ingenious device in machines for ruling paper, has recently been patented at Washington, by which the ruling may be stopped at any desired distance from the edge of the paper, the edge of the paper itself performing the part of a cam, and operating to raise the pens from the paper at any desired point. The thickness of a sheet of paper is a very slight thing to depend upon for operating machinery, but there is no doubt of the successful operation of the invention, as the model furnished the office, though imperfect, demonstrated the fact

VARIETY.

It is related that a lady in Hungary, who was annually accustomed to visit Pesth on the *Fete de Dieu*, bringing with her an only daughter, a lovely child of seven or eight years, missed her in the crowd, and after a fruitless search was compelled to return without her. Another year had elapsed when, on another visit to the place she discovered the child blind and in rags, bitterly crying and holding out a wooden bowl for alms. It appeared that she was in charge of an old woman, or hag, who sat behind her, and who had decoyed the child from her mother and put out her eyes for the purpose of employing her the more successfully at begging. The old woman was arrested, but the broken-hearted mother was inconsolable.

One of the large shipping houses in Boston was applied to a short time since, when lading a ship to China, to take out as freight a quantity of ardent spirits.—"No, sir," said they to the applicant, "we don't carry that article to China." "But we are willing to pay large freight!" "No, sir, we do not carry rum to poison the heathen." The gentleman retired, posed at this unexpected temperance lecture.

Everybody, perhaps, is not acquainted with the etymology of the word humbug. It is a corruption of Hamburg, and originated in the following manner:—During a period when war prevailed un the continent, so many false reports and lying bulletins were fabricated at Hamburg, that, at length, when any one would signify his disbelief of a statement, he would say, "you had that from Hamburg," and thus, "that is Hamburg," or "Humbug," became a common expression of incredulity.

Different nations have different kinds of loafers. The Italian loafer spends his time in sleeping; the Turkish loafer in dreaming; the Spanish in praying; the French in laughing; the Enlish in swearing; the Russian in gambling; the Hungarian in smoking; the German in drinking; and the American in talking politics.

Two learned physicians, and a plain, honest countryman, happening to meet at an inn, sat down to dinner together. A dispute presently arose between the two doctors, on the nature of aliment, which proceeded to such a height, and was carried on with so much fury that it spoiled their meal, and they parted extremely indisposed. The countryman, in the mean time, who understood not the cause, though he heard the quarrel, fell heartily to his meat, gave God thanks, digested it well, returned in the strength of it to his honest labor, and at evening received his wages. Is there not sometimes as much difference, between the polemical and practical Christian?

The Voice of Jacob, an Anglo-Jewish periodical, announces a loss which the cause of Hebrew literature has sustained, at Hamburg, in the sudden death of Heyman Joseph Michael, a celebrated collector of works relating thereto. Dr. Isler, of that city, says the paper in question, "afraid lest his magnificent library should be lost to Germany, even as that of the celebrated Oppenheim (now in Oxford) was lost, has issued an appeal to his Jewish townsmen, calling upon them to preserve this treasure to their city."

Bishop Doane is the head of the new College at Burlington in the state of New Jersey. In a letter to the Editor of the "Banner of the Cross," he says, "From the first moment the Burlington College had a corporate existence, I determined, that by the help of God, tobacco, in all its forms and uses, should be excluded from its precincts, so long as my connection with it lasts."

The eye has five tunics to guard it against danger. The first is like a spider's web; the second is like a net; the third is like a berry; the fourth is like a horn; the fifth is the cover or lid of the eye. Here is guard upon guard, resembling the various ways Providence hath to secure us from harm.

If there is a man who may eat his bread in peace with God and man, it is that man who has brought the bread out of the earth by his own honest labor. It is cankered by no fraud, it is wet by no tear, it is stained by no blood.

Cows will show their pleasure at seeing those who have been kind to them, by moving their ears gently, and putting out their wet noses. My old horse rests his head on the gate with great complacency when he sees me coming, expecting to receive an apple or a piece of bread. I should even be sorry to see my poultry and pigs get out of my way with any symptoms of fear.

An almost instant cure for bloody flux, disentery, cholera-morbus, and all ailments of that class, will be found by taking a large spoonful of common table salt, and two tea-spoonfuls of vinegar. Put into a half pint of hot water and drink as warm as possible. Although unpleasant to drink, you will find relief as soon as the nauseousness of the draught has passed.

A bookseller of Dusseldorf, Germany, is publishing a book which contains a particular account of eighteen veritable and genuine "seamless coats," all affirmed, on the authority of the church, to be *the* coat of Christ, and by all of which undoubted miracles have been wrought!

Mirabeau said, "that to succeed in the world, it is necessary to submit to be taught many things which you understand, by persons who know nothing about them."

When Cromwell made his public entry into London, his companion remarked to him the concourse of people who came from all parts to see him—"There would be just as many," said he, "if I were going to the scaffold."

The approaches of sin are like the conduct of Jael. It brings butter in a lordly dish. It bids high for the soul. But when it has fascinated and lulled the victim, the nail and hammer are behind. [Cecil.

Oh, how many have been wheeled to hell in the chariot of earthly pleasures, while others have been whipped to heaven by the rod of affliction.

Afflictions come not by casuality, but by counsel.

Afflictions are God's workmen on our hearts to pull down the pride and carnal security of them; and being so, their nature is changed; they are turned into blessings and benefits.

ALFRED ACADEMY AND TEACHER'S SEMINARY.
Board of Instruction.
W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.
ALFRED, June 23, 1846.

DE RUYTER INSTITUTE.

TEACHERS' Classses will be formed at the opening of the fall term, September 16, to continue seven weeks, which will be exercised in practical teaching under the immediate supervision of the Principals, with a thorough review of the common-school studies. Lectures on the theory of teaching, and other important subjects, will form a part of the daily exercises. The Principals will be assisted by Hon. Edward Cooper and the County Superintendents of Madison and Cortland Counties. All the improvements and important suggestions of the day in the art of teaching, will be brought before the class for their consideration.

J. R. IRISH, } Principals.
G. EVANS, }
DERUYTER, August 6, 1846.

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The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

From the Providence Journal of September 7.

RESPONSE OF THE SEVENTH-DAY BAPTISTS TO THE ADDRESS OF THE R. I. SABBATH UNION.

To the address lately published over the signatures of a committee, recently appointed by the "Rhode Island Sabbath Union," in which they ask the "co-operation of the pastors, church members, magistrates, and people generally, in promoting a better observance of the Sabbath throughout the State," we respond as follows, in behalf of several Seventh-day Baptist Churches situated in the towns of Westerly and Hopkinton, by which we have been appointed for that purpose.

The expressed object of the address is verily a great and a good one; and we heartily concur with the committee, in the importance which they avow to be involved in their subject.

Besides this, we accept as wholesome counsel, the advice apparently intended for us, contained in the eleventh paragraph of the address. We acknowledge, as those persuaded of the claim of the seventh day not only to be observed as a Sabbath, but to be *the* Sabbath, that we ought to maintain such observance, in strict accordance with the Bible exposition of its sanctity; and wherein we may have failed to do so, we wish to confess our sin against man and a just and a kind God; and in future, so strive to obey his holy law in this respect. We approve as sound, logical, and scriptural, what is presented in the addres upon "The Claims" of the Sabbath, except the following quotation, where, in reference to our Lord's words, "The Sabbath was made for man," they say, "He says not—the Jewish Sabbath—or the Christian Sabbath—but *the* Sabbath, the common, the universal one, which belongs to mankind."

To these terms, Jewish and Christian, as here introduced to qualify the word Sabbath, we object, for they are not found in the Bible; and as here used, these expressions substantially *deny* that the Savior *meant* the Sabbath of the seventh day in the passage in question, but affirm that he meant some other Sabbath, which was and is emphatically "*the* Sabbath, the common, the universal one, which belongs to mankind." Now, we affirm, that Christ *did mean* that the rest, or the Sabbath of the seventh day, was made for *man*, and we deny that he meant any thing else. We say, in support of our position, that it was an *alledged* violation of the seventh day weekly rest, or Sabbath observed by the Jews, (by the committee called the Jewish Sabbath,) which the Savior was repelling, when he uttered the words under consideration, and *therefore*, as *that Sabbath* and no other was embraced in their accusation, of *necessity*, his reply was predicated of *that* and nothing else. But the committee have in substance affirmed and proved that the Saviour's words were not true, unless the Sabbath spoken of by Him was made and given to the first man; and in order to prove the truth of what the Saviour said, they have proved that this very same Sabbath was made and given to Adam, as soon as he was created; but they have not shown that Adam ever had any other Sabbath made for him.

But still, if they feel prepared to enter on the proof that Christ meant some other Sabbath than the seventh day, we will consider what they have to offer when they see fit to present it. Again, in the eleventh paragraph of their address, the committee *assume* that the Christian world generally, has regarded the first day to be the true Sabbath for eighteen centuries. We think the committee were mistaken on that point. They did not distinguish *properly* between the *fact* that the day has been regarded in *some* way, and the *assumption* of its having been regarded as the *true Sabbath*, all the while. We are aware that the first day has been extensively regarded for many years in the church, but have never been able to find that the church, or any portion of it, regarded it as the true Sabbath, or as the Sabbath at all, until since the Reformation. But if the committee can prove their assumption, we hope they will do so, though we do not accept as conclusive the *edicts* of the church, and much less do we regard its practices as constituting a test by which we can learn what we ought to practice. In connection with the foregoing assumption, the committee add, that "it cannot be expected that they (meaning the church,) will change it back, (meaning the day they keep,) *till they are clearly shown to be in the wrong.*" We reply, *that* is as it *should* be; and if the church will change it back when *they are clearly shown to be in the wrong*, it is all we ask of them; providing they will allow a fair opportunity for their wrong to be shown them. But, it cannot be expected that the church, as a body, can be shown to be in the wrong, even supposing it to be so, while, as the case almost universally is, their Pulpits, their Presses, and even their so-called Sabbath Conventions, are fast closed against all attempts to do so. And more than this, what confidence can we have that the church will change its course on this subject, even when their wrong shall be clearly shown, since there are multitudes of its members, who having had the claims of the seventh day presented to them, confess that they are in the wrong? This confession they make, and still, on account of the difficulties which prevailing customs of society present, they continue to excuse themselves from conforming their practice to what they regard as a scripture requirement, and give their *example* and *support* in favor of keeping the first day, for the temporal, social, or religious advantages which they say they expect from that course. As touching the call upon the magistrates, presented in the Address, that they should "maintain the honor of those civil enactments which," as the committee say, "were wisely intended for the protection of God's Holy day," observe, we do not believe that there was any *wisdom* in the intention of the case, nor that there would have been, even if the first day *had been* God's holy day, or even had the same enactments been intended to favor the seventh, which we maintain is God's holy day; for it partakes of the nature of *force* or *coercion* in respect to a religious duty, which we regard as not only not being wise, but as being actually unwise, and an infringement upon both the rights of God and man in the same act. It is the province of Magistrates and Legislators to secure to all the entire amount of liberty to worship God, or perform the duties of religion, which can be procured, or exercised without sacrificing the rights of *one*, in partiality to another, for of course no profession of conscientiousness in religion can claim any respect from civil authorities to indulge which would sacrifice the natural or equal rights of citizens. But it is not the just province of civil authorities to enforce the *religious* duties even which God *has* enjoined, and much *less* is it to be borne, that they should enforce in *His name* what he has not required, or forbid what he allows; which they do when they require the first day to be kept, as by the command of God, free from labor, and inflict pains and penalties on men for refusing to comply with their enactments. There is a general feature of the Address, (and one which marks almost all that is said or written to promote the observance of the first day,) against which we feel bound to protest solemnly and without disguise. We refer to that feature in which is seen that continued and free use of all parts of the fourth commandment,—together with repeated references to the original institution of the Sabbath in Paradise,—and an unrestrained appeal to the law of God, just as if those scriptures did *not* absolutely enforce and command the keeping of the seventh day holy, in express distinction from all other days, and *even* with the unblushing *pretence* that they enforce and command the keeping of the first day. This we solemnly believe to be a most flagrant perversion of the plain and express word of God; that such a course provokes to infidelity, and that unless it is desisted from, it must result in the consummation of that very *atheistic* state of things which it is professedly employed to prevent.

We know it is asserted by some, that God, in resting on, blessing and sanctifying the seventh day, commanding the Sabbath day to be kept holy, and declaring the seventh day to be the Sabbath, for reasons which are connected with no other day, and prohibiting work to be done on that day, has *simply* ordained that a day of rest shall be observed after six days' labor, or that one seventh part of time is thus required for rest and worship. We know, too, that on this pretext, a claim is set up for the first day, as if for the above reason we might select for ourselves. But, we maintain that God has done nothing of this kind—that he has never fixed "the order in which the world should go," as the committee say, six days labor, one day rest, over and over forever, *only* as in blessing the *seventh* day, sanctifying *it*, and commanding it to be kept, he has *incidentally*, (that is aside from the main design,) embraced that proportion of time, yet has no where *intimated* that *that* was his object; and to assume that it was the design of God to specify the *proportion* of time which should be had for rest, and which for labor, is, we think, not only charging God foolishly, but even with foolishness; for it attributes to him the *stupidity* of making the seventh day the *declared* object of his commands, when he *intended* all the while *not* to embrace any *particular* day or time, but on the *contrary* a particular proportion of time indifferently to be selected by individuals according to their pleasure. But after all this, which is clearly embraced in their address, for the committee, with the confessed design of enforcing the first, in preference to any and every other day, as by divine authority, to speak of the everlasting claims of God's law—to call on "the occupants of the pulpit" to "speak forth without fear or favor the thunders of God's dishonored law," and "finally" to profess, with an air of sanctity, "humbly to call on God, to crown with the continual dew of his blessing, every well-directed effort to honor his own institutions," as if Sunday was *the* Sabbath; to do this in the face of an enlightened community—to do this to restrain the wicked—this is one of those amazing inconsistencies, which overwhelm us as often as exhibited. The reasoning of the address, and views expressed in it generally, other than what we have objected to, we consider sound and correct; and should be happy if our Bibles and our consciences would allow us to co-operate in the plans proposed in the address, but such is not the case. We *dare* not call the first day the Sabbath, or seek to promote its observance in such respect, either as citizens or Christians; but on the contrary, we should deem it to be our duty to persuade to the keeping of the seventh day instead thereof, and to use our influence with magistrates and legislators rather to seek the repeal of those enactments intended for the protection of the first day as the Sabbath, than to enforce them.

And now we ask the committee and members of the so-called "Rhode Island Sabbath Union" to reflect whether it is not their duty in the fear of God to cease their efforts for the observance of the first day; and especially we ask them to reflect upon the *spectacle* which they present of Protestants invoking civil authorities to enforce compliance with their religious *tenets*, in which, if they should succeed, as they seem to wish, hundreds of the citizens of this State would be forced from the pursuit of their honest and inoffensive callings, *when* and *where* they are firmly persuaded that REASON, RELIGION, and GOD, not only *justify*, but require them to persevere.

WILLIAM STILLMAN,
ALEXANDER CAMPBELL,
GEORGE H. PERRY,
DANIEL COON,
PELEG CLARKE,
Committee.

THE GOOD SAMARITAN.

[The following beautiful hymn was written by Dr. Bowring, for the Annual Meeting of the London Domestic Mission Society, in April last.]

There is a tale by Jesus told;
It charmed the listeners round of old—
A tale of that benignant man,
Who, when the crowd passed heedless by,
Supplied what kindness could supply—
The good Samaritan.

Robbed, naked, wounded, by the way,
The suffering, sinking traveler lay;
Swift to his aid his helper ran,
Bound up his wounds with tender care,
Food, raiment, home provided there—
The good Samaritan.

And still that tale of pathos fills
The awakened heart; still touches, thrills,
With sympathy's own talisman,
The springs of generous thought to move,
And bids us imitate and love
That good Samaritan.

A wider field is ours; not one
Stripped, wounded, destitute, alone;
But man in crowds neglected, man
In congregated wo, doth call,
That each should be to each—to all,
A good Samaritan.

SUFFERINGS OF THE JEWS.

An able writer in the Portland Christian Mirror, is publishing a series of numbers on the sufferings, condition, and conversion of the Jews. We subjoin his third number, which will be read with interest.

The Turks, throughout Syria, may compel the Jews to work without pay, and administer the bastinado if they refuse. The lowest fellah [native inhabitant] will stop a Jew whom he meets traveling, and demand money as a Mussulman's right, or compel him to dismount and give up the animal that carries him. All over the East, the Jews are obliged to affect poverty, in order to conceal their wealth; what is exposed to view, is never safe from Mussulman rapacity. At Damascus, in February, 1840, a Capuchin friar, named Father Thomas, having suddenly disappeared, the seven wealthiest Jews in the city, with the three chief rabbins, and some others of the nation, were tortured almost to death, with the bastinado, and other cruel inflictions, to compel them to confess themselves guilty of his death; of which, it afterwards appeared, they were wholly innocent.

Even in Germany, though the governments are favorable to them, the Jews have within a few years suffered greatly from popular violence. In the great trading cities, especially Hamburg, Lubec, Bremen, and Frankfort, there is much jealousy of them. At Prague and other places, there have been violent outbreaks of popular fury against them. In Russia, the Jews are subjected to severe oppression. The government is employing its colossal strength to crush out their national spirit, and amalgamate them with the mass of its subjects. The present Emperor, Nicholas, on his accession to the throne [1825,] banished them from St. Petersburg and Moscow, and by an imperial ukase three years ago, commanded all the Russian Polish Jews to remove 50 versts—about 33 miles—from the frontier, within a limited time; under which order, it is said, 500,000 Jews were compelled to leave their homes.

These are but specimens of the sufferings to which the Jews have been subjected. Every where during these 1800 years, they have been exposed to countless vexations, to inconceivable indignities, to unparalleled miseries. How strangely, how mournfully, have they fallen from their former state of glory and privilege!

I have gone into this recital, that my readers might be moved to pity and compassion for the poor, degraded, oppressed, suffering Jews; and might be led to inquire, whether they ought not to pray for their recovery, and stretch out their hands for their relief? There are multitudes in our own land, who have fled from the oppressions of the old world; they are fit objects for our Christian benevolence. Let us not, like the Priest and Levite, 'pass by on the other side.'

THE FREEDOM OF THE CHURCH OF CHRIST.

Of all the analogical reasoning from the ancient dispensation to the new, that which respects the *rights* of kings and priests has been the most mischievous, and is the most fallacious. Constantine paved the way for all that has been assumed by civil potentates since his time. The dark ages concentrated all power, civil and ecclesiastical, in the Roman pontiff. Luther, that morning star of the Reformation, dissolved the spell of false *doctrine*, which laid to sleep the spiritual energies of all the churches. The *political* relations of the church, however, he never touched. He left her with as many popes as there were kings and petty princes in Germany, or elsewhere. Zuingli and Calvin and Knox understood this matter much better, but were able only partially to effect what they wished. Another Luther is needed in Europe, not merely to free the church from the spirit of rites and ceremonies, and penances and pilgrimages, and self-righteousness and formality, but to free it from all that domination which has no right to control it. Am I reproached with being *republican* in these views, and with proclaiming my own particular politics rather than the New Testament? My answer is, that I belong to a commonwealth, where "*all* are kings and priests;" to one also, "where there is neither Jew nor Greek, bond nor free, Barbarian nor Scythian," but where "all are one in Christ Jesus." I belong to a republic, one of whose fundamental laws is, that I "should call no man *Master* on earth." We are not forbidden to do this in a *civil* sense; such is the Saviour's meaning. It is in a *religious* sense, that we are to acknowledge no supreme head of the church, except him who redeemed it.

It is true, I am a *republican* even in matters of civil government. But I am no bigot to this or to any other particular *form* of civil government. All governments cannot be alike in all respects, so long as nations differ so much from each other in cultivation, habits and manners. I believe, too, that in general the best government is that which is best administered. I speak disparagingly of no monarchist, provided he is not a sycophant to those in power. But I do not envy him his opinions, and cannot gratulate him on the ground of his political relations.

But to my immediate object. All claims on the Old Testament for the support of civil domination over the spiritual kingdom of Christ, are futile. How can the king of one country, be king over the Christian church, since this church belongs to *all* countries? The claim is groundless; it is utterly without any good support. God speed, then, to the noble advocates of "the glorious liberty of the children of God," wherever they are or may be! God speed to the noble movement in the Scottish Church, to the new race of Zuinglis and of Knoxes! No movement since the days of Luther has promised so much to the liberty of the churches in Europe, as this. In fact, it is an effort at Reformation such as Luther never made. He left this great point untouched. Ten thousand thousand voices on this side of the Atlantic, in accents which I would hope will reach even across the mighty deep, bid the advocates of church freedom in Scotland, God speed! The experiment is, as our political fathers judged theirs to be when they met to declare and defend their liberties, worthy of pledging "their lives, their fortunes, and their sacred honor." May those engaged in making it succeed as well as our ancestors! The time has come to avow their principles, in the face of heaven and earth. The time, as I would hope in God, has come, in which they may successfully defend them. If my feeble voice could reach across the Atlantic, I would say: All hail! ye noble soldiers of the cross! Fight manfully the battles of the Lord. Stand fast in the liberty wherewith Christ has made you free! [Stuart.

ONLY A TRIFLE.

"That's right," said I to my friend Simpkins, the baker, as the sickly-looking widow of Harry Watkins went out of his shop door, with a loaf of bread, which he had given her; "that's right, Simpkins, I am glad you are helping the poor creature, for she has had a hard time of it since Harry died, and her own health failed her."

"Hard enough, sir, hard enough, and I am glad to help her, though what I give her don't cost much—*only a trifle, sir.*"

"How often does she come?"

"Only three times a week; I told her to come oftener, if she needed to, but she says three loaves is plenty for her and her little one, with what she gets by sewing."

"And have you any other such customers, Simpkins?"

"Only two or three, sir."

"Only two or three! why, it must be quite a tax upon your profits."

"Oh, no, not so much as you suppose; altogether it amounts to *only a trifle.*"

I could not but smile as my friend repeated these words, but after I left him, I fell to thinking how much good he is doing with "*only a trifle.*" He supplies three or four families with the bread they eat from day to day; and though the actual cost for a year shows but a small sum in dollars and cents, the benefit conferred is by no means a small one. A sixpence to a man who has plenty to "eat and drink, and wherewithal to be clothed," is nothing, but is something to one on the verge of starvation. And we know not how much good we are doing when we give "*only a trifle*" to a good object.

A DYING MOTHER'S LOVE.

The plague broke out in a little Italian village. In one house the children were taken first; the parents watched over them, but only caught the disease they could not cure. The whole family died. On the opposite side of the way lived the family of a poor laborer, who was absent the whole week; only coming on Saturday nights to bring his scanty earnings. His wife felt herself attacked by the fever in the night; in the morning she was much worse, and before night the plague spot showed itself. She thought of the terrible fate of her neighbors. She knew *she must* die, but as she looked upon her dear little boys, she resolved not to communicate death to them. She therefore locked the children into the room, and snatched her bedclothes, lest they should keep the contagion behind her, and left the house. She even denied herself the sad pleasure of a last embrace.

O think of the heroism that enabled her to conquer her feelings, and leave her home and all she loved, to die! Her eldest child saw her from the window. "Good by, mother," said he, with his tenderest tone, for he wondered why his mother left him so strangely. "Good by, mother," repeated the youngest child, stretching his little hand out of the window. The mother pauses; her heart was drawn towards her children, and she was on the point of returning back; she struggled hard, while the tears rolled down her cheeks at the sight of her helpless babes. At length she turned from them. The children continued to cry, "Good by, mother." The sounds sent a thrill of anguish to her heart; but she pressed on to the house of those who were to bury her. In two days she died, recommending her husband and children to their care with her last breath.

O that mothers were as careful not to impart the worst contagion of sin to their children!

◆

The day of Judgment will be more awful to us than the descent of God on Mount Sinai was to the Israelites. The next time the trumpet of the Lord sounds, every one of us will be obliged to go up to Judgment.

Let parents be careful to serve God, for they know not what evil they may bring upon their children by refusing God's mercy. How happy must those parents be who love God, for their children are gainers by it.

ATTACHMENT TO EARTHLY TEMPLES.

The groves were God's first temples. Ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them,—ere he framed
The lofty vault, to gather and roll back
The sound of anthems,—in the darkling wood,
Amidst the cool and silence, he knelt down
And offered to the Mightiest, solemn thanks
And supplication. [Bryant.

The temples in which we worship deserve our attachment and respect; but we may overrate them. We do this whenever we forget that their institutions and services are not to be regarded for their own sake—they are not ends, but means—they are not religion, but the instrumentalities of religion, and these temples, therefore are not in all respects essential to religion even here. We read of no temple in the world before the flood, though we do read that men began to call on the name of the Lord in the family of Seth. Adam and Eve had no temple in paradise, and Milton beautifully represents them as always performing their morning and evening devotions in the open air. Isaac went out into the field at evening tide to meditate. And all through the book of Genesis, though you constantly read of offerings, you never read of the temple. The broad heaven was their temple, consecrated by their offerings. The tabernacle indeed was a temple, but it was for the ark, and not for the people; they worshiped in the outward court with no covering over them. But you say Solomon built him a house; but God said it was more than he expected or wished, and that he never said any thing of the kind from the beginning to any of his servants. And this temple too, after a time, was profaned and consumed. And during seventy years, while the Jews were in Babylon, they had no temple or synagogue, though there were many men peculiarly pious, as we see in the case of Daniel, and Shadrach, Meshach, and Abednego, and Ezra, and Nehemiah, and Joshua, and Zerubbabel, and others. The first Christians, towards the close of the third century, had no temple, properly so called, but they worshiped wherever they could obtain accommodation; they never attached holiness to walls, and to mortar, and to timber. The Arian emperor established Arianism, and the godly said to them, "You have the temples, but we have the truth." If we come down to our forefathers—O how we revere their memories! O ye men of God, we continue to repair to your tombs, and where the letters begin to be erased, we inscribe them afresh, and say, "of whom the world was not worthy"—when they were banished, not only from their homes, but from their temples, how was it with them? They assembled in corners, private rooms, and in woods—unconsecrated? No; they were consecrated by their presence, or rather by the presence of their Lord and Saviour, who had said, "Where two or three are gathered together, there am I in the midst of them." Yes, and you make too much of temples now when you think of confining God to them. "The Most High dwelleth not in the temples made with hands," saith the prophet, "heaven is my throne, and earth is my footstool; what house will ye build me," saith the Lord, "or what is the place of my rest?" Set not undue value, therefore, npon mere earthly temples, but prize them only as a *means* by which you may be profited, and instructed in the Lord.

HONESTY.

A certain poor widow, one winter's day, had just consumed her little stock of wood, without knowing where she could obtain any more. She put her children to bed soon after, and sat shivering over a few dying embers, in full view of a large wood pile belonging to her rich, hard-hearted neighbor. The thought darted into her mind, "Had I but one handful of that wood to keep me from freezing, how glad I should be; he has enough, and would never miss it." After many struggles, she concluded to go, after her neighbor had gone to bed, and get one handful, that she might be able to get herself some breakfast. She went and picked up the wood, but the thought of stealing so overwhelmed her, that forgetting where she was, she spoke aloud—"Have I come to this? Must I steal? O, I cannot. But if I don't I must freeze." She threw down the wood and walked away. Again the horrors of winter drove her back, and again she picked up the wood, and again she threw it down, saying, "I can't steal, and if I perish I will perish." She went home and went to bed. The rich man stood at his door and heard all that the poor woman had said, and it softened his heart. Early next morning he sent her eight loads of wood, ready cut, and other articles, telling her that she was welcome—adding, "You fairly beat the devil out of me last night."

TOUCHING INCIDENT.

It was but yesterday that a friend, a young gentleman of fine intellect, of a noble heart, and one well known to many of our readers, was suddenly snatched by the hand of death from all the endearments of life. Surrounded by every thing that could make existence pleasant and happy, a wife that idolized him, children that loved him as they only can love, and friends devoted to him, the summons came, and he lay upon the bed of death. But a few short years ago, she to whom he was wedded, placed a bridal ring upon his finger, upon the inside of which he had a few words privately engraven. The husband would never permit the giver to read them, telling her that the day would come when her wish should be gratified, and she would know the secret. Several years glided away, and a day or two since, when conscious that he must soon leave his wife forever, he called her to his bed-side, and with his dying accents, told her that the hour had at length come when she should see the words upon the ring she had given him. The young mother took it from his cold finger, and, though heart-stricken with grief, eagerly read the words—"I have loved thee on earth—I will meet the in Heaven."

The Sabbath Recorder.

New York, September 24, 1846.

THE OUTCRY AGAINST POPERY.

A great deal is said at the present day about the danger to our religious and political institutions from the zeal of the Roman Catholic Church to extend its borders. We are sometimes told that the papal power is plotting the subversion of our liberties, and that the Pope of Rome has his secret emissaries scattered throughout the country, to watch all the movements of our government, and to exert an influence in favor of establishing here his civil and religious supremacy. In view of these considerations, the pulpit and the press teem with popular appeals, urging the people to strengthen the defences of Protestantism, and guard against the insidious wiles of Romanism. The consequences of this course might be easily imagined, if they were not already plainly seen. A wall of partition is raised between Protestants and Catholics; the latter are shut out from the sympathies of the former, and a spirit of hatred and contempt is engendered towards them, which paralizes all efforts for their improvement, and occasionally leads to most fatal and unjustifiable outbreaks.

Now, we must confess ourselves unable to sympathize with all which is said upon this subject. We no not doubt that the Catholics are very zealous, and have contributed large sums of money to disseminate their religion. But is that a good reason for denouncing and traducing them? If it is, then might we with equal reason condemn the course of Protestants, since they are now engaged in efforts to disseminate their views, with a zeal which scarcely has a parallel in the history of the church. In Protestants, this is considered a great virtue; and it is difficult for us to see how that which is a virtue in one class of persons, becomes in another a crime deserving of condemnation and persecution. Again, we do not doubt that the Pope of Rome would be delighted to possess some temporal authority over this country; it would be very natural. But what reason there is to suppose he will ever possess that authority, it is impossible for us to conceive. The history ot the church in past ages shows clearly, that just in proportion as light and intelligence have increased, the papal authority has declined, until nearly every government in Europe has now ceased to respect it. It is much easier to retain authority which has long been acknowledged, than to obtain such authority where it has always been denied. If Romanism cannot retain a foothold in Europe, where the civil and religious institutions are most favorable to its existence, why should we fear that transplanting it to a new and free soil will at once impart to it vigor and influence? For our part, we cannot believe such will be the result. We see much more reason in the conclusion of an eminent clergyman in England, who, in contrasting Protestantism with Romanism, says: "If the Protestant religion could have originally worked its way in this country against numbers, prejudice, bigotry and interest; if in times of its infancy, the power of the prince could not prevail against it; surely, when confirmed by age and rooted in the affections of the people, when invested with authority and in full enjoyment of wealth and power, any attack upon it must be contemptible, any alarm of danger must be imaginary."

Many persons seem to suppose, that the spirit of religious persecution has always been co-extensive with the prevalence of Catholicism, and that nearly every case of persecution may be traced to that source. No doubt the Romish Church will have sins enough of this kind to answer for. But it is a mistake to suppose that such sins are confined to that church. The history of our own country disproves such a supposition. The Puritans who landed upon Plymouth rock professed to found their government upon the broad principle of civil and religious equality. So did the Catholic colonists of Maryland. And yet it is a notorious fact, that when our Puritan ancestors were prompted by the spirit of intolerance to persecute unpopular sects, even unto death, the Catholic colony of Maryland furnished an asylum in which many a Protestant found rest from his pious pursuers. If we look impartially into the histories of the old world, we shall find similar facts. They tell us, it is true, of innumerable instances in which Protestants were persecuted and put to death by Catholics. But they tell us also of instances in which Catholics received the same treatment at the hands of Protestants. If a balance-sheet were to be struck, we doubt not it would show greatly to the disadvantage of the Catholics. Nevertheless, we cannot agree with those who make this an occasion for crying out indiscriminately against all Catholics, and representing them as almost the exclusive persecutors for religion's sake.

—As has already been hinted, we have no great fears for the result of a crusade against Protestantism by the papal church. On the contrary, we believe that the influence of such a movement would be salutary upon both parties. But there is a species of popery developing itself among those who are loudest in their denunciations of Catholics, from which we do fear. We refer to that disposition to domineer over and dictate to others, which characterizes the leading "orthodox" denominations of this country—the denominations most noted for their professions of hostility to all prelatical pretensions. This disposition manifests itself in a great variety of ways, but in none more repulsive or oppressive than in the attempt to force upon the public the popular day of religious rest. The day which owed its first notoriety to the edicts of a Christian Emperor, and which was all through the dark ages a favorite of papal church, is now taken under the protecting wing of the dominant sects, and by them its reception is made a sort of test of orthodoxy. Of such a measure, by whomsoever advocated, we have our fears. It contains all that is evil in Popery, without the frankness to confess it. Wherever it prevails, the spirit of Popery will live, though its name may be repudiated.

THE PROSECUTIONS IN PENNSYLVANIA.

The following letter respecting the prosecution of the German Seventh-day Baptists in Pennsylvania, was written by the Attorney in the case to Dr. Wm. M. Fahnestock. It shows that the course of our persecuted brethren has been marked by moderation deserving of great praise. Whether as much can be said of the course of that portion of the Christian community who remonstrated against the Legislature's granting them relief, we leave the reader to decide.

Chambersburg, Sept. 9th, 1846.

Sir—At the request of my Seventh-day Baptist friends at Snowhill, in this county, I write to you, for the purpose of giving you some account of the proceedings against them since the prosecution of certain evil persons for disturbing their religious meetings. This prosecution, as I presume you are aware, occurred in August, 1845. Immediately after the conviction of the rioters, suits were instituted against a number of the Baptists, under our statute for working on Sunday. They were all convicted, and all paid the fine, four dollars, except John Monn, Jr., who, by certiorari, removed the proceedings of the Justice of the Peace to the Court of Common Pleas, where the conviction, on account of informality, was reversed. The others would have shared a similar fate, had certioraris been issued. This was in the fall of 1845. The Baptists then ceased working on Sunday, and applied to the State Legislature for relief, with what success your are doubtless aware.

Having failed in their application to the Legislature, they again commenced working this summer, and in the month of June last fourteen were returned to a Justice, who acquitted six and fined eight. In the eight cases, certioraris were issued, and at the August Term of our Court, the convictions were reversed on account of errors which the Justice had committed. This so much incensed the prosecutors and their counsel, that suits were again immediately instituted against the hands of John Monn, Jr., Esq., and four of them fined. In these cases certioraris have have been issued, and will be decided about the first of November, and I am fearful the decision will be against them. Should this be the case, then I presume they will have to cease working on Sunday, unless the Legislature will grant them relief, of which I confess I do not feel sanguine.

These prosecutions against the Baptists have in every instance been instituted by some of the rioters, or by some persons friendly to or connected with them. They boldly acknowledge that it is not because they care about the sanctification of a Sabbath, that they commenced proceedings, but because they wish to revenge themselves. Indeed, in every case that has occurred, the prosecutors themselves violated the first day of the week by riding about the country spying out the Baptists who were at work. In June last, they were intoxicated, and were running horses. Now, you will doubtless conclude, that the conduct of these individuals would meet with the disapprobation of a religious and moral community. To a certain extent this is so, yet there are those who profess to be the followers of the meek and humble Redeemer, who countenance those evil persons in their persecutions. I confess I am wholly at a loss to account for the opposition to the Baptists, by some persons among us, unless I ascribe it to sectarianism and religious bigotry. But it is certain that some individuals who seemed to be the most anxious for the conviction of the rioters, are now equally as anxious for the convictions of the Baptists.

I have been a practicing attorney for upwards of twenty years, and have seen and participated in the trial of several interesting and exciting cases, and I think I can safely say, that I never knew one which so deeply interested the community, and particularly the religious part of it, as the case of the indictment of the Snowhill rioters. During its progress, the Court Hall was constantly crowded. The clergy of the town, of all denominations, and professors of religion from different parts of the County, attended for no other purpose than to hear the trial. By several persons apprehensions were expressed to me, that the rioters would be acquitted. I was told by one individual from the immediate neighborhood of Snowhill, that unless they (the rioters) were convicted, it would be impossible for any religious denomination to worship in that neighborhood in peace. Every step in the trial was watched with intense anxiety, and when the jury gave a verdict of guilty, it was received by a large crowd with deep and heartfelt satisfaction. After all this feeling, you may well judge my surprise to find among those very persons the most ardent and bitter opponents of the application of the Baptists to the Legislature for relief. Among them were the getters up of the remonstrances, copies of which have, if I mistake not, been published in the Sabbath Recorder, and they even give countenance to the prosecutions against them. Still I have no doubt that a very large majority of our community are opposed to the prosecutions of the Baptists, and a decided majority in favor of granting them relief; but I am fearful that such is the power and influence of religious prejudice, that their application will not prevail.

Respectfully yours, &c.,

[Signed] J. E. BRADY.

THE EVANGELICAL ALLIANCE.

The conference, preparatory to the organization of an Evangelical Alliance, was held in London during the last month. It was attended by delegates from the Free Church of Scotland, the Wesleyan Methodist connection, Presbyterians of all descriptions, some from the Established Church of England, from France, Italy, Germany, and Russia, while sixty came from America. Among the delegates, those from the Wesleyan Methodist body and the Free Church of Scotland were the most numerous. The deliberations were conducted with closed doors, a proposition for the admission of reporters having been formally discussed and negatived by a large majority. From the official report of the proceedings, we learn that various committees have been appointed to carry on the preliminary business for the formation of the "Alliance."

Into this alliance only those persons are to be admitted who hold what are generally understood to be Evangelical views; but these are not to be regarded in any strict sense as a creed or confession, nor is the "Alliance" to be considered an alliance of denominations, but of individual Christians, each acting on his own responsibility; neither is it contemplated that it should assume the character of a new ecclesiastical organization. Branches are forthwith to be established for: 1. The United Kingdom of Great Britain and Ireland, exclusive of the British colonies. 2. The United States of America. 3. The Kingdom of France. 4. The North of Germany. 5. The South of Germany and German Switzerland; and additional branches are from time to time to be recognized as such by the concurrence of any two previously existing branches. Among these branches official correspondence is to be maintained, and annual reports of their proceedings mutually exchanged. Conferences are to be held every seventh year, or oftener, at the call of two branches, one on each side of the Atlantic.

Resolutions were adopted, recommending that the first Lord's day in each year should be observed by the members and friends of the Alliance throughout the world as a season for concert in prayer on behalf of the objects of the Alliance; that orthodox Christians of all sects should exercise Christian charity towards each other, pledging themselves in their controversies to avoid all rash or groundless insinuations, and to maintain the meekness and gentleness of Christians by speaking the truth only in love.

The conference refused to receive as a member Johannes Czerski, the ex-Roman Catholic priest and ex-colleague of Ronge, on account of doctrinal errors on his part, considered so heterodox as to preclude brotherhood. "Czerski," says the Morning Advertiser, "has been suffered to walk the streets of London without recognition. The Evangelical Alliance had no welcome to offer him. But for the friendly offices of Rev. Mr. Herschell, a converted Jew, who statedly preaches in the Edgeware road, this eminent man would have left our land, and returned to his country, a broken-hearted man."

AMERICAN BOARD OF MISSIONS.

The American Board of Commissioners for Foreign Missions held its thirty-seventh annual meeting in the city of New Haven, commencing on the 8th inst. This has become an immense body, and one of great liberality and efficiency. The whole continent of Asia, and the Islands of the sea, have for years been feeling its influence, and the last year appears to have been one of great prosperity.

The increase of their numbers has been wonderful. Dr. Allen, of Mass., speaking of the first meeting of this Board, twenty-five years ago, said that there were but twelve persons present at that time, eight of whom were now dead, and now the Board consisted of two hundred corporate members, and about five hundred honorary. At this annual meeting towards one thousand clergymen were present, besides several hundred other philanthropists.

From the Treasurer's Report it appears that the receipts of the past year were $262,073, and the expenditures for the same $257,605, showing an excess of receipts of $4,468. Of these receipts $93,436 were from legacies, and $40,000 a bequest of the late Mr. Waldo, of Mass. In addition to this, $4,000 were received from the American Bible Society, and $7,500 from the American Tract Society.

Seven missionaries have been removed by death; thirteen missionaries and assistant missionaries have been released at their own request from their connection with the Board; thirty-seven have been appointed; twenty-six have gone out to different missions; twenty-seven are now under appointment, most of whom are expecting to embark at an early day for the missions in India, China, and South Africa. An unusaal number of young men preparing for the ministry have their minds turned towards missionary work. The increase of this feeling the past year has been remarkable. Large conventions of the friends of missions for conference and prayer, have been held in various places in different States with happy results. An uncommon measure of health has been enjoyed by the laborers abroad—only *six* out of about three hundred and fifty having been removed by death. No uncommon obstacles have impeded the progress of their work; but on the contrary, increased facilities have been enjoyed for the propagation of gospel truth. In no previous year have the influences of the Holy Spirit been granted to a greater number of missions, nor clearer evidences given of the progress of the work of salvation.

The number of missions under the patronage of the Board is 26, embracing 93 stations, at which are 134 missionaries, 10 of whom are physicians, 5 not ordained, 7 school masters, 7 printers and bookbinders, 14 other male, and 175 female assistant missionaries—in all 342 laborers sent forth from this country—associated with whom, or at out-stations under their care, are 20 native preachers, and 132 other native helpers, (exclusive of the native teachers of the free schools) raising the whole number of laborers to 494. The number of preachers is 3 more, and the number of laborers 5 less, than last year. Number of churches gathered 73; additions more than 1,500; whole number (exclusive of some hundreds of hopeful converts now in Western Asia) 24,824; number of Seminaries for educating native preachers 7, with libraries and apparatus, embracing 487 pupils; 34 boarding schools, in which are 854 male, and 533 female pupils, making a total of 1,874 under constant Christian instruction and influence on their connections and associates; number of free daily schools 602, with 28,171 pupils; total, including those at the Sandwich Islands, 31,045; printing establishments 15; 32 presses, 40 fonts of type for printing 27 languages; five of the missions provided with type and stereotype foundries; whole number of languages in which printing is done, inclusive of English, 37; copies of works printed during the year, including tracts, more than 460,000.

☞ The following communication should have reached us in time for publication last week. The suggestions contained in it, however, are not too late to be of service, and we therefore give it a place this week.

Alfred, Sept. 7th, 1846.

To the Sabbath-keepers of Rhode Island:—

Dear Brethren—I trust that you will not regard the undersigned as acting improperly in making the suggestions contained in this communication. To "discern the signs of the times," and act accordingly, is to hear and obey the voice of wisdom. The committee of the "Rhode Island Sabbath [Sunday] Union," have addressed the people of your State on the subject of Sabbath profanation and Sabbath reform. Now, taking into account the singularly contradictory character of that address—its high authority—its anti-republican spirit, (invoking the civil power to sustain a religious rite)—its anti-protestant feature, (in abandoning the Scriptures and cleaving to the practice of the church)—and in view of the agitated state of the public mind, and the sensation likely to be produced by said address, I suggest *that you follow it by another, fully exposing its errors, and showing that it is not of* God *but of man!* Let this be done *immediately*; let it be done *thoroughly*, and in the spirit of the Gospel, and I verily believe the blessing of the Lord of the Sabbath will rest upon your labor. Yours in hope of eternal life,

N. V. HULL.

Ordination.—In the haste with which the proceedings of the General Conference were prepared for our last week's paper, we omitted to mention the ordination of Bro. George R. Wheeler to the work of the Gospel ministry. Bro. Wheeler was many years ago licensed to preach, while living in England. Since he came to this country, and united with the Sabbath-keeping church in Shiloh, N. J., he has frequently exercised his gift to the edification and satisfaction of the people. The letter of the Shiloh Church to the Conference, requested his ordination, if deemed expedient. After due examination, and approval, he was solemnly set apart to the ministerial work on first day, September 13th.

Take Notice.—The Secretaries of the General Conference are anxious to secure as exact statistics as possible of all the churches. They therefore request the Secretary of the South-Western Association, or whoever may have in his possession the statistics of that Association for the last year, to forward the same immediately. Will Bro. Wm. F. Randolph see that this request is attended to? Will Bro. James Bailey also forward a copy of the Minutes of the Central Association? Direct in both cases to Solomon Carpenter, Plainfield, N. J.

The Death of a Missionary.—The Rev. David Abeel, late Missionary to China, whose health has been feeble for some time, died on Friday morning, at the Manor Rensselaerwyck, are Albany. His funeral services took place in the North Dutch Church, on the following Sabbath at 5 o'clock. He endured great physical suffering, but was greatly sustained by the presence of his Saviour, for whose cause he had done a great deal, and whose rewards he has gone to share.

Attempt to kill Dr. King.—A recent letter from Greece, received at the rooms of the American Board, states that Dr. King, having been condemned by the Holy Synod, was sent to Syra, there to be tried by the criminal court, July 22. As the vessel in which he was conveyed reached the wharf at Syra, a crowd on shore had assembled to seize him, and he would have been put to death had he been landed. Those having him in charge returned to Athens, where he placed his house in a position of defence against popular violence. The British Ambassador waited upon him with an offer of special protection.

Man's Ruin and Recovery; or, Paradise Lost and Restored In Four Parts. By John Eyre, author of the Christian Spectator, Two Years in Ohio, Travels in America, &c.

Such is the title of a little work before us which has reached its third edition. It contains much valuable religious matter, presented in a very plain and easy manner. Published by Piercy & Reed, No. 9 Spruce-street, and for sale by the principal booksellers.

The Youth's Cabinet for October, bears marks of industry on the part of both editor and publisher. It deserves a liberal support. D. A. Woodworth, 135 Nassau-street.

State Temperance Convention.—A New York State Temperance Convention was held in the village of Auburn, on the 15th and 16th insts., during the week of the State Agricultural Fair. Over two hundred delegates reported themselves. The Business Committee presented a series of resolutions for the consideration of the Convention, upon which an interesting and animated discussion arose. The following is the last of the series, and marks out work for every temperance man in the State to do:—

Resolved, That the people of this State are earnestly entreated to petition the next Legislature unitedly for the following things, and that the State Central Committee be requested to prepare the memorial:

1. To preserve the present Excise Law in its main features, as it now is.
2. To repeal that section which excludes the City and County of New York from its wholesome provisions.
3. To do what is necessary to inhibit the sale of liquors without a license in canal boats and other vessels in any of the navigable waters under the jurisdiction of the State.
4. To amend the law so as to allow any person to prosecute for infractions, in his own name, and to receive on conviction one-half of the penalty.

Important from Mexico—The Proposal for Peace Rejected.—Letters just received state that the new administration under Santa Ana has begun auspiciously. Almonte is Secretary of War, and Rejon of Foreign Affairs. A letter has been received at Washington from the United States Squadron in the Gulf, which gives the substance of the Mexican Government's response to the peace proposition. They refuse to enter into negotiations until the American land and naval forces have been withdrawn from the territories and harbors of Mexico!

Fire at Niblo's Garden.—A fire broke out in the Green Room at Niblo's Garden in this city, on Friday morning last. There was much combustible material near where the fire originated, on which account it spread rapidly, and soon enveloped the whole establishment in flame. Before the conflagration could be checked, not only Niblo's buildings, but several others in the vicinity, were burnt to the ground. The whole loss is estimated at about $50,000. One unpleasant result of it will be to deprive the American Institute of its usual grounds for the National Fair, which is soon to open. No doubt another place, perhaps equally convenient, will soon be secured.

Trouble at Nauvoo.—The Mormon City is in trouble again. The Nauvooites having been repeatedly threatened with an attack, built a breastwork for their defence, which they mounted with six pieces of cannon. Their enemies came upon them, when a desperate battle ensued, in which several persons were killed, and many others seriously wounded. Another battle was hourly expected.

American Baptist Missions.—From the Annual Report of the American Baptist Missionary Union, it appears that this body has under its direction, 16 missions, embracing 56 stations and 87 out-stations; 99 missionaries, native preachers and assistants; 82 churches, having more than 5,300 members, more than 600 having been baptized during the last year; and 50 schools, with about 2,000 pupils.

More Relics.—A correspondent of the New York Sun, who writes from Berlin, July 18th, 1846, thus alludes to some *fresh* relics on exhibition at Aix la Chapelle:—

"I do not know whether it was jealousy of the success which two years ago attended the exhibition of the 'Holy Coat at Treves,' or whether it is all regular and in order, but a similar exhibition of holy relics has just been commenced at Aix la Chapelle. Thousands and thousands are journeying from every part of the world toward the place of exhibition, to let their eyes receive the holy blessings of beholding these few rags, which can only be seen once in seven years. It is said that the number of visitors will be no less than that of the visitors to Treves. The relics in this exhibition consist of the *Lintenum de nive*, (the Lord's apron) the *Sindon munda*, (the linnen dress) and the *Sudarium domini*, (napkin or handkerchief of the Lord.) Infamy and shame upon the State which thus dares to increase, nourish and protect ignorance and superstition among the lower and more ignorant of the people."

Accidents on the Sabbath.—The following accidents, of recent occurrence, are placed together for the benefit of those who think that Sunday is the principal day for such occurrences:—

The Kingston (Canada West) Argus, of Sept. 15th, says that on Saturday evening twenty-four of the workmen engaged in the construction of the Redoubt on Cedar Island, crowded into a row-boat for the purpose of crossing to Point Frederick. About the middle of the channel the boat was struck by a wave and upset. Eighteen of the twenty-four were drowned. Seventeen of the bodies have been recovered. The deceased had almost all of them large families. Upwards of seventy children, it is said, have been by this distressing accident rendered fatherless.

On Saturday, two lads, Horatio, aged 10 or 12 years, son of Robert Carman, and Jeremiah, aged 13 years, son of John McGowan, of Binghampton, Broome, county, N. Y. were drowned while bating in the Susquehana river.

A French woman, named Labeau, was instantly killed on Saturday night week, on board the line-boat Wolf, a short distance from Buffalo. Her death was occasioned by passing under a low bridge, which caught her upon the deck and crushed her.

General Intelligence.

FIFTEEN DAYS LATER FROM EUROPE.

The steamship Cambria arrived at Boston on Friday last, with fifteen days later intelligence from Europe. She brought 133 passengers, among whom were Hon. Washington Irving, our late Minister to Spain, and D. Maynard, Esq, bearer of dispatches, Rev. E. N. Kirk, Rev. Dr. DeWitt, and the celebrated "Cruikshank," the caricaturist.

The grain crops have been gathered in on the British Islands, and the general impression is that wheat will be an average yield. Oats the same. Potatoes, owing to disease, are every where a failure.

The news from America announcing that the American Government had made overtures of Peace to the Republic of Mexico, caused a great change in the aspect of Mexican affairs, and produced quite a revolution in the market value of that stock.

The Cambria brings the important intelligence that Mr. Packenham, the British Minister at Washington, has been instructed to offer the mediation of his Government, with a view to the settlement of our difficulties with Mexico. This fact was disclosed in Parliament by Lord Palmerston on the 24th ult. in response to inquiries from Lord Bentnick. The avowal appears to have given general satisfaction.

The British Iron trade has improved, in view of the opening of the markets of the United States, under the new American Tariff.

The American Provision Market was in a buoyant state.

The Parliamentary session had been brought to a close.

The accounts from the English manufacturing districts are more cheering.

The subscription to the Cobden Testimonial amounts to £70,000.

Hostility continues among the Irish people toward Indian Corn, but increasing intelligence is gradually removing the prejudice. Turnips are in a sound state, and will compensate for the loss of the more popular esculent.

Joseph Henri, who fired at the King of France on the 29th of July, has been tried by the Peers, found guilty, and was condemned to work in the galleys for life. No doubt is entertained that the fellow is insane.

The Queen of Spain has got a husband—at last! Isabella is to marry her cousin, the Duke de Cadiz, eldest son of Don Francisco, Duke de Montpensier.

One of the largest freights of specie on record, amounting to six millions of dollars, has arrived in England, in H. B. M. ship-of-the-line "America." It was collected on the West coast of Mexico and in Peru aud Chili, on account of British merchants,

On the 16th ult. the celebrated composer Rossini, led to the hymeneal altar at Bologna, Mademoiselle Olympe Pelissier, very well known in Paris. This lady, after rather a gay life, was introduced to the *Grand Maestro* about sixteen years ago. She was pretty clever, and accomplished, became much attached to Rossini, and has never left him since.

From the Cape of Good Hope we have advices to the 28th of May. Ten thousand Kaffirs, who had swarmed round Fort Peddie, were dispersed by artillery and rockets, and retreated, leaving considerable dead behind them. The firing having frightened the cattle, which were gathered under the walls of the Fort for protection, the beasts broke loose, and were carried off by the Kaffirs, to the number of four or five thousand head. On the 8th of June a thousand Kaffirs unexpectedly found themselves wedged in between two parties of the British forces, (Capt. Rifle's drogoons, mounted men,) fought gallantly, but they were galloped over and cut down in the retreat, to the number of some hundred.

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STEAMER SUNK AND SEVENTEEN LIVES LOST.—A slip from the Mobile Tribune of 10th inst., gives an account of the loss of the steamship New York, on the 7th inst. in a severe gale from the northeast. Seventeen persons were drowned, including twelve passengers and five of the crew. Capt. John D. Phillips, of the lost New York, states that he left Galveston Saturday evening, the 5th inst., for New Orleans; and in that night, finding the wind blowing very hard from the northeast, with a heavy sea running from eastward, he got back into 11 fathoms water. On Sunday morning at ten o'clock, the wind having lulled, he weighed anchor and proceeded on his course. Soon after, the wind increased, and he came to anchor in ten fathoms water. The wind then commenced blowing a perfect gale, and held on until Monday morning. He attempted to slip out of the troughs of the sea, and before the wind, when a very heavy sea struck her larboard guard, carrying it away, and straining the vessel so much as to cause her to leak considerably. At four o'clock A. M. a heavy squall carried away the smoke pipe, lifted the promenade deck, stove in the starboard guard and wheel house, causing the vessel to leak in such a manner as to extinguish the fires in the furnace, and at six o'clock she went down in ten fathoms water, the wind blowing a perfect hurricane. The captain and eighteen of the crew were saved.

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THE SANTA FE TRADE.—A correspondent of the St. Louis Republican, writing from Independence, Missouri, gives some interesting statistics of the overland trade to Santa Fe and the Southern Mexican Provinces, from which it appears that there are thirty-nine firms engaged in the trade, employing 351 wagons. Together with these there were about twelve smaller wagons, called kitchen wagons, and about forty-eight or fifty carriages, from common to those of the very finest kind, imported. The men employed to take charge of them will average about two to each wagon, thus making from 750 to 800 men who have gone out. The most of these goods were baled up, and the number of bales, so far as I can ascertain, is 9,588. These, if averaged at from ninety-five to one hundred dollars per bale, which is about their value, will amount to $30 or 950,000, and perhaps the whole, in round numbers, might safely be extended to a million of dollars.

In connection with this, as far as can possibly be known from our Custom House officer and others, of the amount of merchandize stated above, their out fit consisted of debenture goods 1,187 packages; value, as stated in invoices, about $91,700; also 2,586 packages not valued, but which, from the character of the goods they contained, might be set down very properly at $75 per package, making $193,950; and in all, of goods subject to drawback, $289,650.

We are scarcely able, at this juncture of affairs, to tell what must be the result of so many goods going into the Mexican country by the present route. Many think it impossible for them to be sold—others have a different opinion. The amount is certainly unusually large, and perhaps not demanded in the present or in any emergency.

◆

SURGICAL OPERATION.—A late number of the Boston Medical and Surgical Journal contains an account of a remarkable surgical operation performed on a lady, the wife of a clergyman at Easton, Pennsylvania, by Dr. E. H. Dixon, of this city, in the presence of Drs. Cooper, Sloan, and Inness. In the case alluded to, the lady had received a contusion from a window-sash falling on the top of the skull, no less than seventeen years before. This was followed by severe and constant pain, till life became a burthen too great to be endured. What the cause was it seemed impossible to say, as there was not even an eschar to direct the surgeon. In this emergency Dr. Dixon performed the operation for trepanning, being guided by the seat of the pain only. A piece of the skull, one inch and a half in diameter, was removed, when the cause at once came to light. A projection had grown from the bone and pressed upon the brain—causing years of distress, and withdrawing a most estimable lady from society and usefulness. The case is published in connection with another, in which Dr. D. had removed a part of a rib for a similar injury and affection from a fireman in this city, in 1839.

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PHILANTHROPY IN LONDON.—The subscription toward the Asylum for affording temporary food and shelter to destitute females, on their discharge from jail—the form given to a testimonial in honor to the philanthropic efforts of the late Mrs. Fry—has nearly, we understand, reached the amount of £5,000. The Common Council of London have voted 200 guineas to the fund; and the King and Queen of Denmark are added to the list of royal subscribers. We hear, with regret, among the reports which relate to the proceedings and prospects of the various metropolitan establishments, that the Association for Promoting Cleanliness among the Poor have exhausted their funds. It is a valuable feature of this society's doings, that in addition to their free baths and wash-house at Glasshouse-yard, near the London Docks, they are at the expense of cleansing and whitewashing the dwellings of the poor in that neighborhood. Many thousand rooms, staircases, passages, and entrances have, it is said, been cleansed and whitewashed by them since spring, and the applications for this purification are steadily increasing. For such purposes, in a season of heat and epidemic like the present, the wealthy public have a direct personal interest, beyond the gratification of their benevolence, in not suffering the Association to want ample means.

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SUMMARY.

The whole amount of appropriations made during the last session of Congress was about $51,144,000, of which sum at least $38,000,000 was appropriated for warlike purposes; being nearly four millions more than two thirds of the whole appropriations of the session.

A slip from the office of the Norfolk Herald, dated Sept. 15th, says that the gale of the previous week was exceedingly disastrous in its effects on the coast. Scarcely any vessel out at the time escaped without damage, many went entirely to pieces, and great loss of life must be the consequence.

Mr. Richard Flint, of Meriden, Ct., has invented a mode of manufacturing round or rat-tail files, of superior quality. The teeth of the file are cut in a lathe on the principle of screw-thread, the cutting tool being guaged and graduated by nicely adjusted machinery. Of course the files thus made are more uniform and perfect than can be made by any other process.

The Courier de Lyons announces an important discovery in the art of dyeing. A dyer of Vienna, but resident of Lyons, has found out a process of obtaining a superior yellow orange color, by the employment of quercitron, and with a single dip. This process dispenses with the use of fustic, cochineal, cream of tartar and compound of tin, which upon the common method are necessary. It is stated that a considerable saving, both of time and expense, results from this invention, with a superior product.

Dr. Sherwood, a few years ago, broached the theory that climate changed every 666 years. He also announced that our climate, in conformity to his system, would become milder, while that of Europe would become colder, during the present and succeeding centuries. Observations on temperature in this country and Europe confirm this theory, so far as to convince many persons that it is well founded.

The ship Helena, on her late passage from Batavia to Canton, when in latitude 16 N, longitude 125 E, fell in with immense fields of floating pumice stone, apparently not having been long erupted, as samples that were picked up were perfectly clear of slime or grass, which would not have been the case had it been long afloat. They are supposed to have been recently thrown up by a submarine volcano.

Hon. Samuel A. Foot expired at his residence in Cheshire, Conn., on the 16th inst., after an illness of some month's duration. Gov. Foot had served the State, with great fidelity and integrity, for many years, having been often a Representative in the Legislature, Speaker of the House, a Representative and Senator in Congress, and Governor of the State. He was a man of warm and generous feelings, and highly esteemed by all who knew him, and most loved by those who knew him best.

Since the use of water from the river Jordan in the baptismal ordinance of one of the Princes Royal, there is such a demand for the article, that the London Punch gravely recommends the formation of a company with a heavy capital for the purpose of bottling and importing the Jordan water for the use of the churches.

Two men were near losing their lives on the Baltimore and Susquehanna Railroad. They were on their way home from a friend's, where they had lost considerable sleep by sitting up all night. Feeling fatigued, they laid down with their heads on a switch of the Railroad track, and there fell asleep. The train came along, and they were undiscovered. A prong of the cow-catcher struck one of them in the face, and almost tore off his nose, besides injuring him otherwise. His companion was also considerably hurt. This was inexcusable carelessness upon the part of these men. Such stupidity could scarcely expect so fortunate an escape.

A stout Irishman came to the Tombs and requested to be shown to the office of the Chief of Police. He said his name was John McCullen—he had been five days in the City, and he came out on the suggestion of his friends, who informed him that policemen were in demand here. He had, he said, served eight years on the Dublin Police, and had no doubt he could do up the job in fine style.

Efforts are being made to establish an abolition or anti-slavery semi-monthly paper in Washington. At a convention in Illinois, more than two thousand copies were subscribed for and the cash collected. A gentleman has made an estimate of the cost of printing, and says that he is not afraid to undertake the work.

A paragraph has been going the rounds of the newspapers to the effect that Kirkham recently died of *delirium tremens* at Hickman, Ky—a vile slander on the character of the distinguished grammarian. Mr. Kirkham died of pulmonary consumption at 103 Third Avenue, 19th of May, 1843, and was buried in Trinity Church Cemetery on the East bank of the Hudson, a few miles North of this city, For several years previous to his death he was a member of the Total Abstinence Society.

We have accounts of 15 earthquakes since Dec. 22d, 1845. Three of those have taken place on the 23d, three on the 28th, two on the 25th, two on the 30th, and one on the 22d day of the month. One on the 8th, 12th and 16th, and one in June not ascertained.

It is said that gold has been discovered in such quantities in Siberia, as to endanger its present value. 11,000 miners are at work there, and 23,000 more could find employment.

It is estimated that in the single town of Somerville, Mass., sixty millions of bricks were manufactured during the last year. In Cambridge fifteen millions were manufactured by one company.

The county of Schuylkill, Pa., which a few years ago was a wilderness, now contains 40,000 inhabitants, $30,000,000 of capital, and fifty miles of railroad under ground among the mines.

Nearly one hundred thousand emigrants from foreign ports have landed in this city since the first of March last, being an average of about five hundred and fifty per day.

A most destructive fire occurred at Albany a few weeks since, destroying property to the amount of $50,000. We learn that only about one third of it was insured. The principal loss was the brewery of Messrs. Bayard & Co. at corner of Orchard and Franklin-sts.

The splendid new building recently erected by Hildreth & Co. for their glass factory at Lockport, was consumed by fire last Thursday evening. It had been in operation but three days, and was probably the most extensive establishment of the kind in the State.

Several gentlemen of scientific skill and good taste have been requested by the proper department to furnish designs for the gold medal, directed by Congress to be prepared, under the direction of the President, and presented to Major Gen. Taylor.

The Daily Dispatch says that a French manufacturer has succeeded, (after 6 years labor) in producing excellent paper and paste board, from a substance separated from the potato. The process is a secret.

Petitions are in circulation in Boston praying the Legislature to exempt those who do not make, vend, use, or derive a profit from the sale of intoxicating drinks, from that portion of the taxes which is applied to repair the mischiefs of such drinks.

The Albany Evening Journal states that Mr. Justice Beardsley, after consultation with the Chief Justice, has allowed a writ of error, and directed a stay of execution in the case of Freeman, convicted at Auburn for the murder of the Van Ness family.

By the Brewster, at Boston, from Rio Janeiro, July 30, we learn that on the 29th, the Empress gave birth to a princess, on which occasion there were great public rejoicings, and business was suspended for the space of five days, the custom-house and other public offices being closed.

The Boston Chronotype, speaking of the application of the new gas engine to driving a printing press, supposes that some of the city papers might furnish *gas* enough to work the engine.

The Hartford Courant complains of the extensive ravages of the honey-bee, by boring holes in the fruit on the trees, which is immediately followed by rot in the fruit.

It is estimated that there are in Matamoras upwards of 200 drinking shops, 40 rouletts, sweat clothes in abundance, with a host of other appliances for polite and genteel recreation.

The Grand Jury returned to the Circuit Court, in Session at Rochester, no less than fifty-five indictments for selling spirituous liquors, in violation of the new Excise Law. The list embraces druggists, hotel-keepers, recesses, &c.

The *fare* on the intelligence transmitted between Albany and Buffalo, by the magnetic telegraph, is 35 cents for every ten words.

Santa Ana is said to be at his seat near Vera Cruz, waiting for the "sweet voices of the people" to reach him from the interior. There seems to be a pretty general belief in the squadron, that the war will not last more than two months longer.

James, a slave of Mr. Davis, charged at New Orleans with shooting a white man, was tried by a jury of six free-holders, found guilty, and sentenced to receive one hundred lashes—25 lashes every 22 days—to remain in custody in the mean time, and to wear an iron collar with three prongs for five years.

Mr. Jackson, a devout man of color, while on his knees in prayer, in the African church in Newburg, N. Y., fell back, and in a moment was a corpse.

The London Critic says that a Mesmeric Infirmary is about to be established in London. The preliminary measures were arranged at the house of the Earl Ducie.

The ex-mayor of Miamsburgh, Ohio, was fined $5 and imprisoned twelve hours for being engaged in a street fight.

An incendiary fired the dwelling-house of E. B. Bently, near Richmond, Va., and then cut off the supply of water by destroying the rope of the well. The building was consumed.

Among the graduates of Dartmouth College, this year, is a blind man from the South Boston Institution.

There are 19 manufactories of copper in the State of Massachusetts, which produce annually about two and a half millions of Copper, valued at $610,950.

There are in Connecticut 137 cotton mills, 123 woollen mills, 37 paper mills, 323 coach and wagon factories, and 32 clock factories. Sewing silk is manufactured to the amount of $173,000 per annum.

The census of Paris has recently been completed. The city proper contains 1,000,000 inhabitants, and the department of the Seine 1,200,000.

The whole deficiency for the year, in the Post Office revenue, will be only $540,000—much les than hass been anticipated.

The Mexican word for a kiss, *tetenamaquiliztli*, contradicts the proverb that any thing is easier said than done.

The President has issued his proclamation declaring Alexandria to be retroceded to Virginia.

Tycho Brahe, the Astronomer, was born three hundred years ago. His birth-day was celebrated on the 21st of June with great pomp, at the island of Ilven, near Copenhagen.

James G. Birney has written a letter urging the nomination of a candidate for the Presidency other than himself, assigning ill health as a reason for the change.

The Mayor of our City was arrested on Friday last and held to bail in the sum of $500, damages being laid at $2000, at the suit of Mr. Pollard, No. 180 Broadway. The Mayor had ordered a man to pace in front of Mr. P.'s Mock-Auction Store with a large placard '*Beware of Mock Auctions!*' The consequence was that the Peter Funks could do no business, and the suit is brought to recover damages on the ground of the Mayor's interference. We are happy to say, however, that Mayor Mickle still keeps the men in front of these stores, and if any person is cheated by these polite salesmen, he has only to apply at the Mayor's Office.

By the arrival at Boston, on Saturday, of the ship Augustine, Heard, from Valparaiso, information has been received, that the whaling ship Pantheon, Capt. Dimon, of Fall River, with 200 bbls. sperm oil, and sealing schooner Leader, Capt. Pray, of New London, with 3,000 seal-skins and 50 bbls. seal oil, were seized at St. Carlos, island of Chiloe, about six hundred miles south of Valparaiso, for passing through an inland channel, which they were obliged to do by stress of weather. Captains Dimon and Pray would remain to hear from the Chilian Government. The crews of both vessels were turned ashore.

The Hagerstown Herald of Freedom says that fifteen slaves, men and women, belonging to Messrs. Dall, Richards, the Messrs. Clagetts, and Dr. Rench, absconded in a body on Saturday night last. They passed through Hagerstown about half past ten o'clock in the night on their way to Chambersburg mounted upon horses, with which they had provided themselves. We understand that nine of the fifteen runaways were arrested in the neighborhood of Chambersburg—the other six are still at large.

The St. Louis New Era says that four slaves, the property of our citizens, absconded night before last, as is supposed by means of the underground railway, Capt. Allen and another police officer left yesterday in pursuit; they took the Northern route via. Alton through Illinois, as the one on which they would be most likely to intercept their flight.

The Fair of the Rhode Island Society for the Encouragement of Domestic Industry will be held at Kingston on the 30th of September, and on the 1st of October.

The Parkersburg (Va.) Gazette of the 10th inst. announces that seven slaves belonging to Abel James, Esq., absconded a few nights before.

The Sailors in Buffalo are on a strike for higher wages. They are now receiving $18 per month, and demand an increase to $25.

The suicides in Paris the last year were over 3040!

Those who wish to enjoy the heavenly inheritance must walk in the way towards it, and associate with people who are going that way.

God often grants the desires of sinners in wrath, while he denies the desires of his own people in love.

Review of New York Market.

FLOUR AND MEAL—The market has improved since the arrival of the steamer. Genesee Flour sells at $5. Jersey Corn meal is $3 50 and Western 3 25. Rye Flour 3 50.

GRAIN—White Genesee Wheat $1 05. Corn 75 a 80c. Oats 34 a 35c.

PROVISIONS—Butter and Cheese are in good demand. Cheese 6 a 7c. Ohio Butter 8 a 10c. Western Store 10 a 12c. Dairy 13 a 15c.

LETTERS.

N. V. Hull, Eli S. Bailey, Nathan Spencer, Walter B. Gillett, Alfred B. Burdick, James Patton, Wm. M. Fahnestock, Charles Potter, H. H. Baker, Wm. M. Clarke.

RECEIPTS.

Adams—Barton Whitford, Asa M. Whitford, Ransom Coon, Cyrus Potter, Samuel L. Babcock, Nathan Saunders $2 each.
Stowell's Corners—Benj. Maxson $2, J. C. Maxson 50c.
DeRuyter—Loraine H. Babcock $2.
Little Genesee—Lois Edwards $2.
Alfred—Benj. F. Potter $2.
East Winfield—Dr. Nathan Spencer, $2.
Pattonsville, Pa.—Eld. Christian King $2.
Shiloh, N. J.—Abel S. Randolph $1.
Berlin—Winter Green $2.
Walworth, W. T.—Wm. M. Clarke $2.

MARRIED,

At the meeting-house in New Market, N. J., on Sabbath evening, Sept. 5, by Rev. W. B. Gillett, Mr. REUBEN TITSWORTH, of Cincinnati, Ohio, to Miss SUSAN DUNN, of Piscataway, N. J.

At Shiloh, N. J., Sept. 17th, by Rev. W. B. Gillett, Mr. RICHARD AYARS to Miss HANNAH CLARKE, both of Shiloh.

In Stonington, Ct., on the 16th inst., Mr. HENRY W. STILLMAN and Miss EMERGENE WILLCOX.

In Brookfield, N. Y., on the 6th inst., by Rev. O. P. Hull, Mr. SAMUEL LANGWORTHY and SEREPHINA BURDICK, both of the above place.

In Leonardsville, N. Y., on the 9th inst., by Rev Mr. Chaney, Mr. WM. A. BABCOCK and HARRIET PELTON, all of the above place.

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DIED,

At Richfield Springs, Otsego Co., N. Y., on the 12th inst., HULDAH EUPHROSAYNE, youngest daughter of A. Frink, Jr., of Clarksville, Madison Co., N. Y., aged 16 years, 2 months and 17 days.

In Hopkinton, R. I., Sept. 7th, HARRIET L., daughter of Horace and Lovina Maxson, aged 3 months and 20 days.

In Hopkinton, R. I., Sept. 11th, of a complication of diseases, LOVINA, wife of Horace Maxson, in the 33d year of her age. Sister Maxson has been for a number of years a member of the 1st Seventh-day Baptist Church in Hopkinton. During her lingering and distressing sickness, she gave cheering evidence that the hope of the Gospel is, even in affliction, as an anchor to the soul both sure and steadfast. She had obtained, by the exercise of faith in God, the victory that overcometh the world, and was enabled to triumph in God in the midst of extreme bodily sufferings. At one time, having been engaged in prayer with her, as we rose, she exclaimed, "O how refreshing! I feel as though I could not consent for you to stop praying." In conversation with one of the family, a few hours previous to her death, speaking of some of her friends whom she should not see again, she remarked, "Bid them all farewell for me, and tell them that I die in the faith." The loss which the affectionate husband, and tenderly-cherished daughter, have sustained by this Providence, is irreparable. The church has lost a praying sister, and the poor and distressed a sympathizing friend. A discourse was preached on the occasion of her death, by the writer, from Eccles. 12: 5. "Because man goeth to his long home, and the mourners go about the streets." A. B. B.

In Johnstown, Rock Co., W. T., on the morning of the 25th ult., of cholera morbus, LOIS, wife of Elder Daniel Babcock, in the 58th year of her age. Sister Babcock embraced religion in early life, became a member of the 1st Seventh-day Baptist Church in Brookfield, N. Y., removed her standing to the 1st Alfred church at its organization; thence to the Milton church, whence she departed to join the church triumphant whose names are written in heaven. During the space of nearly thirty-eight years, in which she followed her Saviour in her pilgrimage, it is believed that she lived above reproach, and well adorned her profession, giving evidence of steadfastness in the faith, high and holy aims, and an unshaken confidence in the promises of her Saviour. Well did she exemplify the exhortation of the apostle, to "use hospitality," as every one who sat by her board or her fire-side can fully testify. For benevolence, sterling integrity of character, affability, and indeed all the social graces, she had few if any superiors. She was a faithful and affectionate wife, a kind and good mother, a loving sister, a steadfast friend, and a living Christian. She bore her last sickness, which was very severe, with entire patience and resignation, and when death struck the fatal blow, she resigned up her soul without a struggle or a groan, with the fullest assurance of a glorious immortality, and left her family and friends bathed in tears.

> Oh, if my mourning friends below,
> Did my pleasures here but know,
> Daily would they stretch the wing,
> Here to fly, with me to sing.

S. C.

NOTICE.

The Executive Board of the Seventh-day Baptist Missionary Association will hold a meeting at the house of Thomas B. Stillman, No. 551 Fourth-street, New York, on fourth-day evening, Oct. 14th, at seven o'clock.

W. B. GILLETT, Rec. Sec'y.

MEDICAL NOTICE.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

SOUTH-WESTERN ASSOCIATION.

The next meeting of the Seventh-day Baptist South-Western Association will be held with the North Hampton Church, Clark Co., Ohio, commencing on the fifth-day before the second Sabbath in October, 1846. A full delegation from all the churches is desired. And we would say to the brethren of our sister Associations, that we greatly need and earnestly solicit their attendance, counsel, and prayers.

WM. F. RANDOLPH, Cor. Sec.

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

☞ Remittances for Tracts, addressed to the General Agent, PAUL STILLMAN, New York, containing full directions HOW and WHERE to be sent, will be promptly attended to

ELECTION NOTICE.

STATE OF NEW YORK, SECRETARY'S OFFICE,
ALBANY, July 24, 1846.

TO the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor and Lieutenant Governor of this State. Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next. A Senator for the First Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of John A. Lott on the last day of December next. A Representative in the 30th Congress of the United States, for the Third Congressional District, consisting of the 1st, 2d, 3d, 4th and 5th Wards of the City of New York. Also, a Representative in the said Congress for the Fourth Congressional District, consisting of the 6th, 7th, 10th and 13th Wards of said City. Also, a Representative in the said Congress for the Fifth Congressional District, consisting of the 8th, 9th and 14th Wards of said City. And also, a Representative in the said Congress for the Sixth Congressional District, consisting of the 11th, 12th, 15th, 16th, 17th and 18th Wards of said City.

Also, the following officers for the said County, to wit: 16 Members of Assembly, a Sheriff in the place of William Jones, whose term of service will expire on the last day of December next. A County Clerk in the place of James Conner, whose term of service will expire on the last day of December next, and a Coroner in the place of Edmund G. Rawson, whose term of service will expire on the last day of December next.

Yours respectfully,
N. S. BENTON, Secretary of State.

Sheriff's Office, New York, August 3d, 1846.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided for.

WM. JONES,
Sheriff of the City and County of New York.

☞ All the public newspapers in the County will publish the above once in each week until election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Satutes, vol. 1, chap. vi., title 3d, article 3d, part st, 140. au13 lawte

Miscellaneous.

GEORGE WILSON.

A few years since, as the Rev. Mr. Gallaudet was walking in the streets of Hartford, there came running to him a poor boy, of very ordinary first-sight appearance, but whose fine intelligent eye fixed the gentleman's attention, as the boy inquired, 'Sir, can you tell me of a man who would like a boy to work for him, and learn to read?' 'Whose boy are you, and where do you live?' 'I have no parents,' was the reply, 'and have just run away from the work-house because they will not teach me to read.' The reverend gentleman made arrangements with the authorities of the town, and took the boy into his own family. There he learned to read. Nor was this all. He soon acquired the confidence of his new associates, by his faithfulness and honesty. He was allowed the use of his friend's library, and made rapid progress in the acquisition of knowledge. It became necessary, after a while, that George should leave Mr. Gallaudet, and he became apprenticed to a cabinet-maker in the neighborhood. There, the same integrity won for him the favor of his new associates. To gratify his inclination for study, his master had a little room finished for him in the upper part of the shop, where he devoted his leisure time to his favorite pursuits. Here he made large attainments in the mathematics, in the French language, and other branches.

After being in this situation a few years, as he sat at tea with the family, one evening, he all at once remarked that he wanted to go to France. '*Go to France!*' said his master, surprised that the apparently contented and happy youth had thus suddenly become dissatisfied with his situation—'for what?' 'Ask Mr. Gallaudet to tea to-morrow evening,' continued George, 'and I will explain.' His reverend friend was invited accordingly, and at tea-time the apprentice presented himself with his manuscripts in English and French, and explained his singular intention to go to France. 'In the time of Napoleon,' said he, 'a prize was offered by the French government, for the simplest rule for measuring plain surfaces of whatever outline. The prize has never been awarded, and that method I have discovered.' He then demonstrated his problem, to the surprise and gratification of his friends, who immediately furnished him with means of defraying his expenses, and with letters of introduction to Hon. Lewis Cass, then our Minister at the Court of France. He was introduced to Louis Phillippe, and in the presence of king, nobles and plenipotentiaries, the American youth demonstrated his problem, and received the plaudits of the court. He received the prize, which he had clearly won, besides valuable presents from the king. He then took letters of introduction, and proceeded to the Court of St. James, where he took up a similar prize offered by some royal society, and returned to the United States. Here he was preparing to secure the benefit of his discovery, by patent, when he received a letter from the Emperor Nicholas himself, one of whose Ministers had witnessed his demonstrations at St. James, inviting him to make his residence at the Russian Court, and furnishing him with ample means for his outfit. He complied with the invitation, repaired to St. Petersburgh, and is now Professor of Mathematics in the Royal College, under the special protection of the Autocrat of all the Russias!

This narrative the writer has never seen published; but the gentleman who related to him the circumstances, attributed the singular success of young Wilson, to his *integrity* and *faithfulness*. [N. E. Puritan.

THE FEARFUL WHIRLPOOL.

The following incident is related by the journalist of the Exploring Expedition, and shows with what fearful suddenness men sometimes pass unexpectedly from time to eternity. Mr. Ogden was descending the Columbia river in one of the company's boats, with ten Canadian voyageurs, all well experienced in their duties. On arriving at the Dalles, they deemed it practicable to run them in order to save the portage. Mr. Ogden determined, however, that he would pass the portage on foot, believing, nevertheless, the river was in such a state that it was quite safe for the boat to pass down. He was accordingly landed, and ascended the rocks, from which he had a full view of the water beneath and of the boat in its passage. At first she seemed to skim over the waters like the flight of a bird; but he soon perceived her stop, and the struggle of the oarsman, together with the anxious shout of the bowman, soon told him that they had encountered the whirl. Strongly they plied their oars, and deep anxiety, if not fear, was expressed in their movements. They began to move, not forward, but onward with the whirl. Round they sweep with increasing velocity, still struggling to avoid the now evident fate that awaited them. A few more turns, each more rapid than the last, until they reached the centre, when, in an instant, the boat, with all her crew, disappeared. So short had been the struggle, that it was with difficulty Mr. Ogden could realize that all had perished. Only one body out of the ten was afterwards found at the bottom of the Dalles, torn and mangled by the strife it had gone through.

CLIMATE OF ICELAND.

Though this island occupies a more southerly latitude, and presents, on the whole, a much greater extent of vegetation than the adjacent continent, it has nevertheless been unfortuately doomed to bear the repulsive name of Iceland, while the other has been favored with the pleasing and animating appellation of Greenland. The imposition of these names was wholly arbitrary, according to the accidental circumstances of the individuals with whom they originated. Floki, the third adventurer to Iceland, happening to ascend one of the mountains in the western peninsula, discovered a bay completely filled with Greenland ice, and therefore thought himself entitled to change the name given to the island by his predecessors, to that which it has ever since retained. The consequence has been, that the generality of those who inhabit more genial climes, have viewed it as equally inhospitable with the most rigid of the polar regions, and considered the natives as exposed to all the benumbing influences of relentless frosts, and perpetually immersed in ice and snow. This, however, is far from being the case. The climate is perhaps more unsettled, but it is very seldom that the cold is more intense than in the south of Scandinavia. At first, I confess, I shuddered at the idea of spending a winter in Iceland; but what was my surprise when I found the temperature of the atmosphere not only greater than that of the preceding winter in Denmark, but equal to that of the mildest I have lived either in Denmark or Sweden!

APPLE MOLASSES.

Most of our sweet apples are either summer or fall fruit, and of course cannot be preserved for winter use. They must therefore be fed out to cattle or hogs, or made into cider, or dried. The following method of making molasses from sweet apples, which we find in the transactions of the N. Y. State Agricultural Society, may be of service to many of our readers.

"Molasses, partaking slightly of the flavor of new cider, is obtained by boiling down the freshly expressed juice of sweet apples, and is not less agreeable to most palates than cane molasses, and equally useful for most purposes of cookery.

A better mode, however, of making it, is to place the apples in a hogshead made tight for the purpose, and subject them to the operation of steam. The saccharine juice soon begins to ooze from them, and drops down into a vessel (a broad tin pan is best) covering the bottom of the hogshead, and placed there for that purpose, from which it runs off, evaporated by boiling. Grinding and pressing is thus avoided, and the remaining apples are ready cooked for hogs. Even sour apples afford good molasses when treated in this way. Ten gallons may be thus obtained from fifteen bushels, or a gallon from a bushel and a half. There is little doubt that, if the same attention were bestowed on the manufacture of molasses from apples which has been given to others, it would prove one of the most valuable branches of American manufactures.

The liquid thus obtained is a much purer article than that from the beet or from the cornstalk, by a similar process; that is, before clarifying, straining, &c., while the cheapness of the article is strongly in its favor.

A QUIET WORD TO JONATHAN.

A very industrious, simple-hearted peasant—an honest, hard-working man, like most of the seventeen millions you defend—owned a little green patch, which, with his preserving industry, afforded himself and family the means of subsistence. His cabbages and other vegetables were in the midst of their luxuriant growth, when a trivial occurrence broke the peaceful monotony of his mind, and filled it with restless solicitude. A rogueish, funny little rabbit had stolen into the enclosure, and finding the bean and pea leaves to his taste, nibbled his breakfast from them day after day, without dreaming that they were cultivated for shorter-eared folks than he and his dove-eyed companions. So he bobbed about amid the delicious verdure of the unrestricted Eden, and daintily tasted of the choicest things that grew in it; cocking up his ears with delight when ensconsing himself by some plant of peculiar relish. Rising earlier than either the sun or the peasant, his morning repasts were finished without interruption, and he had retired to ruminate in his hole in the neighboring wall, long before the poor man appeared, to detect the continued depredations of a guest that cooked and counted without his host. Annoyed at these surreptitious visits, which had destroyed nearly a shilling's worth of vegetables, the peasant determined upon summary measures. With that self-sacrificing spirit that is apt to distinguish the patriotism of the poor, he resolved to repel this foreign invasion, and annihilate the cotton-coated intruder, cost what it might. To make the means commensurate with the end, he applied to a neighboring squire for his whole force of hunters, horses, and hounds, to expel the invader from his territory "by force of arms." The squire, willing to give the simple peasant a proof of his prowess, and his power to defend the defenceless, ordered the horn to sound early on the following morning; and the peasant was aroused from his bed by a squadron of horsemen thundering around his cottage, with the neighing of steeds and yelping of dogs chiming in with the tooting of trumpets of the chase. At the summons of the squire, the simple rustic brought out all his provisions, his bread, and beef, and beer, to breakfast the hungry host; and when his stock had been consumed, the charge was sounded; the foaming and fretting steeds fell into a line; and "the dogs of war" were loosed; the watch-word was given; the whole squadron came sweeping down through the garden, and the next moment, every green plant and shrub it contained was trodden into the earth. The rabbit from his burrow, and the peasant from the door of his cot, looked out upon the scene of desolation with astonishment and chagrin. The squire and his train disappeared, leaving the impoverished swain to ruminate upon "the costs of war," and the value of a military protection. Uncle Sam, do you take? You are defending this great, peaceable country pretty much in the same way.

[Sparks from the Anvil, by Elihu Burritt.

Tropical Thunder Storm.—In tropical countries, the phenomena of thunder storms are more dreadful and appalling than in our temperate climate. The thunder frequently continues for days and weeks in almost one incessant roar; the rains are poured down in torrents, and the flashes of lightning follow each other in so rapid a succession, that the whole atmosphere and the surrounding hills seem to be in a blaze. In some instances, the most dreadful effects have been produced by the bursting of an electrical cloud. In 1772, a bright cloud was observed at midnight to cover a mountain in the Island of Java; it emitted globes of fire so luminous, that the night became as clear as day. Its effects were astonishing. Every thing was destroyed for seven leagues round. Houses were demolished; plantations were buried in the earth; and two thousand one hundred and forty people lost their lives, besides one thousand five hundred head of cattle, and a vast number of horses and other animals.

Benevolence.—A disposition to grasp and keep entirely for their own use moneys, toys, or any other articles, is always odious in children; while, on the other hand, it is delightful to see young persons liberally sharing with their brothers, sisters, and companions, any good things which fall to their share. A fine anecdote exemplifying this species of liberality, is told of two boys, the sons of the Earl of Elgin, who were permitted by their father to associate with the poor boys in the neighborhood. One day the Earl's sons being called to dinner, a lad who was playing with them said that he would wait till they returned. 'There is no dinner for me at home,' said the poor boy. 'Come with us, then,' said the Earl's sons. The boy refused; and when they asked him if he had money to buy a dinner, he answered, 'No!' When the young gentlemen got home, the eldest of them said to his father, 'Papa, what was the price of the silver buckles you gave me?' 'Five shillings,' was the reply. 'Let me have the money, and I'll give you the buckles again.' It was done accordingly, and the Earl, inquiring privately, found that the money was given to the boy who had no dinner.

THE TOMATO.

Saving Tomatoes.—The editor of the American Farmer gives the following method:—On the approach of frost, take up the vines, with the fruit on them, and hang them up under cover, in some out-house, or dry place, and you will have a large addition to your winter store. The small green fruit will ripen, (as to color,) and the larger ones will prove, at that season of the year, very acceptable. We throw the vines over a pole, and place it in our barn, or any convenient place, and there let them hang, taking from the vines the fruit as it is wanted for use. In this way they keep well, and a large quantity can be secured with very little labor.

Sauce.—Peel ripe tomatoes, stew them as apples for sauce, and season with salt and pepper. If you add butter, salt will not be necessary. This sauce is not too tart to use with meat, but when not used in this way, it is improved for the taste of some persons, by adding a little sugar or molasses.

Jelly.—Peel your tomatoes, and squeeze them through a fine cloth, add their weight in sugar, boil to a jelly, and then bottle it tight, and keep it in a cool, but not freezing place.

Dumplings.—Skin carefully without breaking the meat, then make, cook, and use sauce same as you would apple dumplings.

Broiled Tomato.—Cut the large ones in two, and broil—then add a little butter, or salt and pepper.

Omelet.—Peel a quart of ripe tomatoes, cut them up, and simmer about twenty minutes. Chop a few onions fine, and throw in with crumbled bread and a lump of butter, and when nearly done, beat up four eggs and stir in, and in a few minutes it will be done.

Raw Tomatoes.—Slice up the ripe fruit in vinegar, like cucumbers, with a little pepper and salt, or it may be used like other fruit without seasoning.

Dried Tomatoes.—Take them fully ripe, scald so that they skin easily. After this operation, boil them with a little salt and sugar, but no water, then spread out this in shallow pans and dry in the sun. They will soon dry enough to pack away in bags, which hang up in a dry room. When wanted to use, soak in warm water.

Tomato for a Cough.—The tomato has been used for a cough, with decided success, says a writer in the Farmer's Register. In one case the cough was from a diseased state of the liver, in another from the lungs. It mitigates, and sometimes effectually checks a fit of coughing. It was used after having been dried as last above named, with a little sugar added to make it palatable. In a green state, they may be made into a syrup for this purpose.

Fried Tomatoes.—Peel and slice them up, and fry in butter, or without, if you choose.

Tomato Figs.—Scald and remove the skin in the usual way, add six pounds of sugar to one peck of fruit, cook them over the fire, use no water, until the sugar penetrates and they are clarified. Then spread them on dishes, and flatten and dry in the sun. Spread a little syrup over them occasionally, as they are drying. When dry, pack down in boxes, adding some powdered sugar to each layer. They will keep long, and retain their flavor. The syrup that remains should be concentrated and bottled for use.

To keep Tomatoes Fresh.—Pack them in jars, putting alternate layers of sand and tomatoes, until the vessel is full, then cover them up tight, to keep the air out, and set them in a dry, cool place, but not cool enough to freeze. Some say that they may be kept this way all winter.

Pickles.—Pickles are made of the green fruit, in the same way that you make cucumber or other pickles. The ripe fruit may likewise be pickled, and some prefer it; it is doubtless one of the most wholesome, or, allowing that pickles are unhealthy, it is the least unwholesome.

To preserve Tomatoes.—Dissolve salt enough in water to make it bear an egg; place perfectly ripe tomatoes in a stone or glazed earthern pot, without pressing them; cover them with the brine, cover the pot with a plate in such a manner that it presses upon them. This simple process will preserve them more than a year, without attention. They should be soaked in fresh water several hours or longer before cooking them.

Tart.—Roll out your dough, and place it on the plate; then having peeled your tomatoes slice them thinly, spread them over the dough and sweeten and spice as you please.

Pies.—Stew tomatoes and rub them through a sieve; and add spice as you would to apples, and make into pies.

Jam.—Stew tomatoes and rub them through a sieve; then add the same weight in sugar, and stew away to the usual consistency of Jam.

Preserve.—Take good ripe tomatoes, peel and boil them, and preserve them with good brown or loaf sugar, or with molasses. If not peeled they burst, and do not so well retain their consistency.

Catsup.—1 gallon skinned tomatoes, 4 tablespoons of salt, 4 do. black pepper, 2 do. allspice, 8 do. mustard seed, 8 pods of red pepper. These articles to be bruised fine and simmered slowly in a pint of vinegar three hours; then strained through a hair sieve. To be stewed down to half a gallon of Catsup.

A Learned Pedler.—Some years ago a gentleman who had been appointed professor in the department of oriental literature, in one of our Colleges, went out to Asia to perfect himself in the necessary learning for his new duties. Not finding all the teaching which he desired, he came back to Germany, hoping among the savans of that intellectual country to find some one with whom he could complete his studies. There he was told that the most learned man in that department was a Jew, who had been for several years in America. The professor returned, and after applying to the rabbi at Boston, finally touched on the object of his pursuit, when, to his great surprise, he learned that the man whom he sought was the very Jew who had been, during all his absence, peddling jewelry and trinkets in the professor's own College yard. The pedler proved to be really possessed of the learning which had been attributed to him, and since the discovery the young professor has been pursuing his studies under the learned pedler's tuition, with much satisfaction.

Mineral Wealth of South Africa.—The mineral wealth of this vast region is yet to be discovered. Indications of metalic ores are known to abound. Iron is every where abundant. Manganese is a common article. Copper of the richest description is to be found at a short distance beyond the Orange River; and there is little doubt that, if scientific persons were sent out, resources of a most important kind would be found in this great field of investigation. Lead of a superior kind has long been known to exist near the mouth of the Van Staaden's river, in the district of Uitenhage. A recent emigrant, Mr. Bevan—a gentleman said to be familiar with mining operations—has visited the spot. Satisfied with the indications, he has been induced to purchase the farm for £1,650; and has already a party employed to collect the ore. It is said, that he has since discovered a load of native lead—one of the rarest productions of nature, and which hitherto, it has been believed, is only to be procured from the island of Madeira and at Alston in Cumberland.

Chinese Map.—Amongst the articles brought from China by the Commission who have just returned from that country—and which are exhibited at the ministry of commerce—is a map of the world, presented to the Commission by the head mandarin of Canton. The Chinese geographer has arranged the earth quite in his own way. With him, there are no isthmuses, no peninsulas; the Isthmus of Suez is replaced by a magnificent arm of the sea, which detaches itself from the Mediterranean to fall into the Red Sea. We see nothing of the Isthmus of Panama, and the two seas on that side are connected in the same way. There are neither Pyrenees nor Alps, and hardly are the vast mountains of America indicated. On the other hand, however, China is liberally dealt with by the geographer; for upon this point it occupies not less than three quarters of the whole globe.

Milk Souring in Thunder Storms.—We have heard great complaints from dairy women, about their milk getting sour during a thunder storm, though perfectly sweet a short time previous. The following plan will prevent this in a great degree. All the pans containing the milk ought to be placed upon non-conductors of electricity, such as blocks of baked wood, pieces of glass, or wood that has been well painted or varnished. These are articles most easily provided. Beeswax, feathers and woolen cloth are also non-conductors, but inconvenient to be used. All these articles will insulate the pans and prevent the electric fluid from entering, which is the cause of acidity or is in fact the principle of acidity itself.

VARIETY.

An eye-witness tells a few days since a jolly son of the ocean was about being put on board an ontward bound ship, for which he had previously entered, when he asked leave to have another run up town. Being informed that he could not be permitted to go, as the ship was about sailing, he sung out to a man on the wharf, an entire stranger to him, 'Here my friend,' throwing him a silver dollar, 'spend that for me—I'll do as much for you another time.'

Old Earl Stanhope used to tell an anecdote of his father, who was more homely in his appearance than was usual with peers of that day, that on attempting to enter the House of Lords he was stopped by the door-keeper with the observation, 'Honest man, you have no business here.' To which he answered, 'I am an honest man, and I have business here.'

John Foster said two very witty things. On being told that the Emperor Alexander was a pious man, he said, 'Yes, very pious; no doubt he said grace before he swallowed Poland.' On being shown some worsted work, in which red was the predominant tint, he said it was red with the blood of murdered time.

The editor of the Lowell Courier in a late letter from Scotland, says he listened to an extemporaneous prayer in Rothsay, which was three quarters of an hour long, and during all of which the people were upon their feet. The same divine then preached an extemporaneous sermon, which lasted two hours and a half.

A London paper says that a cat having lost her kittens, was seen following a street pie-man, mewing most disconsolately. This is regarded as one of the most wonderful exhibitions of animal instinct on record.

That avarice which only relaxes its gripe upon the dollars on a death-bed does not deserve the name of Christian charity.

In one of the fashionable resorts in Paris is a cannon loaded and primed, and so placed that the focus of a burning-glass falls upon the powder precisely at 12 o'clock; of course every pleasant day the hour of noon is indicated by the firing of the cannon. On every such day a crowd gathers round it to watch the progress of the sun spot and the manner in which the motion of the earth on its axis is made to fire off artillery.

A pint of water may be evaporated by two ounces of coal. In its evaporation it swells into 216 gallons of steam, with a mechanical force sufficient to raise a weight of 37 tons a foot high. This shows conclusively the astonishing power of steam.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

DE RUYTER INSTITUTE.

TEACHERS' Classses will be formed at the opening of the fall term, September 16, to continue seven weeks, which will be exercised in practical teaching under the immediate supervision of the Principals, with a thorough review of the common-school studies. Lectures on the theory of teaching, and other important subjects, will form a part of the daily exercises. The Principals will be assisted by Hon. Edward Cooper and the County Superintendents of Madison and Cortland Counties. All the improvements and important suggestions of the day in the art of teaching, will be brought before the class for their consideration.

J. R. IRISH, } Principals.
G. EVANS, }

DeRuyter, August 6, 1846.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" Hiram P. Burdick.
Berlin—Wm. B. Maxson,
" John Whitford.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—S S Griswold,
" J. P. Livermore.
Leonardsville—Jabish Brown.
Newport—Abel Stillman.
New London—C. M. Lewis.
Otselic—Joshua Clark.
Petersburg—Geo. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Watson—Wm. Quibell.

RHODE ISLAND.
Westerly—Alex. Campbell,
" S. P. Stillman.
Hopkinton—Joseph Spicer,
" A. B. Burdick.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

NEW JERSEY.
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—R. Babcock

VIRGINIA.
Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph.

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISKONSAN.
Milton—Joseph Goodrich,
" Stillman Coon.

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The Sabbath Recorder.

THE HOPE OF OUR COUNTRY.

An Oration delivered at the close of the last term of DeRuyter Institute.

Our country, in its past history and present condition, is a theme of deep and general interest to every patriotic citizen—a theme on which he loves to dwell, and about which linger his fondest hopes; and when he beholds nations overthrown by the incumbent weight of their own evils, he turns from their annals with a noble zeal, and upon the intellectual and moral character of the people plants his hopes for the future permanence and glory of his blood-bought and heaven-protected land, founded upon the broad basis of republican equality. On its Constitution are legibly inscribed characters of ineffable brightness—Literature, Science, and Religion, entwined by the laurel wreaths of improvement, and the symbols of peace and union. A government thus founded, without the vestige of tyranny or oppression, would be a mighty fabric, so glorious that all nations would be proud to reverence it, and would choose rather to found their own upon such principles, than to engage in war for the destruction of such a famous seat of loyalty and happiness. But where shall we find a practical example of cultivated intellect? Shall we wander in the past in search of a monument of its effects? Let us linger near ancient Greece, and ask by what power was that small nation able to defend herself against the united millions of Persia? Let the tombs and monuments of those illustrious ones answer, who trod the soil of Thermopylæ and Marathon, or stood in the senate halls wielding their eloquence in vindication of the wise policy by which their nation was saved. Then science, art and morality, flourished. Then a Socrates taught the Athenians, with a Xenophon, Thucydides, Euripides, Pindar, Sophocles, and a host of others illustrious for greatness and heroism, as cotemporaries. What was the character of the Grecian's enemy? They were a blind, ignorant, and voluptuous rabble. History for centuries furnishes no record of illustrious men, but as a nation they were subject to continuous revolutions, and eventually, as did their ancestors the Chaldeans, they fell a sacrifice to the destructive power of ignorance and oppression. When was Egypt in her strength and glory? Let the lasting monuments of her fame tell—the pyramids, the labyrinths, catacombs, and the massive ruins of Memphis and Thebes, whose columns have glistened for ages in the morning sun. When was Rome in her grandeur and power? It was when she was the seat of literature and science. When her decline? It was when weakened by her effeminacy, indolence and vice that she was conquered and overrun by ignorant barbarians.

But, to return to our own native land, the refuge of the persecuted pilgrims, the land of the brave, and the home of the free. In her earliest colonial history, she was distinguished for her attachment to moral principle and intellectual cultivation—her course was *onward*. Colleges and schools were established, and the glittering spire of the church was seen in almost every town. From these institutions emanated that light which taught our fathers the true principles of republicanism and equal inalienable rights, and led them on in their exertions to plant the tree of liberty on Columbia's soil. Aye, led them on to the defence of this precious boon. To what but the intellectual and moral firmness of our fathers, can we attribute revolutionary success? Few in numbers, they declared independence, waved the banner of war in the face of a powerful nation, and pledged their lives, their fortunes, and their sacred honor, at freedom's altar. Who but a Washington, a Jefferson, Franklin and Adams, could have thus guided the destinies of our nation, and engaged with such a holy patriotism in its arduous defence? They labored earnestly in council and battle, not only to free our land eventually from the last vestige of tyranny and oppression, but also to rear a high bulwark of national defence, ensure a democratic government, and hand down to us free institutions. The immortal father of his country, in his valedictory, called upon Americans, to promote, as an object of primary importance, institutions for the general diffusion of knowledge. He said that of all the habits and dispositions that lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of true patriotism, who should labor to subvert these pillars of human happiness. As far as the good advice of our venerable Washington has been received, so far it has tended to the liberty and prosperity of our country. But alas! could he look down, from his exalted seat, and behold the oppressions perpetuated beneath our nation's flag of stripes and stars, with what indignation would his bosom heave, as he saw liberty perverted, and justice outraged. As he laid his hoary head in the grave to rest, he hoped that the work begun, and so far carried out, would soon exterminate every wrong—that education and morality among all classes would become universally established. His hopes and wishes have been unheeded by some, yet remembered with gratitude by others. In the northern part of our Union, where education and morality have been objects of the highest importance, we behold liberty, prosperity, and strength; but in the southern part, where no free public institutions are tolerated, there is tyranny unparalleled in the present age. There, with innumerable natural facilities for prosperity, they are weak in resources; decay and ruin mark their present condition, and portend their future destiny. Though but a few, yet by their usurpations of power they rule with despotic sway the whole nation, and subsist upon its very vitals. They employ the wealth of the nation to subvert those principles upon which our government was founded. By a social, political, and moral miasma widely diffused, they have created a far-spread and cruel prejudice against those who are the victims of their lust and cruelty, as also against those philanthropic men who have engaged in behalf of suffering humanity. Year after year are the baneful effects of this system more manifest, dissolving the holy alliance of freedom and her sacred institutions. Step by step has it made encroachments upon our liberties, until it has trampled boldly upon our glorious Constitution. Our Congress is under the power of southern dictation, and bows to the iron rod of oppression. In the South, freedom of speech and of the press are restricted. Where then is our hope? It is in the intellectual and moral character of the people. The public mind must be *enlightened;* the principle of *right* inculcated in every political act; the education of all classes, upon the most liberal principles, should be our motto. Our Congressional halls *must* be filled with those in whose bosoms burn true patriotism, justice, and mercy—who love that righteousness which exalteth a nation. In this is our only hope. When every hill and valley shall resound with the glad notes of the school-boy, of the enslaved and the free, then will the chains fall, and we may, with nature and the millions of emancipated, join in a jubilee of gladness in the hope of our country redeemed and planted upon the same basis which our fathers hoped to have formed—a fabric like the pure white marble monument, of moral and intellectual permanency, where the brightness of genius would shine forth in such splendors as to illuminate the world, and cause the desert of mind to blossom like the rose. J. D. S.

For the Recorder.

OUR SCHOOLS.—No. 1.

Much has of late been done, in many of the States, to improve the condition of our Common Schools; and yet, that much remains to be done to elevate them to their proper station, a short tour through any of our most favored States will afford ample evidence. In the first place the School House may be considered an index to public sentiment. In many Districts, attention has been given to the erection of new houses, but from a lack of adaptation to the wants of the school, the expectations of the inhabitants have not been realized. In other Districts, old worn-out, dilapidated houses, which never deserved the name, mark a total want of interest for that institution, upon the proper conduct of which, more than upon any other, the prosperity of our country depends. If the tender shoot is neglected, the ripened plant will never appear. No season of life is fraught with more interest than that spent in school. Then the mind is moulded for futurity. Then habits are formed, impressions are made, and principles implanted, which will characterize the life of the pupil. How important, then, that a proper direction should be given to the elastic mind of the young. To secure this, nothing is more important than a properly selected place for convening them. The power of association is such, that whatever is associated with gloomy objects will partake of their gloominess. If the school-room be a dark, ill-shapen place, every thing connected with it will partake of its nature. Not only will the teacher feel that but little importance is attached to his calling, but the scholar will imbibe a dislike for his studies, which must partake of the unpleasantness of the place where they are prosecuted, to say nothing of the torture there inflicted by awkward seats and cold feet. In selecting sites for houses, care should be taken to locate them in a retired place, away from the noise of the town or highway. Not less than one acre of ground should be employed, a part of which may be used for a flower garden in the summer, the cultivation of which would afford a very agreeable and useful respit from study to both teacher and scholar, at the same time affording necessary physical exercise. The yard in front of the house should be adorned with trees and arbors, and if possible a fountain of pure water. Here the weary pupil may retire from his studies, feast on nature's beauties, and listen to her songs of praise. Returning, he should enter a large room, supplied with black-boards, maps, globes, and every thing necessary to facilitate his progress. The seats should all face one way, and be large and easy. The teacher's stand should be so arranged that the scholars may all face him at a time. Nothing is more important than that a proper temperature should be maintained in the room. To secure this, it should be well ventilated by openings in the top, and be tight otherwise. A good thermometer should hang in every school-room.

Having thus arranged the room, the next object is to secure a good teacher. The first qualification I consider to be a good moral and Christian character, and an unwavering devotion to truth and religion. He should be patient and persevering. Kindness should run through all his actions. He should have a heart devoted to the temporal and eternal interests of his scholars. He should feel and know the dignity of man, and realize that upon *him* may depend the future destiny of those under his charge. He should picture that destiny to them, tell them what they may be, the duties which will devolve upon them, and the benefits they will derive if qualified to meet those duties. Such a course, persisted in, I will venture to say, will supersede that relict of barbarism so often brought into requisition by those who know no better incentive to exertion. In addition to these, the teacher should be master of all he attempts to teach.

Good order is the *sine qua non* of every school. To secure it the teacher only need gain the confidence and affection of his pupils; then will his wish be felt as a law, and compliance a pleasure. Parents should sympathize with him, and give permanency to his regulations, by enforcing upon the minds of their children the importance of compliance. How much embarrassment to the teacher, and injury to the school, may be inflicted by fault-finding parents, who, not knowing the wants of the scholar, or the circumstances of the case, hastily arraign the teacher before their incompetent tribunal, and pass sentence upon him, thus weakening the scholar's esteem, and neutralizing all the teacher's efforts to promote the good of the school. D. E. M.

WESTERLY, R. I., September, 1846.

VISIT TO A JEWISH SYNAGOGUE IN INDIA.

I followed my conductor down a narrow back street, through a dark and dirty entrance, and up a staircase, the lower half of worn brick, that above, of broken, ladder-like wooden steps, into an ante-chamber, filled with slippers; from whence, after rapping at a half closed door, we were admitted into a dismal looking room, where such daylight as found its way was broken and obscured by the dull and feeble light of several mean lamps of oil.

Round this chamber, sat about fifty venerable looking figures, in large robes of white, white turbans, out of the center of whose muslin folds, the short top of a crimson cap was just visible.

One of them stood up at a raised reading table near the entrance, and opposite him was fixed against the wall a sort of plain wooden press, like a half book case.

Of those seated round the room, some were aged, with long silver beards, some middle aged, with beards black or red, and curling or bushy; their complexions differed from olive even to fresh, and they were in general very handsome. Although their dress and style of sitting, save that they used a broad raised bench, was Asiatic, still they appeared totally unlike, not only the Mahomedans of India, but also those from Asia Minor, who visit our Indian ports. At the sounding of a small bell, he at the table began reading to them from an ancient manuscript volume, and the eyes of every one were instantly rivited on small written or printed books, with which each, even a boy among them, was provided.

Here, without a temple, and without altar, giving mournful evidence of the truths of those very prophecies, the divine Interpreter of which their fathers rejected, and the past accomplishmen of which they still deny, here was a stray flock of the house of the lost sheep of Israel. Unhappy race! Cursed be the man who, believing yonr origin and history, should, in a bigot's zeal, look on you with that insulting pity which partakes of scorn. Ye were, ye are, our elder brethren. We know, that arm which scattered you with fury, will gather you with great mercy.

Is this mean chamber your temple? Do these dull lamps supply the mystic branches of your golden candlestick? Your tabernacle and ark of the covenant, is it thus poorly you possess them? The altar of incense, the mercy seat, are they gone? And do ye, whose forefathers went up in open state, through the gate Beautiful, into that temple so familiar to you by description, so clear in the cherished recollections of it, do ye steal through yon dark enterance to your degraded worship? Dry up your tears. Seventy years before the destruction of your second temple, the foundation stone of your third was laid; was laid in the sepulchre of a crucified Saviour; he too is the key-stone of its loftiest arch, where he sitteth on high a King of glory, triumphant over sin and death; a prince of peace, making intercession for you; God of mercy, waiting to be gracious.

The pride and ambition of great men, or rather, of those who would be great, is generally the cause of all the disturbances which are made in Church and State.

PATIENCE.

Be patient, O be patient! put your ear against the earth;
Listen there how noiselessly the germ of the seed has birth;
How noiselessly and how gently it upheaves its little way,
Till it parts the scarcely broken ground, and the blade stands
up in the day!

Be patient, O be patient! the germs of mighty thought
Must have their silent undergrowth, must under ground be
wrought;
But as sure as ever there's a Power that makes the grass appear,
Our land shall be green with liberty, the blade time shall be here.

Be patient, O be patient! go and watch the wheat ears grow!
So imperceptable, that ye can mark nor change, nor throe;
Day after day, day after day, till the ear is fully grown;
And then, again, day after day, till the ripened field is brown.

Be patient, O be patient! though yet our hopes are green,
The harvest fields of Freedom shall be crowned with the
sunny sheen;
Be ripening! be ripening! mature your silent way,
Till the whole broad land is tongued with fire on Freedom's
harvest day. [Dublin Nation.

MISSIONS NO ROMANCE.

The Rev. William Dean, previous to his departure to return to his labors in the Baptist Mission in China, said, at a great public meeting in New York:

"Some may ask why I leave these pleasant scenes. I have, within a few days, taken leave of my venerated father, and as he threw his arms around my neck, I felt compelled to say, why do you restrain me, for I desire to go. My sisters said to me, remain with us; is it not enough that you have spent ten years of your life in heathen lands? You are impaired in health, let others go and take your place. And my children, as they clung to me, (and it is not figurative to say that I was compelled to throw them off and tear myself from their embraces,) said to me, dear father, stay with us. Do you ask if I love my children? I love them as tenderly as any parent. And parents, if you would test the love a father has for his child, send your children to China, and remain in this country yourselves. (Here Mr. D. was much affected, and for a few moments was unable to speak; the congregation sympathized deeply with his emotion.) I am a man encompassed with infirmities. I cannot pursue the subject any farther. For the last few days I have been traveling over the beautiful plains of my native land, amid the bending fruit, the verdant fields, and the waiving grain, all of which seem to beckon me to remain. If my young brethren who are to accompany me, see any thing of romance in the far off land they are going to, I do not. I have seen all, and it is nothing but darkness. To go to China is like going down into a deep, dark pit. It is like the tomb; and I seem to shrink back as I feel the death damps gathering around me. But there is something pleasant in the thought that it is the tomb of my loved ones. I have laid children there, and there rests my beloved companion. But though my own country is so delightful, and in China there is so much that is dark and forbidding, I would not remain here. I know not why it is, but there is nothing that would tempt me to stay with you. When I can fix my eye beyond all these earthly scenes, into the eternal world, then it is that I find myself happy in my prospects. Notwithstanding I love my father, and dear children, and my native land, I am happy at the privilege of returning to China, to point her millions to the bliss of heaven."

HYMN BOOK IN SOUTH AFRICA.

I need scarcely say, that the new hymn books were most acceptable to our churches. The last edition, which was much smaller, was expended, while the demand for them continued to increase. When first taken out they excited no little admiration, and the eagerness to obtain them was just what was anticipated. However, in a land like this, where commerce is still in its infancy, and where there is little of either silver or gold, and many poor, there was no little difficulty, on the part of some, to obtain the wherewith that they might procure a copy. Some purchased them with corn, some with goats and sheep, and others with cash. Many, who had some of the old edition in good order, offered them in exchange for the new, which we could hardly with justice refuse. One or two having been given to children who had distinguished themselves in learning to read and in good behavior, this opened a door to many more juvenile applicants, who now feel something like a title to a hymn book, on their being able to read it. A few weeks ago, after preaching at a neighboring village where there is a schoolmaster, two very little girls came to solicit hymn books. Their only plea was that they had learned to read. One of them looked so very young that I expressed some doubts as to her proficiency. She smilingly replied, "Try me." I handed her the book which I had in my hand, and it happened to open at a well known hymn; she read it clearly. I remarked, "You know this by rote." To this she very promptly rejoined, "Then show me one I do not know." I turned over to one of the new ones, an imitation of Montgomery's beautiful hymn on prayer. This she read with nearly the same ease. She got her book and scampered off home with a gladsome heart.

On a late itinerating visit to one of our distant out-stations, after holding a conversational for Bible-class meeting, with some of the believers, after service I returned to my wagon. Here I found two women whose appearance indicated poverty. I inquired if they wished to speak to me. "We are come to beg," said they. "I hope it is something for your souls." "Yes," was their reply. Seating myself on a stone, I remarked, "I shall give what you desire with all my heart." At this they brightened up, adding, "It is hymn books we are come to beg. We are poor widows, and have not wherewith to buy." On inquiry I found they were able to read, and were widows indeed. They were accordingly supplied. After a few words of exhortation they departed, but not before giving expression to the deep gratitude they felt. I thought to myself, how blessed is the privilege to be able to afford means to cause the widow's heart to sing. [Moffat.

THE TIMES.

When we look around us, we see the political, social, and religious world in deep commotion. Society is riven to its foundation by the lightening of intellect. Nations are convulsed as by an earthquake. The moral world is overturned. Religious associations are separated, never to meet on the old platforms that cemented them for ages. The political fabrics of the earth are falling, dynastes are decaying, and the crowned heads of the globe struggling to maintain their power. Whence this uprooting of the social elements, this volcanic action of the moral world? It arises from the despotism of the few—from the corruption of leaders—from the ostracism of demagogues—from the unrelenting persecution of sectarianism—from the lack of justice, virtue, and humanity in the rulers of the earth. Man has been doomed, for ages, to lie down like a slave, with the sceptre suspended over his head, and he has been deprived of individual exertion, of independence, and freedom of thought and speech! But the day of liberty dawns. The connection of church and state already alarms the minions around the British cabinet, for the corruptions are exposed by which that connection drew the life-blood from an honest and industrious and a starving people. The tax on food has been reduced by the cry of "*bread* or *blood!*" The signs of the times are ominous of a still deeper cry:

"Sounds are on the tempest winging,
What has spoke them? wrath and shame;
Memories start, like serpents, stinging,
Searching, wild and bright, like flame;
Europe from thy deepest prison,
Rings a voice that earth must hear,
When the Spirit once has risen;
Man! thy day of grandeur's near!"

Turn to the South of Europe, and what do we behold? Thousands of Republican associations in Italy, and stout arms and warm hearts engaged in a cause that makes the Papal throne to reel to and fro, and bringing the potentate of Rome to acknowledge that oppression reigns, and has reigned too long!

"Italy! thy pangs are numbered,
Light shall through thy dungeons shine;
Many an age thy strength had slumbered;
Freedom's blaze forsook thy shrine.
But the reign of blood and plunder—
Trembie, Austria! shall be o'er;
Heaven not yet has lost the thunder—
Gore shall yet be paid by gore."

Behold the movements in the centre of Europe, under Ronge, that are upheaving the very basis of the Papal throne, and hark! note the heavy reverberations, as they cross the Atlantic, of deep-toned thunder!

"Germany! thou too art waking,
Like the giant from his sleep,
Heavily thy fetters shaking,
Like the heavings of the deep,
Ere the storm begins to blow;
Like the torrents on the steep,
Gathering ere it bursts below!
Who shall stand that torrent's sweep?"

Go where we may, the same facts stare us in the face. Abroad—at home—in town or city—on the mountain hight, or in the deep valleys of civilization, the tocsin sounds, and man proclaims the advent of mental freedom—that the chains of spiritual bondage are broken—that man will no longer "*beg leave to toil!*"

"Hour of mighty retribution!
Who shall stand when thou art come!
Hour of fiery dissolution!
Strength a cypher, council dumb!
But the tempest shall be chidden,
Earth shall shine without a stain;
Guilt beneath its mountoins hidden—
Man shall be himself again!"

A GEM FROM LAMARTINE.

Whether he be a shepherd or a sailor, the man who has a family has a heart kneaded with humane and honorable sentiments. The spirit of family is the second soul of humanity. Modern legislators have too much forgotten this; they only think of nations and individuals; they omit the family, unique source of a pure and healthy population, the sanctuary of traditions and manners, in which all the social virtues acquire fresh vigor. Legislation, even since the introduction of Christianity, has been barbarous in this respect; it repulses man from the spirit of family, instead of encouraging it in him! It interdicts to one half of mankind, wife, child, the possession of a home or a field. It owes these blessings to all as soon as they arrive at manhood. It ought only to have interdicted them to culprits. A family is society in miniature, but it is that society in which the laws are natural, because they are sentiments. To interdict a man from the possession of family comforts should have been the greatest reprobation, the last punishment of the law; it should have been the only pain of death inflicted by a humane and Christian legislation.

AMBIGUOUS PREACHING.—On coming out of the church, I asked Mr. P., a distinguished lawyer, how he liked the sermon of Dr. B. 'I think,' said he, 'that it comes under the *third head.*' 'How so?' said I. 'A certain French preacher,' he replied, 'after a long and pompous introduction, said, 'I shall now proceed, my hearers, to divide my subject into three parts. First, I shall tell you that which I know, and you do not know. Secondly, I shall tell you about that which you know, and I do not know. And thirdly, and lastly, I shall tell you about that which neither you nor I know.'

Alas! how much preaching comes under the third head! How often, when Paul supplies the text, has Tullo, Plato, Epictetus taught. If there was more simple, plain preaching to the conscience, instead of an ostentatious display of learning, or strife about words to no profit, we should see more faithful, consistent Christians, and more done to advance the mild kingdom of peace.

Conscious guilt always makes persons afraid of the presence of those who love and serve God. Many Sabbath school boys, when they have been breaking the Sabbath, are afraid to go to school.

The Sabbath Recorder.

New York, October 1, 1846.

NEED OF REFORMATION AMONG PROTESTANTS.

It is common for Protestants to regard the Reformation of the sixteenth century as commencing a new era in the history of the Christian church. Not unfrequently they speak of it as an event second in importance only to the advent of Christ, and represent the doctrines which it promulged as almost equal in authority to those of the Apostles. No doubt it was a great and glorious event, as the beginning of every deep and general religious movement must be. But great and glorious though it was, it was only the *beginning*, not the *completion*, of a work. It brought to light many crying evils, and corrected many old abuses, but it did not regenerate society, or wholly remodel Christian doctrine. Instead of going back fully to the simple Word of God as the only rule of faith and practice, it retained many of the dogmas of Rome, which were founded upon tradition, and could only be justified by existing usages. It was arrested midway in its high career, and there it has lingered till the present day, struggling feebly with the errors which it served to discover, but not to annihilate.

It is useful occasionally to revert to the first principles upon which great religious movements were based, and see if those principles have been strictly and impartially carried out. If we mistake not, a candid examination will show, that neither the Reformers themselves, nor their immediate descendants, can claim perfect consistency in this respect. Their great doctrine was, that "the Bible is the only rule of faith and practice." Had they adhered strictly to that doctrine, and rejected every thing contrary to it, the result would have been a strength of character against which the gates of hell could not prevail, and a weight of influence before which every papal error must have fallen. But it is to be lamented, that they retained some doctrines which were not founded upon the Bible, and which involved the very principles they were contending against. Let us look a little at this matter.

The Reformers themselves, and a great majority of Protestants, have acknowledged the right of magistrates to interfere in questions of conscience. It is a fact worthy of particular notice, that the early opposition of the Reformers was directed against what they conceived to be an abuse of power on the part of the Pope and the church. The idea that such power was itself unchristian and dangerous, seems not to have been entertained for a moment. Gradually, however, as the result of additional inquiry, their views became enlarged, and they saw convincing proof that the power which they had so long venerated was nothing else than usurpation. The consequence was, that the Pope was branded as Antichrist, and the church which taught his infallibility was forever renounced. But instead of renouncing at the same time all coercive authority over the conscience, they only transferred it from the church to the magistrate, thus retaining a bondage, less galling perhaps, but not less dangerous. The fruit of acknowledging the right of magistrates to interfere in matters of conscience has been most bitter. It is seen in the persecution of the Dissenters in England, of the Covenanters in Scotland, and of the Quakers and Baptists in America. We need not stop here to show how inconsistent is all this with the spirit and letter of the Bible. That book, above all others, confirms the great truth, that "consciences and souls were made to be the Lord's alone."

Again, the Reformers, and Protestants generally, have retained *practices* which cannot be justified by the Word of God, and are only sustained by the aid of tradition. We will mention but one from a number which might be named, and that is the practice of observing the first day of the week for the Sabbath. The church of Rome, previous to the Reformation, had connected many superstitions with the observance of the first day, and had completely identified it with the festivals acknowledged to be of human origin. Some of the Reformers, seeing this, denied all obligation to observe the first or any other day of the week as the Sabbath. Even Luther taught, that "enlightened Christians have no need of religious solemnities, but for the common people, for men-servants and maid-servants, such a day of rest must be very grateful, and important withal, as affording an opportunity for acquainting themselves with the word of God, and for devotional purposes." Others, seeing more clearly, or feeling more deeply the necessity of this day of rest, waived their objections to its papal and traditional character, and gave their influence in favor of its observance. They did not, however, claim for it the sanction of the Word of God, but frankly acknowledged that it was a tradition of men. From the period of the Reformation to the present time, Protestants have gradually adopted higher notions of the religious character of the first day, until there are not wanting now those who boldly assert that it is the veritable Sabbath of the Lord. Thus they make themselves doubly guilty, not only retaining a practice which is supported by tradition, but charging the Word of God with sanctioning it, while they are not able to quote a single passage in proof of the charge.

These two illustrations are sufficient to prove our assertion, that the Reformers and their descendants have retained doctrines and practices inconsistent with making the Bible the only rule of faith. They have thus weakened their influence, and laid themselves open to the charge of not carrying out their principles to their legitimate results. The churches which they planted, the usages which they have sanctioned, and some of the doctrines which they have inculcated, need reforming. Let us then discard that mawkish sentimentality which leads so many in these days to laud to the skies whatever assumes the name of Protestant. Let us not fear to rebuke what is really papal, because it claims to be Protestant. Let us carry out the glorious doctrine of the sufficiency of the Bible as a rule of faith, rather than modify it so as to conform to the practice of those who first preached it.

TRADITION A PRESBYTERIAN ARGUMENT.

Such is the heading given to the following article by the Freeman's Journal and Catholic Register, the organ of Bishop Hughes in the city of New York. The article first appeared, we believe, in *The Calender*, a high-church Episcopal paper published in Connecticut. It has since been copied into several of the Catholic and Episcopal papers, and in some instances accompanied with commendatory editorial notices. We have repeatedly told our Protestant brethren, that the arguments by which they endeavor to justify the keeping of Sunday, would, if carried out to their legitimate results, compel them to acknowledge the doctrine of Apostolic Succession, and all the other ridiculous and absurd notions of Puseyism and Papacy. Here we have the same position taken and endorsed by Catholic and Episcopal editors throughout the country. When will the champions of Protestantism learn, that the best way to put down Romanism is, not to go on pilgrimages to the old world for the purpose of forming Evangelical Alliances, but to purge themselves of those doctrines and practices which can only be sustained by appeals to the decisions of Councils and the traditions of the Fathers? "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or, how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote that is in thy brother's eye."

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Mr. Editor.—The doctrine that "the Bible alone is the only rule of faith and practice," has been so strongly insisted on by almost every Dissenting writer, from Martin Luther down to our times, that I had supposed it to be a cardinal article of the "Protestant Faith." All argument from Tradition, and every attempt to prove the legality of any doctrine or practice from the authority of the fathers, I supposed was utterly repudiated.

With these impressions on my mind, I took up, the other day, "Edwards' Sabbath Manual," a book published by the American Tract Society, under the patronage of six different denominations, and, therefore, one would think, Protestant *par excellence*. The object of the writer, in the second part of the book, is to show that the observance of the Lord's Day is properly substituted for the Jewish Sabbath. But what was my surprise to find that so far from relying on the Scriptural argument, (which indeed he has taken care to exhibit to the best advantage,) he deemed it necessary to adduce the testimony of no less than nine of the Christian Fathers, from Ignatius to Augustine, to prove that the change was authorized by the teaching and practice of the Apostles and early Church. So anxious indeed is he to impress his readers with the importance of the testimony of these writers, that he is careful to mention along with their names, their offices, and the dates at which they wrote, as: "Ignatius, Bishop of Antioch, A. D. 101, only about half a dozen years after the death of the Apostle;" "Theophilus, Bishop of Antioch, about A. D. 162;" "Irenæus, Bishop of Lyons, a disciple of Polycarp, who had been a companion of the Apostles, A. D. 170;" "Clement of Alexandria, A. D. 192;" "Tertullian, about the same time," etc. And he concludes by saying: "Such are the testimonies of men who knew concerning the meaning of the Lord's Day, the reason why it received that designation, and the manner in which the Christians, commencing with the Apostles, and continuing for the next hundred years after their death, viewed and treated that day." And again, two pages further on he says: "Hence the testimony of Ignatius and Irenæus, Dionysius and Theophilus, Clement and Tertullian, and others which we have noticed, and all within one hundred years of the death of the Apostle John, and some of them living in the days of the Apostles, *who must have known with infallible certainty, what were their teaching and practice in this matter*."

Now then, after this liberal use of the authority of the Fathers, and of Ignatius among the rest, has been made by a writer whose *Protestantism* no one will dispute, backed too by six denominations, (whether these six comprehend the entire rank and file of the evangelical army I do not know,) I hope the testimony of the same Ignatius and the others mentioned above, upon the Episcopal question, may have some weight. That they furnish ten times the amount of evidence upon the latter question as upon the former, every body knows who has read their writings; and that they prove conclusively that Episcopacy was established in the Church by Christ and his Apostles, we cannot doubt, because, in the strong language of Dr. Justin Edwards, "*they must have known with infallible certainty, what were their teaching and practice in this matter.*"

Again, what else than the doctrine of *Tradition* is found in the following sentence: "Thus the keeping of the first day of the week as the day sacred to religious worship, is interwoven throughout the history of the Church, from the days of the Apostles, and we might, were it needful, continue the history down to the present time!" And finally, to cap the climax, he brings forward the very argument which Churchmen have always delighted to use: "Such, according to his (Eusebius') testimony, was the course of Christians *throughout the world*." Can this be the language of a man who ridicules the doctrine of the Apostolic Succession, who rejects every appeal to antiquity on the constitution of the Christian Ministry, and refuses to listen to the fact that Episcopacy was established "*throughout the world!*" If painful experience had not taught us that no reliance whatever can be placed upon the opinions of men who have once cut themselves loose from the Catholic Church, I should deem the appearance of such a book as this the harbinger of better days. But the truth is, these men are beyond the reach of argument. When pressed with the most convincing proof, there is no shift that they are ashamed to resort to, to justify themselves.

I have nothing to say against Dr. E.'s book. Indeed I could say much for it. The course of argument which he has pursued is the only one which any sensible man would think of adopting. All we ask is that we may be allowed to pursue the same train of arguments in reference to other equally important points of Christian doctrine. Consistency is a jewel. I wish our Dissenting friends were possessed of it.

LEAGUE OF UNIVERSAL BROTHERHOOD.

Elihu Burritt, the learned blacksmith, is now in England, laboring to form what he calls a "League of Universal Brotherhood," between the people of all the civilized nations on the earth. To promote this object, it is said, he intends to remain there a twelve month. Two widely-circulated journals—Douglass Jerrold's Weekly Newspaper, and Bradshaw's Railway Guide—have opened their columns to him, and through them he is presenting to the people of England his plans and his hopes. He does not design, we believe, to form a corporate body at present, if it at all, but only to induce as many persons as possible to unite themselves together by signing the following pledge, to which several distinguished names have already been appended:—

"Believing all war to be inconsistent with the spirit of Christianity, and destructive of the best interests of mankind, I do hereby pledge myself never to enlist or enter into any army or navy, or to yield any *voluntary* support or sanction to the preparation for or prosecution of any war, by whomsoever, or for whatsoever proposed, declared or waged. And I do hereby associate myself with all persons, of whatever country, condition, or color, who have signed, or shall hereafter sign this pledge, in a "League of Universal Brotherhood;" whose object shall be to employ all legitimate and moral means for the abolition of all war, and all the spirit and all the manifestations of war, throughout the world; for the abolition of all restrictions upon international correspondence and friendly intercourse, and whatever else tends to make enemies of nations, or prevents their fusion into one peaceful brotherhood; for the abolition of all institutions and customs which do not recognize and respect the image of God and a human brother in every man, of whatever clime, color, or condition of humanity."

Hon. Heman Lincoln.—We learn from the Christian Watchman, that the Hon. Heman Lincoln has been compelled, on account of enfeebled health, to resign the office of Treasurer of the American Baptist Missionary Union. The Executive Committee, in accepting his resignation, "express their sense of the wisdom and fidelity with which he has uniformly discharged the duties of said office. For twenty-two consecutive years, he has been unanimously elected to that station, and, during the whole period, has fulfilled its obligations and borne its responsibilities, entirely without pecuniary compensation. He has taken many journeys in the service of the Board, and defrayed the whole expense from his own resources; and, in times of difficulty and trial, he has sustained the credit of the treasury by hazarding the full amount of his personal ability. For such services and sacrifices, he is entitled to the gratitude of this Committee, and of all whom they represent."

Interesting Circumstance.—The Edinburg Witness says that at the meeting of the Presbytery of Edinburg, of the Free Church, on Monday, the 13th of July, after probationary trials had been gone through, very much to the satisfaction of the Presbytery, six young men were licensed to preach the gospel of our Lord Jesus Christ. The Witness adds: It is a very singular and deeply interesting circumstance connected with these young men, thus licensed at the same time, that they belong to six different nations. One is a Scotchman, another an Englishman, another an Irishman, another an American, another a Parsee from Bombay, another a Jew from the Continent. The Spirit of God, we trust, had made them one in Christ Jesus, and they are now one in the brotherhood of the gospel ministry as licentiates of the Free Church.

Charge of Libel.—The Pittsburgh Gazette says that the Rev. James W. Walker, President of the Pittsburgh Conference of the Wesleyan Methodist Church, was arrested, while occupying the Presidential Chair in the Conference, on a charge of libel, alledged to have been published in the True Wesleyan, the organ of that Church, on John Miller, of Allegany City. He gave the required bail, and went forward in the discharge of his duties connected with the Conference.

The New Jersey Baptist Association held a meeting at Camden on the 8th, 9th and 10th days of September. It appeared by the letters from the churches that 121 had been added by baptism during the year Among the resolutions adopted was on recommending the brethren to aid in raising the sum of ten thousand dollars, the interest of which is to be expended in procuring books for gratuitous distribution.

Following the Direction.—The True Wesleyan publishes a letter from a Wesleyan Methodist preacher, whose circuit has embraced a portion of the States of Pennsylvania and Virginia, and who has been in the habit of preaching against slavery in both States. He had pursued this course for some time, when some of the slaveholders in Virginia determined to abate the nuisance. A warrant was made out for him, and on his next arrival he was addressed in a legal form by the sheriff, who was waiting on the steps of the house where he was to preach. He was permitted to hold a service, when the sheriff took him in custody, and while on their way to a Justice having arrived at the edge of a wood, the preacher says the passage of Scripture, "*When they persecute you in one city flee to another*," occurred to his mind, which he resolved to obey to the letter; and putting spurs to his horse, he *fled* twelve miles at the top of his speed, when he found himself safe in Pennsylvania. Nothing has been heard from the sheriff since.

A Voice from Faneuil Hall.—Not long ago a fugitive slave, who had concealed himself on board a vessel sailing from New Orleans, reached Boston, but was returned by the captain of the vessel, in violation, it is alledged, of the laws of Massachusetts. An immense meeting was held in Faneuil Hall on Thursday last to consider the matter. John Quincy Adams presided, and Dr. S. G. Howe, Charles Sumner, Esq., Hon. Stephen C. Phillips, Wendell Phillips, Rev. Theodore Parker, Charles F. Adams, Rev. Mr. Stone, and George B. Emerson, were the speakers. Resolutions were passed condemning in the severest manner the act from which the meeting originated. A resolution was also passed recommending the formation of a Vigilance Committee, whose duty it should be to take all needed measures to secure for fugitives the protection which the law affords. The Committee consists of forty gentlemen, of whom Dr. Howe is chairman. A letter was read from Gov. Slade, regretting the necessity of his absence, and expressing his sympathy with the objects of the meeting.

New York in Miniature.—A most ingenious mechanical work has recently been completed, and is now being exhibited in this city. It represents in carved wood, the whole of New York, the harbor, the North and East Rivers, with their shipping, and the greater part of Brooklyn. Some idea of the immense labor bestowed on this model, may be formed from the fact, that it exhibits a *fac simile* of over 200,000 buildings, including houses, stores and out buildings; 2,500,000 doors and windows; 200,000 chimneys, 20,000 awnings, 5,000 pieces of shipping, from the smallest sail boat to the largest steamer and packet; 35,000 fences and walls; 30,000 trees, &c. Every street, lane, alley, place, park, square, wharf, pavement, awning, lamp, with the elevations and depressions of the different grounds, are represented with astonishing accuracy.

Children of Missionaries.—At the recent meeting of the American Board of Commissioners for Foreign Missions, the question was discussed as to what disposition it is best to make of the children of missionaries when sent back to this country. The course heretofore adopted has been, to distribute them about among benevolent and sympathizing friends. It had been proposed to establish an extensive institution for bringing them up and educating them together. But this plan was rejected, and the old plan was decided to be the best. Several returned missionaries spoke upon the subject, all of whom objected to having their children brought up alone, and separated from the intercourse and sympathies of the domestic circle.

Sad State of Things.—The Lowell Advertiser says, that a Justice of the Peace fined a poor man five dollars and costs, in South Boston, not many days since, for hoeing his potato patch one Sunday morning. Come to Lowell, Oh! Dogberry, and we will teach you better things. More than a dozen men in one gang have been drilling and blowing these half-dozen Sundays past, in one particular spot in this city, to say nothing of twenty other gangs of hands engaged similarly or otherwise. The last Sabbath, this gang of hands, of which we have made particular mention, fired more than fifty separate blasts, and those nearly in the heart of the city.

Origin of Colportage.—The American Tract Society is doing a great work for the western part of our country through the instrumentality of preachers and laymen who travel through the country selling and giving away religious books. They are called colporteurs. The following is said to be the origin of this mode of operations:

"Five years since, two young men, one a licentiate and the other a layman, started for the west, under commission of the New York Tract Committee, to labor among the destitute in Kentucky and Indiana. One of them, after successfully prosecuting his work for four years, was called to labor in the principal city of his adopted State; the other is still in the Society's service in a distant territory. Thus began the American colporteur enterprise. During the first year only two colporteurs were in the field; the second, twenty-seven; the third, seventy-six; the fourth, one hundred and forty-three; and the fifth year closes with a list of one hundred and seventy-five. During these five years, more than two hundred years of colporteur labor have been performed, and not far from 400,000 families visited, and 1,000,000 volumes circulated."

Fair of the American Institute.—Official notice has been published, that the Fair of the American Institute will occur at the usual time, notwithstanding the destruction of Niblo's Garden by fire. The Managers have at great expense procured Castle Garden. The immense amphitheatre—the largest room, it is believed, in America—will afford ample space for exhibitors, where all the fabrics and productions will be displayed, completely enclosed from storms and bad weather, presenting one magnificent view. Arrangements will be made for some splendid nautical exhibitions, for which the place is so signally adapted. The special aid of the Manufacturers, Mechanics and Artists, the friends of National Industry, and the public at large, is invoked on this occasion. Their favor will insure a most triumphant display, and an overflow of visitors, and more than compensate for all unforseen calamities. The days for receiving articles, 1st, 2d and 3d of October. Castle Garden will open to the public on the 5th of October.

Protestantism in Spain.—The English papers state that the Queen of Spain has issued a peremptory order, requiring the Baptist Missionaries at Fernando Po to leave within a given period. The reason assigned is that the "Catholic religion admits of no toleration," and as the religion of the missionaries was not like that of Spain, Catholic, it involved of necessity disaffection against the authority of Spain. Protestantism is directly the reverse of this; it glories in religious toleration; and we have yet to learn that the cause of truth has ever suffered by it.

Spencer Acquitted.—The trial of E. M. S. Spencer, charged with the murder of his young wife in Jersey City, has been in progress for some time past. On Sunday afternoon last, the jury came in and gave a verdict of *not guilty*. The verdict is based on the presumption of the prisoner's insanity, which was proved to be hereditary in his family. He left the city on the evening of his acquittal, in company with his uncle Joshua Spencer, the eminent counsellor, who proposes to place him in the State Lunatic Asylum at Utica, under the charge of Dr. Brigham.

Brooklyn Grog-Sellers.—Forty-seven cases in which men were charged with selling liquor without license, were argued in Brooklyn, N. Y., on the 24th of September. On the 25th, a decision was given by the Court against the defendants. Of course this decision carries with it considerable costs and fines to the rum-sellers. It is to be hoped, that it will put the matter to rest in that city where so much opposition to the license law has been manifested.

The Mexican War.—The following paragraph, from the Union, the organ of the Administration at Washington, may be regarded as semi-official:—

"The Government of Mexico has determined to refer the President's overtures or negotiations for peace to the Constituent Congress of Mexico, which will assemble in the beginning of December, we believe. The more we see of Mexican Diplomacy, the more it is marked by procrastination; and the stronger we see the necessity of prosecuting the war with all our energies. Such, we cannot doubt, will be the course of the Administration."

The New Orleans Picayune of Sept. 20th, is informed that Canales, the Mexican Colonel, has been taken prisoner.

How Very Wonderful.—"The President of the United States has been often heard to remark, since he has been President, that all the institutions of Providence were wise, but none of them more so than the institution of a Sabbath."

We copy the above from the Washington Union. It forcibly reminds us of a remark made by our great grandmother, upon a certain occasion, which was, that "this is a very great country, but if it had been made as large again, it would be just twice as big." [Ch. Citizen.

Richard Cobden.—The following description of Richard Cobden, the man to whose persevering efforts is ascribed the Repeal of the English Corn Laws, is given by Elihu Burritt:—

"Cobden rose—not to speak for the space of several minutes, but to stand up in affecting silence before the assembly, who would have drowned the voice of a trumpet before the swelling peals of applause with which they greeted the Napoleon of Moral Revolution. Several times he essayed to speak, but before he could frame his lips to the utterance of a word, the multitude would burst forth anew with another volume of cheers. I saw his clear, spirit-speaking eyes fill with tears, on thus being interrupted the third time in his endeavors to make himself heard. There stood the meekest looking man I ever saw fronting a public assembly, and in the meekest attitude. As he stood with his slight form inclining forward, with one of his thin pale hands hanging by the forefinger from a button-hole in the left breast of his coat, and with the other resting on the corner of the Speaker's desk, he looked the very impersonation of timid modesty. His whole attitude and appearance reminded me of some humble member of the Methodist church in America, arising in some of their class-meetings, to 'tell his experience,' in a contrite spirit. And that was England's foremost man! Among all the heroes her annals have numbered, that soft-voiced revolutionist stood the highest in the people's gratitude! For England had become a people, and he the people's man, and this was the hour of coronation. The first words he uttered fell upon the listening multitude in tones querulous modulation. They were uttered with child-like simplicity, and were tremulous with the emotion he confessed."

General Intelligence.

Sad Case.—The N. Y. Courier tells a story which shows how wofully the German emigrants are sometimes imposed upon. One evening last week Alderman Purser of the 4th Ward, was called to the foot of Dover-st. to lend his aid in a case of terrible distress. On reaching the place he found about one hundred and fifty German emigrants, of all ages and both sexes, many of whom were sick, lying about the wharf, some on their trunks, others on bundles, and many having only the earth for a bed, with heaven for a canopy. These unfortunates had just been landed in a lighter from the ship Sardinia, the captain of which had humanely kept them for five days after their arrival, and was then compelled to put them ashore. They had scarcely a dollar among the entire party, and were entirely destitute of the barest necessities. Ald. P. caused the aged and infirm to be taken to the Station House, and food to be given to all; but what future disposition will be made of them remains to be known. It appears that the entire colony were paupers in Hesse Damistadt, and the inhabitants or authorities contributed £8 per head to transport them to this country; and by way of inducements for them to come they were told that on reaching this country the German Emigrant Society would take care of them, and send them out West, where they had plenty of land to give to settlers. It is not necessary to add that the entire representation was false. The German Emigrant Society was organized and is maintained to protect emigrants from frauds like these. The parties who have landed these passengers, fearing that they would too soon become a public charge, had furnished tickets for them to go to Buffalo, but the poor creatures had no means to procure food on the road, and refused to go unless that was also provided.

Sickness among the Volunteers.—The New Orleans Delta learns by the late arrivals from the Rio Grande, that there were near 600 sick volunteers in the hospitals at Camargo, and they were dying very fast. So many were sick that it required near a whole regiment to attend to them. Those whom the Tennesseeans left behind seemed to be particularly unfortunate, for they had to call on the Alabamans to attend the living and bury the dead. As fast as these these men get able to leave the hospital they are discharged and sent home. In fact Gen. T. shows a disposition to discharge all volunteers who are discontented and wish to return to their homes. Though the number of patients in the hospital at Matamoros is larger than at Camargo, the mortrlity is greater at the latter place—near three to one. Those who are unaccustomed to a southern climate when once prostrated by the fever seldom regain their former strength on the Rio Grande, without a change of atmosphere they die off quickly, else become so enfeebled that they are unable to help themselves. A person who has visited the hospitals at the different posts, has said that if one half of the northern and western volunteers who went to the Rio Grande are effective men on the 15th of October, it is more than he looks for.

Suicide of a 'Californian.'—The Rondout Democrat says that John Terwilliger, a young man about 21 years of age, formerly a resident of Kingston, lately enlisted in Stevenson's Californian regiment. He was warmly attached to a young girl of Kingston, and obtained a furlough; he came up a few days ago from the encampment at Governor's Island, and endeavored to persuade the object of his attachment to marry him. A steadfast refusal caused the desperate determination to commit suicide, and he took a dose of arsenic on Tuesday, but the portion was so large as to cause vomiting. Medical aid placed him out of danger, but contrary to his doctor's directions, and from his declarations it is supposed with a steady resolve upon destruction, he drank a large quantity of water, which produced death.

Whale Ships.—The ship McLellen arrived at New London on the 17th ult. from Davis' Straits with (one fish) 150 bbls. of oil. The McLellan is the first ship ever sent from the United States to the Greenland whale fishery. She sailed April 8th, and has consequently been absent about 5 months. The captain states that the ice in the north part of the Straits has remained firm and close all the season, not allowing the ships to cross to Lancaster Sound. Have been to lat. 74 N. Left the lat. of 65 N. Aug. 22. Has not seen a whale since the 11th of May. The English ships took what fish they have early in the season. Had the McLellan sailed in March, she could have probably made a very successful voyage.

The shippers are taking large amounts of Flour, Corn, Wheat, Rye, and Provisions, to the hungry myriads of England and the Continent. All the Rye and much of the Flour goes to France and Germany—the Wheat, Corn, and the larger portion of the Flour, to England. The Irish are, with extreme difficulty, brought to eat Corn Meal; and that the supplies imported some time since by the British Goverment, although offered at a low price, are not yet half exhausted. Probably a large portion of the lower class of the Irish are unacquainted with the proper method of cooking Corn Meal, and that as this knowledge extends the article will become a popular article of diet.

The author of "Charcoal Sketches" asks the following very pertinent question:—"Did you ever know any body to stick to any kind of business, no matter how unpromising, ten years at most, who did not prosper? Not one! no matter how bad it might be at the beginning—if he stuck to it earnestly and faithfully, and tried nothing else; no matter how hard he may have found it sometimes to keep his head above water; still if he persevered, he always came out bright in the long run—did'nt he?—whatever it might be, at the end of ten years, he had made a business for himself."

The Whig State Convention, which met at Utica, N. Y., last week, nominated John Young, of Livingston, for Governor; Hamilton Fish of New York, for Lieut. Governor; Charles Cook, of Chemung, and Thomas Clowes, of Rochester, for Canal Commissioners.

SUMMARY.

The province of Tuscany has been cruelly shaken by an earthquake. Whole villages have been thrown down, and 70 persons, at least, have been killed, nearly 180 wounded, and moro than 4,000 deprived of shelter. The alarm created was naturally most intense; but as there has been no repetition of the shocks, confidence is beginning to survive. In Sicily, also, the earthquake has done great damage and caused the loss of several lives.

An invention for generating ice by artificial means has just been discovered by Messrs. Lings and Keith, the patentees of the ice safe, &c. The ice is produced by means of a powder composed of salts, ammonia, and various chemical mixtures. This powder is placed in a small apparatus, something in the shape of a churn, but smaller in size, and being mixed with water, is kept in motion by a rotary process around whatever is to be cooled. A bottle of water may be frozen solid by this prolonged motion.

The Commercial has a letter stating that the disease wich has been so fatal to horses on Long Island has extended to New Jersey. The same disease is said to prevail to some extent in Scotland. The New Haven Palladium states that the epidemic has also made its appearance in Connecticut. A blister between the eyes is said to be the most effectual remedy, the seat of the disease being in the head.

We learn from the Journal of Commerce that six thousand pounds of fine Saxony wool have been purchased in Pennsylvania, by an eastern manufacturer, at sixty-two and a half cents a pound. This is, we believe, the highest price that has been paid this season, and the wool is said to be equal to any raised in the country. An article of similar character could not be imported for less than a dollar a pound.

The Syracuse Journal Extra of Wednesday says: Our town was thrown into great excitement by the arrest of James Gough, an Irishman, for shooting his wife and child, which took place about 10 o'clock to-day. The child, if not dead now, cannot live, as it was shot in the head so that the brains are oozing out. The wife is not dangerously wounded, being shot through the arm. Gough was drunk.

A singular tree is growing upon Edwin Forrest's property, in Kentucky, opposite Cincinnati. It is an apple tree in full blossom, with fruit half grown, and fruit fully matured upon it also. The ripe fruit is speckled over the under surface with pellucid spots, which have a pearly appearance.

The Committee appointed at the General Conference of the Methodist Episcopal Church, South, in reference to the publication of a "Quarterly Review," and "Sunday School Advocate," have met, and determined that those publications shall be commenced forthwith; they are to be published at Nashville. The Rev. Dr. Bascom is to be the editor of the Review.

The papers from the South continue to give most lamentable accounts of the failure of the Cotton crop. Such extensive devastation has not occurred before for many years. Prices must be seriously effected by it.

The editor of the Louisville Journal says: We took from a tree in our garden two peaches that measured nearly twelve inches in circumference, and one was exhibited at the horticultural fair in this place last week and measured twelve inches and a half in circumference. They are called the Vandemark peach, yellow flesh.

The new editor of the Oregon Spectator, holds at once the following offices: Secretary of the Territory, Recorder of Land Claims, Recorder of Marriages, Clerk of the Supreme Court, Reviser of the Laws; in addition to all which legal trusts, he seems to be a Doctor of Physic.

Iron is said to have been discovered accidentally, by the burning of Mount Ida, 1406 years before Christ. Iron is the most useful of all the known metals. It is converted into steel by combining it with a due proportion of carbon. Iron was first made in America in 1715.

They have invented just what was wanted—a bouquet-holder, the handle of which parts into four pieces thrown out by springs and which serve the purpose of pretty feet for it to stand upon—so that a lady may stand her bouquet on the table without its being crushed or injured.

On Saturday last an Englishman, by the name of John Hays, was crushed to death instantly by the fall of about ten tons of coal in Milnes & Co's. mines on the Spohan. It was found necessary to blast the coal to remove it—his body was crushed in a shocking manner.

A man by the name of John Bowsman, engaged in blasting rocks at Schuylkill Haven, was killed by a blast on Saturday last.

The people of Canastota are now engaged in boring for salt water. They have commenced about thirty rods north of the canal, opposite the center of the village. Salt water, of a quality equal to that of the Salina Springs, has been found in digging wells in the village.

In Holland they supply their canals with water from the meadows by windmills. Hundreds of windmills, moving whenever the wind blows, are constantly at work, keeping the meadows dry, and the canals, which are higher than the meadows, full.

Letters recently received from Jerusalem, state that all Palestine is a prey to the horrors of famine, caused by the drying up of the rivers and streams. At Safet, numerous persons had died for want of food.

The Ohio State Journal says there is a woman in Pickaway County in that State, who weighs 464 pounds! She cannot dispose of herself in less than two chairs, and would fill three pretty well. She usually sleeps in a large chair that she had made for that purpose, not being able to sleep in bed.

Clearwater, charged with murder in Otsego Co., has been found guilty of manslaughter in the third degree, and sentenced to the State Prison for four years. Gov. Seward was one of the Prisoner's counsel, and the verdict was in accordance with the defence.

One thousand two hundred and sixty-nine miles of Magnetic Telegraph are now in operation in the United States.

Gold is imported to London from St. Petersburgh at the rate of half a million of dollars monthly. The mines of Russia are greatly on the increase.

The steamer Otter was run into by the Atlas at the mouth of the Missouri, on the 14th, and a sick fireman, an Irishman named Duffy, was carried overboard and lost. A deck passenger is also missing.

The Governor and Senate of this State have in their gift only 2600 offices. Under clerks, &c., swell out the actual number of the State dependencies to nearly ten thousand!

The Richmond Whig announces the death of Thomas R. Dew, the distinguished President of William and Mary's College.

Professor Woolsey has at length accepted the Presidency of Yale College. His eminent talents and varied learning qualify him for this post of usefulness.

The schooner Ceril, belonging to the San Pedro Company, sailed from Baltimore, on the 22d inst. for the Spanish Main. This expedition goes out for the purpose of resuming the work of raising the wreck of the Spanish man-of-war San Pedro.

The steamer Ohio, bound for Fort Leavenworth, with 70 tons of Government stores on board for the Santa Fe expedition, has sunk, and with her cargo will be a total loss. No insurance.

The Burlington (N. J.) Gazette states that a Mr. Bronson, in that county, is now producing abundance of second crop strawberries.

As the steamboat Express was coming up the Elk River, about 10 o'clock, she run down a small boat containing four men, and loaded with peaches. The boat was sunk and two men drowned.

The Notes on the Lewis County Bank are in demand at 80 to 82 cents on a dollar.

The somewhat notorious company of adventurers for California, under command of Col. Stevenson, sailed from New York on Saturday last. They number nearly eight hundred.

Among the many curious articles exhibited at the Essex County Fair, was a Flexible Mirror, or enameled side of Sole Leather—in which the ladies viewed themselves at full length—from the extensive Patent Leather Manufactory of John Chadwick, Esq.

The Artesian well, at Boston, has been sunk to the depth of two hundred and seventy feet. The Boston Traveler says the workmen are progressing at the rate of ten to fifteen feet per day. The contractors are sanguine that they can bore as great a depth in two hundred days, by means of their apparatus, as it required nine years to attain at Grenelle, France, by hand power. The design of this undertaking is to provide an abundant supply of good water for the inhabitants of East Boston.

Gen. Vincent Mathews, long an eminent citizen of Western New York, died at his residence in Rochester on the 23d inst., aged 80 years. He was born in Orange County, June, 1776, and in 1789 removed to Newtown, Tioga Co. (then a part of Montgomery,) and commenced the practice of Law in 1790, and in the same year chosen to the Assembly. In 1796—fifty years ago—he was elected to the State Senate from the Western District, then embracing the whole State West of Otsego Co., and in 1809 was chosen a Member of Congress. In 1816 he removed to Bath, Steuben County, and thence in 1821 to Rochester, where he has ever since resided.

The Washington correspondent of the U. S. Gazette writes, that the offer of Mediation has been rejected. In the Cabinet meeting the matter was debated at much length and with great spirit, and the unfriendly expression of the prominent speakers of the opposition party in the House of Commons, probably provoked some pretty sharp commentaries. But the sense of the Cabinet was that the courteous tender made by the British Government of its services, required an equal by courteous reply, although it was determined that the offer itself should be declined.

The force concentrated at San Antonio, (Texas,) under Gen. Wool, for the invasion of the Province of Chihuahua, amounted on the 7th inst. to 3,000 men, including eight companies of regulars. A letter from an officer of high standing under Wool says of the volunteers, "they are the best troops of the kind I have ever seen; and are exceedingly well officered."

A gale has made sad havoc among the Lake shipping—so says the Cleaveland Plaindealer of the 21st. Some twenty vessels had to take refuge among the islands. Two hands were lost overboard from the Henry Clay. A cargo of wheat on the propeller Goliah was nearly ruined.

A destructive fire occurred at Cleaveland, Ohio, on the 23d ult., in the evening; the Canal Collector's office and range of stores extending along Mervin-st. to the Merchant's Hotel.

Cyrus M. Burleigh lately delivered four lectures on Slavery in the Presbyterian Church at Emmetsburgh, Me. Rev. Mr. Grier, the Presbyterian Minister, gave his countenance to the lectures. There was a good deal of excitement, but no violence was offered, and the meetings evidently made a good impression.

A writer in the Globe estimates the value of the Potato crop of the United Kingdom of Great Britain at £23,500,000, and sets down the loss to Ireland, in consequence of last year's failure, at £10,000,000. The Cork Reporter calculates that out of 130,888 acres planted with potatoes in that country, 100,666 are already blighted and destroyed.

A bookseller in New York advertises a large collection of theological works, among which are "600 volumes of the most famous sermons in the language, any one of which is sufficient to establish a first rate reputation for a young clergyman."

In 1819, Sir Thomas Raffles obtained permission to found a settlement in a little Indian isle, between the South-east coast of Malaca and the isle of Sumatra. Now, at the end of twenty-seven years, this modest establishment has become the city of Singapore, containing 50,000 inhabitants, of whom 20,000 are Europeans, and transacts every year business to the amount of one hundred and twenty millions.

Princeton Theological Seminary is said to be unusually full this session; 51 members in the Senior Class, nearly 50 in the middle, and more than 40 in the Junior Class.

The N. O. Picayune, says there are no less than five hundred and two regular boarders in the St. Charles Hotel of that place, besides one hundred and seventy servants and employers. This makes a population of nearly seven hundred within the walls of a single building—sufficient to form quite a village in the country.

The Western Baptist Association of Canada, containing 27 churches, at its recent annual meeting, reported an addition of 279 by baptism.

The news of the battle of the 8th of January, 1815, was carried from New Orleans to Washington in twenty-five days. The intelligence of Taylor's victories on the Rio Grande, reached Washington in seven days from that place.

It is reported that seals are making horrid ravages upon the salmon fisheries in Scotland this season, and that every effort to arrest their destructive progress has hitherto been unsuccessful.

In a Western county, a man was elected a Justice out of mere fun. He was a drunkard and a profane swearer The moment he received his commission, the native dignity of the American citizen controlled his actions. He informed his friends that he should perform his duties to the best of his abilities. He broke off his bad habits; was never heard to swear, nor ever seen to drink; and his conduct was unexceptionable, through the whole of his term. He felt the responsibility of his station, and never faltered in his career.

A late foreign paper states that immense bequests have been made in England, Ireland and Scotland, to the Presbyterian Church. The late Mrs. Magee, of Dublin, left eighty-eight thousand dollars for a College, one hundred and eleven thousand dollars for foreign missions, and twenty-two thousand dollars for home missions In Ireland.

The Evangelist says that the mercantile house of Oliphant & Co., of New York, have within the last twenty years generously given a free passage to many missionaries on board their ships to China, the passage money of which, at the ordinary charges, would have amounted to about sixteen thousand dollars.

A Judge Tavers of Georgia, during the late scarcity of provisions in his neighborhood, purchased 1100 bushels of corn, and ten hogsheads of bacon, which he distributed among the poor, to be repaid whenever they could get opportunity.

The Boston Whig says that a young colored man named Roberts, a brother of the Governor of Liberia, who came to this country to complete his studies, has been refused admittance to the Medical Class at Pittsfield, on account of the objections of a Southern student.

The Washington correspondent of the Christian Watchman states that the pastor of the African church in Richmond, Va., baptized a week or two since, eighty-eight candidates.

There is some doubt when a mail was first started in this country. The first commenced its journey from New York, on New Year's day, 1673, by a sworn messenger, and sealed bag, *once a month*, to and from Boston, Hartford, Conn., and places along the road.

The New York State Convention for revising the Constitution, have decided by an overwhelming vote that any male citizen, of whatever color, of good moral character, and requisite qualifications of learning and ability, shall be admitted to practice in all the courts of that State.

It has been proved that the human body will bear 350 degrees of heat; that was the heat of the iron oven which Sir Francis Chantrey's workmen have been known to enter. The floor was red hot, and when they came out their wooden shoes were reduced to charcoal.

A Mr. Austin has realized the enormous sum of $225,000 this session, from his services as an advocate before the railway committees of the British Parliament.

Bagdad, in the woods near Pensacola, contains a Cotton Factory, and five enterprising citizens of Pensacola have just established another in Arcadia, at a cost of $60,000. The operatives are all black girls.

We see it stated that the fortifications of the city of Paris, when completed, will cost more than the whole taxable property of the State of Massachusetts, with her 800,000 souls.

In 1844 France possessed 4,319 steam engines, equaling in power one million three hundred and twenty-one thousand nine hundred and twenty nine men!

A French paper states that the English have planted a commercial establishment on the North-west coast of Borneo, at the mouth of a river of the same name. Of this establishment, it is predicted that it will become a large city in a few years, rivaling the wealth and prosperity of Singapore.

On the 11th inst. the steamer Palmetto boarded and supplied the U. S. brig Washington with a boat, she having lost boats and anchors, and carried away both masts, thrown overboard guns, &c. The Captain and eleven seamen were washed overboard.

It is stated that Washington Irving on his return from Spain will give the world the life of Mohammed, compiled from ancient Moorish manuscripts to which he has had access in Spain.

The duty on Tobacco imported into England is 600 per cent. It engenders such a vast amount of smuggling that it is contemplated greatly to erduce it.

LETTERS.

Daniel Coon, Alex. Campbell, Wm. M. Fahnestock, Reuben W. Utter, Charles H. Stillman, Peter Burdick, Clarke Rogers, Ethan Burdick, Wm. L. Bowler, Charles M. Lewis, S. P. Stillman, S. G. Sears.

RECEIPTS.

Plainfield, N. J.—Randolph Dunham, John D. Titsworth, Voorhees F. Randolph, $2 each.
Chaumont—Wm. Johnson, John S. Smith, $2 each.
Nile—Peter Burdick, $2.
Scott—Peleg S. Clarke $2.
Hamilton—Albertus Starr $2.
New York—Henry McNeil $1.
DeRuyter—Caleb W. Church $1.
Milton, W. T.—James Barnhart $2.
Little Genesee—Joseph Boss $2.
Friendship—John B. Cottrell $2.

MARRIED,

In the town of Verona, N. Y., on the morning of Sept. 23d, by Eld. C. M. Lewis, Mr. William S. Potter, of Verona, to Miss Esther M. Webster, of Rome.

DIED,

In Henderson, Jefferson Co., N. Y., on the 25th of July last, Deacon Elisha Crosby, aged 65 years. Brother Crosby embraced the religion of Christ some 24 years ago, and was about the same time converted to the Sabbath of the Lord. He was one of the thirteen who at that time were organized into a church known as the Seventh-day Baptist Church of Adams. He was afterwards chosen as Deacon, which office he filled with honor to himself and entire satisfaction to the church. The latter years of his life were marked by a strong and active faith, and a hearty devotion to the interests of the church. He had been, for a number of years, afflicted with a cancerous affection, which, in defiance of the skill of physcians, finally brought him down to the grave. Although his flesh was daily consuming, and his body tormented with the keenest pains, yet his soul was calm and tranquil, big with the hope of immortality, and he patiently waited the coming of his Lord, until the eyes of his faith saw him approaching, when, with shouts of triumph and hosannas to God, he bade his friends farewell,

And sweetly winged his flight away,
To meet his Saviour in the air,
But told his body here to stay,
Till Jesus' image it should bear.

G. M. L.

In Westerly, R. I., Sept. 16th, after a distressing sickness of fever, Mrs. Mary Babcock, consort of Asher M. Babcock, in the 41st year of her age. Sister Babcock was formerly a member of the Seventh-day Baptist Church in Scott, N. Y., but at the time of her death was a worthy member of the church in Pawcatuck, R. I. She was a devout Christian, and an ornament to the cause of Christ. Her severe illness she endured without a murmur, and sweetly fell asleep in Jesus, without a struggle, leaving no room to doubt of her abundant entrance into the saints' everlasting rest. The loss of her affectionate husband and surviving children is irreparable. The church has lost a great help and a bright ornament. The Female Benevolent Society is bereft of one of its most active members, and the community of one of its best citizens.

A. C.

At his residence in Hopkinton, R. I., Sept. 18th, Deacon Daniel Babcock, in the 85th year of his age, and the 59th year of his office in the Church, where he was leader of the choir for about 50 years. He was early elected to different offices in the State Government, which he held and honored until his age disqualified him for holding office. He was forward in every benevolent enterprise undertaken by the church, and possessed a warm and tender heart towards lost sinners. In his death the poor have lost a peculiar friend, his children an indulgent and kind counsellor and father, his widow an affectionate husband, and the church a pillar in the spiritual temple. But for him to die was gain. The following lines, expressive of his feelings in prospect of death, were written for the occasion by a young sister:—

Welcome, pale messenger! I hail with joy
Thy near approach. The hours move slowly on,
And oft I wish for some kind angel hand
To break the bonds of life, loose my glad wings,
And bid my spirit seek its kindred skies.
O thou hast tarried long, and I have felt
To chide thy lazy wings, and speed thy flight;
For I have had bright visions of that world
Where cherubim their faces veil, and cry,
Worthy the Lamb. Yes, with an eye of faith
I've had a foretaste of that heavenly rest,
Where Jesus reigns, and happy spirits dwell.
But thou art come, and I must not delay;
This tenement of clay I soon will drop,
And haste to join, in your celestial sphere,
The glorious minstrelsy.
Hinder me not, companion, children, friends,
Ye loved ones all, farewell; I see that shore
Where angels wait, and Jesus bids me come,
Farewell—I go to meet my father, God.

Our father's gone—his work on earth is done,
And he, we trust, has found that heavenly rest;
His conflicts now are o'er, the victory's won,
He strikes a golden harp among the blest.

Then let us strive to walk in wisdom's ways,
For these are paths our father long has trod,
That we in peace at last may end our days,
And meet with joy our father, and our God.

D. C.

In Genesee, N. Y., on the 7th ult., of irritation of the stomach and bowels, Mary L., youngest daughter of Wm. L. and Eliza F. Bowler, aged eighteen months.

NOTICE.

The Executive Board of the Seventh-day Baptist Missionary Association will hold a meeting at the house of Thomas B. Stillman, No. 551 Fourth-street, New York, on fourth-day evening, Oct. 14th, at seven o'clock.

W. B. GILLETT, Rec. Sec'y.

MEDICAL NOTICE.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

☞ Remittances for Tracts, addressed to the General Agent, Paul Stillman, New York, containing full directions how and where to be sent, will be promptly attended to

ELECTION NOTICE.

State of New York, Secretary's Office,
Albany, July 24, 1846.

TO the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor and Lieutenant Governor of this State. Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next. A Senator for the First Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of John A. Lott on the last day of December next. A Representative in the 30th Congress of the United States, for the Third Congressional District, consisting of the 1st, 2d, 3d, 4th and 5th Wards of the City of New York. Also, a Representative in the said Congress for the Fourth Congressional District, consisting of the 6th, 7th, 10th and 13th Wards of said City. Also, a Representative in the said Congress for the Fifth Congressional District, consisting of the 8th, 9th and 14th Wards of said City. And also, a Representative in the said Congress for the Sixth Congressional District, consisting of the 11th, 12th, 15th, 16th, 17th and 18th Wards of said City.

Also, the following officers for the said County, to wit: 16 Members of Assembly, a Sheriff in the place of William Jones, whose term of service will expire on the last day of December next. A County Clerk in the place of James Conner, whose term of service will expire on the last day of December next, and a Coroner in the place of Edmund G. Rawson, whose term of service will expire on the last day of December next.

Yours respectfully,
N. S. BENTON, Secretary of State.

Sheriff's Office, New York, August 3d, 1846.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided for.

WM. JONES,
Sheriff of the City and County of New York.

☞ All the public newspapers in the County will publish the above once in each week until election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Satutes, vol. 1, chap. vi., title 3d, article 3d, part st, 140.

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Miscellaneous.

LINES TO A MOTHER.

Written by Mrs. Judson just before sailing for Burmah.

Give me my old seat, Mother,
With my head upon thy knee;
I've passed through many a changing scene,
Since thus I sat by thee.
O! let me look into thine eyes—
Their meek, soft, loving light,
Falls like a gleam of holiness,
Upon my heart, to-night.

I've not been long away, Mother;
Few suns have rose and set
Since last the tear-drop on thy cheek
My lips in kisses met.
'Tis but a little time, I know,
But very long it seems;
Though every night I came to thee,
Dear Mother, in my dreams.

The world has kindly dealt, Mother,
By the child thou lov'st so well;
Thy prayers have circled round her path;
And 'twas their holy spell
Which made that path so dearly bright;
Which strewed the roses there;
Which gave the light, and cast the balm,
On every breath of air.

I bear a happy heart, Mother;
A happier never beat;
And, even now, new buds of hope
Are bursting at my feet.
Oh! Mother! life may be a dream;
But if such dreams are given,
While at the portal thus we stand,
What are the truths of Heaven!

I bear a happy heart, Mother;
Yet, when fond eyes I see,
And hear soft tones and winning words,
I ever think of thee.
And then, the tear my spirit weeps
Unbidden fills my eye;
And, like a homeless dove, I long
Unto thy breast to fly.

Then I am very sad, Mother,
I'm very sad and lonely;
O! there's no heart whose inmost fold
Opes to me like thine own!
Though sunny smiles wreathe blooming lips,
While love-tones meet my ear;
My Mother, one fond glance of thine
Were thousand times more dear.

Then with a closer clasp, Mother,
Now hold me to thy heart;
I'd feel it beating 'gainst my own,
Once more, before we part.
And, Mother, to this love-lit spot,
When I am far away,
Come oft—too oft thou canst not come!—
And for thy darling pray.

◆

INCIDENT IN THE CATACOMBS AT ROME.

Thus wandered we farther, and even farther, between the white walls, the inclosed vineyards, and the old ruins of the baths, till we were out of the city.

Not many paces from the grotto stands—or rather stood, for there are now only a few remains of it left—a little and wholly desolate house, built above one of the descents to the catacombs. These were, as is well known, in ancient times, connecting links between Rome and the surrounding cities; in later times, however, they have in part fallen in, and in part been built up, because they served as concealment for robbers and smugglers. The entrance through the burial-vaults in St. Sebastian's Church, and this one through the desolate house, were then the only two in existence; and I almost think that we were the last who descended by this, for shortly after our adventure it also was shut up; and only the one through the church, under the conduct of a monk, remains now open to strangers.

Deep below, hollowed out of the soft puzzolan earth, the one passage crosses another. Their multitude, their similarity one to another, are sufficient to bewilder even him who knows the principal direction. I had formed no idea of the whole, and the painter felt so confident, that he had no hesitation in taking me, a little boy, down with him. He lighted his candle, and took another with him in his pocket, fastened a ball of twine to the opening where we descended, and our wandering commenced. Anon the passages were so low that I could not go upright; anon they elevated themselves to lofty vaults, and, where the one crossed the other, expanded themselves into great quadrangles. We passed through the Rotunda with the small stone altar in the middle, where the early Christians, persecuted by the pagans, secretly performed their worship. Federigo told me of the fourteen Popes, and the many thousand martyrs, who here lie buried; we held the light against the great cracks in the tombs, and saw the yellow bones within. We advanced yet some steps onward, and then came to a stand, because we were at the end of the twine. The end of this Federigo fastened to his buttonhole, stuck the candle among some stones, and then began to sketch the deep passage. I sat close beside him upon one of the stones; he had desired me to fold my hands and to look upward. The candle was nearly burned out, but a whole one lay hard by; besides which he had brought a tinder-box, by the aid of which he could light the other, in case this suddenly went out.

My imagination fashioned to itself a thousand wonderful objects in the infinite passages which opened themselves, and revealed to us an impenetrable darkness. All was quite still—the falling water-drops alone sent forth a monotonous sound. As I thus sat, wrapped in my own thoughts, I was suddenly terrified by my friend the painter, who heaved a strange sigh, and sprang about, but always in the same spot. Every moment he stooped down to the ground, as if he would snatch up something—then he lighted the larger candle and sought about. I became so terrified at his singular behavior that I got up and began to cry.

"For God's sake, sit still, child!" said he—"for God in heaven's sake!" And again he began staring on the ground.

"I will go up again!" I exclaimed—"I will not stop down here!" I then took him by the hand and strove to draw him with me.

"Child! child! thou art a noble fellow!" said he; "I will give thee pictures and cakes—there, thou hast money!" and he took his purse out of his pocket and gave me all that was in it; but I felt that his hand was icy cold, and that he trembled. On this I grew more uneasy, and called my mother; but now he seized me firmly by the shoulder, and shaking me violently, said, "I will beat thee if thou art not quiet!" Then he bound his pocket handkerchief round my arm, and held me fast, but bent himself down to me, the next moment, kissed me vehemently, called me his dear little Antonio, and whispered, "Do thou also pray to the Madonna!"

"Is the string lost?" I asked.

"We will find it—we will find it!" he replied; and began searching again. In the mean time the lesser light was quite burnt out, and the larger one, from its continual agitation, melted, and burnt his hand, which only increased his distress. It would have been quite impossible to have found our way back without the string—every step would only have led us deeper down, where no one could save us.

After vainly searching, he threw himself upon the ground, cast his arm around my neck, and sighed, "Thou poor child!" I then wept bitterly, for it seemed to me that I never more should reach my home. He clasped me so closely to him as he lay on the ground, that my hand slid under him. I involuntarily grasped the sand, and found the string between my fingers.

"Here it is!" I exclaimed.

He seized my hand, and became, as it were, frantic for joy; for our life actually hung upon this single thread. We were saved.

[Life in Italy.

◆

Necessity the Mother of Invention.—The following anecdote was related to us a few days since by a friend of ours, of Day & Martin, whose blacking is so extensively used in this country. They were once poor servant boys in the city of London, but by chance one of them obtained a recipe for making blacking, and they resolved to open shop. Accordingly a small cellar was obtained, and notice given, through the newspapers, to the world in general, and the city of London in particular, that "Day and Martin had opened a shop," and were the manufacturers of blacking. But there were other establishments of long standing and that had the capital too, and they found that it would be impossible to live by their new business, unless their joint ingenuity could devise some means to "raise the steam." They at last hit upon the following plan. Several splendid suits of livery were purchased, intended for the servants of noblemen of different ranks. They dressed in their new suits, would go to the different shops where blacking was usually sold, being always careful not to apply to any of their own customers, and inquire for Day & Martin's blacking, and usually the shop-keeper having none of Day & Martin's would insist upon sending some other kind, but it was of no use. Their lord or count must have Day & Martin's, as that was superior to any other. In a short time by this means they raised public demand for *the article*, and no other blacking was more used among the nobility than Day & Martin's. They are now among the most wealthy merchants of London. One of Mr. Day's daughters having married but a short time since, her father gave her as a marriage portion £100,000. We find that most of the wealthy men of this country commenced in life with no other capital than a good character, and that they accumulated their wealth by prudence, perseverance and close attention to business.

◆

Discovery of Wine.—Sir J. Malcom, in his history of Persia, states that wine was first discovered by Jemsheed, one of the earliest monarchs of the empire, by the following accident: He was immoderately fond of grapes, and desired to preserve some, which were placed in a large vessel, and lodged in a vault for future use. When the vessel was opened, the grapes had fermented; their juice was so acid that the king believed it must be poisonous; he had some bottles filled with it, and poison written upon each; these were placed in a room. It happened that one of his favorite ladies was affected with nervous headache; the pain distracted her so much that she desired death; observing a bottle with poison written on it, she swallowed the contents. The wine, for such it had become, overpowered the lady, who fell into a sound sleep, and awoke much refreshed. Delighted with the remedy, she repeated the dose so often that the king's poison was all drank. He soon discovered this, and forced the lady to confess what she had done. A quantity of wine was made, and Jemsheed and all his court drank of this beverage, which, from the manner of its discovery, is to this day known in Persia by the name of Zeher e-khoosh, or the delightful poison.

◆

Permanent Value of Knowledge.—One of the most agreeable consequences of knowledge, is the respect and importance which it communicates to old age. Men rise in character often as they increase in years; they are venerable from what they have acquired, and pleasing from what they can impart. If they outlive their faculties, the mere frame itself is respected for what it once contained. But women (such is their unfortunate style of education) hazard every thing upon one cast of the die; when youth is gone, all is gone. No human creature gives his admiration for nothing; either the eye must be charmed, or the understanding gratified. A woman must talk wisely or look well. Every human being must put up with the coldest civility who has neither the charms of youth nor the wisdom of age. Neither is there the slightest commiseration for decayed accomplishments; no man mourns over the fragments of a dancer, or drops a tear on the relics of musical skill. They are flowers destined to perish; but the decay of great talents is always the subject of solemn pity; and even when their last memorial is over, their ruins and vestiges are regarded with pious affection. [Sidney Smith.

◆

Economy of Time.—Elfred, King of the West Saxons, divided the day and night into three equal parts; eight hours whereof he employed in reading, meditation, and acts of piety and devotion; eight hours in his own necessary accommodations in relation to his health, repose, and the business of his family; and the other eight in the public affairs of the Kingdom; and was wont to say, he had no time to waste in pleasure; nor had he any need of recreations, for he had pleasure enough in the conscientious discharge of his duty; and his business, as a king, was his recreation.

◆

Grass Seed.—One of the most successful and economical modes of securing timothy seed, which is practiced by some farmers to great advantage, is to reap the tops of the grass while it is yet standing in the meadow, to be afterwards thrashed and cleaned, and then the rest of the grass is mowed and manufactured into hay. The seed thus costs the labor of cutting and thrashing, the remainder affords the usual crop of hay.

Age of Sheep.—The age of sheep may be known by examining the front teeth. They are eight in number, and appear during the first year, all of a small size. In the second year, the two middle ones fall out, and their place is supplied by two new teeth, which are easily distinguished by being of a larger size. In the third year, two other small teeth, one from each side, drop out and are replaced by two large ones, so that there are now four large teeth in the middle, and two pointed ones on each side. In the fourth year, the large teeth are six in number, and only two small ones remain, one at each end of the range. In the fifth year the remaining small teeth are lost, and the whole front teeth are large. In the sixth year, the whole begin to be worn; and in the seventh, sometimes sooner, some fall out or are broken.

◆

New Petrifying Process.—At the Marquis of Northampton's *conversazione*, a few years ago, Dr. Jaques Silvestri exhibited some samples of a process by which all organic substances can be brought to a consistency approaching petrification, so as to be preserved to an indefinite period. The head of a female was shown, petrified to a degree of intensity approaching stone, the features retaining all the expression of life. Fishes, reptiles, insects, birds, and other specimens of natural history, were on the table; the plumage, fur, and all the other adjuncts of nature, retaining the same brilliancy of color, firmness, and flexibility, they had at the time of death. A bouquet of flowers was seen preserved, with an exactitude and perfection beyond conception.

◆

New Invention.—An invention somewhat quaint as well as novel, has been patented, for the protection of bees against the ravages of the moth. The invention partakes of operating mechanism, and is to be operated by *hens*. The hives are arranged in a tightly-joined house, provided with ventilated doors of wire gauze, which are to be regularly shut at night, and opened in the morning. The patent was granted for combining, with the door of the bee-house, a hen roost, in such a manner that the weight of the fowls going to roost, closes the door at night, and by reversed action on their leaving, opens in the morning.

◆

Ingenious Invention.—Two very ingenious instruments have been recently exhibited at Washington, the invention of two citizens of New York. One is an astronomical machine, by Mr. F. A. Russell, designed to show more completely and accurately all the systems of the heavens, and all the motions of our own solar system, at any and every season of the year. The other is styled the self-acting meteorological register, embracing in a machine, the anemometer, rain gague, barometer, thermometer and tide register, and which, by a most ingenious contrivance, records, of itself, the various changes in its several departments. The maker is a young man, Mr. Chauncey Warriner.

◆

Experiment in Seed Corn.—John S. Yeomans, of Columbia, Ct., gives an account of some experiments he has made in selecting seed corn. He sums up the conclusions to which he arrives as follows:

"1. That there is a tendency in corn to degenerate—that a variety after having been planted for a series of years is not likely to ear well or to fill out on the ear, though the stalk may be luxuriant.

"2. That an early variety, taken from a higher latitude and cultivated here, will increase in the size of the ears, be more prolific in grain, with a less quantity of stalks."

Mr. Yeomans says his principal object in this communication 'is to impress upon the minds of agriculturalists, the importance of occasionally changing their seed corn.'

◆

Manuring.—Mixing manure with the soil is of the greatest consequence; and it is especially so, when applied in the latter part of the summer for the wheat crop. Wheat will not bear an abundant supply of unmixed manure buried in large masses and lumps beneath the soil. When manure therefore is spread, it should be harrowed at least half a dozen times well, with the surface soil, before the plough turns it under. It thus becomes thoroughly broken, the soil is made mellow, and the whole is intermixed. So important is this operation, that one-half or even one-third the manure will sometimes be equally efficacious where this practice is adopted.

◆

Redeeming Time.—Dean Swift, when he claimed at the usual time the degree of A. B., was so deficient as to obtain it only by *special favor*, a term used to denote want of merit. Of this disgrace he was so much ashamed that he resolved from that time to study eight hours a day, and continued his industry for seven years, with what improvement is sufficiently known. This part of his history well deserves to be remembered; it may afford useful admonition and perhaps encouragement to young men, whose abilities have been made for a time useless by their passions or pleasures, and who, having lost one part of life in idleness, are tempted to throw away the remainder in despair.

◆

Judge Gridley and the Rumsellers.—It is stated that a case of violation of the License law came before Judge Gridley, at the late circuit court in Oswego county. The jury, without leaving their box, immediately brought in a verdict of "guilty." The Judge, after having it hinted to him by sundry "respectable" individuals in the village that $25 would be as much as was usual to impose as a penalty in such cases, and would be quite satisfactory to all the parties concerned—to which hints he gave a respectful and silent hearing—had the prisoner brought into court, and imposed upon him a fine of $150, and ordered that he stand committed until it was paid.

◆

It is creditable to the mechanic arts, that very frequently we find mechanics attaining very high honors. Take, for example, the case of Sam. Houston. Twenty-five years ago he was a house carpenter in Nashville, and while he plied the jack plane he was weaving bright fancies for the future, which were all, through his energy and perseverance, realized. Governor of Tennessee, President of Texas, and Senator in Congress—a mechanic, a legislator, a general, an executive, and a senator. Where the honors of a country are freely open to all alike, neither birth nor wealth should shrink from a union with the mechanic arts.

THE DRUNKARD'S TREE.

The
sin of
Drunkenness
expels reason, drowns
memory, distempers the body,
defaces beauty, diminishes strength,
corrupts the blood, inflames the liver,
weakens the brain, turns men into walking
hospitals, causes internal, external and
incurable wounds; is a witch to the
senses, a devil to the soul, a thief
to the purse; the beggar's com-
panion, the wife's woe, and
children's sorrow; makes
man become a beast
and a self-murderer;
who drinks to
others' good
health and
robs him-
self of his
own!
Nor is this all;
It exposes to the
Divine
DISPLEASURE HERE,—
AND HEREAFTER TO
ETERNAL DAMNATION!
Such
are some
of the evils
springing from
the root of
DRUNKENNESS.

◆

VARIETY.

In order to remove an immense mass of rock in tunnelling for the Colerian and Londonderry railway, it was advertised that a tremendous explosion would be caused at Downhill. About 12,000 people attended to witness it, from all parts of Ulster and North of Scotland. There were 12 steamers in the offing! 35 *cwt.* of powder was employed. The mass dislodged was 22,000 tons. In the tunnel previously excavated, 500 persons afterwards partook of a dejeuner. The place was illuminated by 1,200 lamps. It was quite a gala scene.

A Greek physiologist, M. Eselija, residing at Athens, asserts that by the assistance of electric light, he has been enabled to see through the human body, and thus to detect the existence of digestion and of circulation, and has seen the nerves in motion. This is the most extraordinary discovery of the age, and promises, if true, to lead to the most astounding results. He has given it the name of 'Anthroposcope.'

There are six sorts of people at whose hands you need not expect much kindness. The sordid and narrow-minded think of nobody but themselves; the lazy will not take the trouble to serve you; the overgrown rich man is above minding one who needs his assistance; the poor and unhappy have neither spirit nor ability; the good-natured fool, however willing, is not capable of serving you.

The New York Post says, "We say unto poor men, rejoice, for in the next five years you will be taxed only two cents a bushel for salt, whereas you have heretofore been paying ten." The *salt* may come cheap enough, but if the poor men don't have to pay pretty dear for the *pepper* that has been used upon the poor Mexicans, down there among the Chapporals, we miss our guess—that's all.

Among the petitions that have been presented, for the repeal of laws prohibiting or restricting the sale of ardent spirits, not one has been inscribed with the name of a woman. On the other hand, millions have petitioned for effectual restraint to be thrown around this pernicious traffic.

The literal meaning of the word Manhattan, or Manhatta, as it was originally called, is "the place where we all got drunk;" being a testimony of the Indians to the effect of the "mad waters," which Hendrick Hudson, the discoverer of the island, gave to them on his first interview.

The most suitable time for pruning the peach, as well as for most other kinds of stone-fruit, is in autumn, just as the leaves begin to fall, when the sap is in a downward motion. At this period, a more perfect cicatrization takes place, than when the trees are pruned in winter or spring.

One half of the whole nett revenue of Great Britain, is devoted to paying the interest on the cost of former wars, and nearly one half of the remainder is spent in preparing for future wars, viz. in maintaining the army and navy.

When we reflect that every mother has children of surprising genius, it is a matter of serious inquiry where all the ordinary men come from who cross our path in every-day life.

Mr. Josiah Eaton, an old man, nearly eighty years of age, has just completed the great feat of walking a thousand miles in a thousand hours. The performance took place at the Caledonia Springs.

The bark of a willow tree, burned to ashes, and mixed with strong vinegar, and applied to the part affected, will remove all warts, corns, or excrescences, on any part of the body.

Douglass Jerold says, "that as old Mother Eve created the necessity of wearing that useful garment called the shirt, by the sons of Adam, therefore it is but just for her daughters to wash them."

The Pacha of Egypt, being informed that the physicians of this country charged for their services according to the number of their visits, inquired "if the patients ever got well."

A French girl, writing to her father, now in this country, says: "Would that Columbus had never discovered America, since it keeps you so long absent."

Fashionable Female Education is said to be teaching the young lady to *talk* French, *walk* Spanish, *faint* gracefully, and *dance* the Polka.

Pork carried from St. Louis to Santa Fe, for the use of the army, costs at the latter place fifty dollars per barrel.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

DE RUYTER INSTITUTE.

TEACHERS' Classses will be formed at the opening of the fall term, September 16, to continue seven weeks, which will be exercised in practical teaching under the immediate supervision of the Principals, with a thorough review of the common-school studies. Lectures on the theory of teaching, and other important subjects, will form a part of the daily exercises. The Principals will be assisted by Hon. Edward Cooper and the County Superintendents of Madison and Cortland Counties. All the improvements and important suggestions of the day in the art of teaching, will be brought before the class for their consideration.

J. R. IRISH, } Principals.
G. EVANS, }

DeRuyter, August 6, 1846.

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Tallmadge—Bethuel Church.

WISKONSAN.
Milton—Joseph Goodrich,
" Stillman Coon.

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The Sabbath Recorder.

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The Sabbath Recorder.

For the Sabbath Recorder.

SUNDAY LAWS:

Their repeal would not injure pure Christianity, the morals of Citizens, or the interests of the State.

There are many pious people who cherish a very great veneration for the first day of the week. We respect their piety, but we cannot sympathize with their errors. Many persons, brought up under the shadow of the hierarchies of the earth, cherish the same veneration for national establishments of religion, and verily think that if they were abolished the devils would hold a jubilee over the downfall of religion. We who live in the United States have often been called a nation of infidels, because we have no national establishment of religion. The hierarchists of Europe predicted the entire abandonment of religion from the adoption of the voluntary principle in this country, at the formation of the national government. But what intelligent American would not pity such persons, rather than sympathize with them? We know that religion is better maintained, has more hold upon the public mind, and more modifies the manners of the people, in the United States, than in any hierarchal country on earth. There are two reasons for this. 1st. Because, being voluntarily adopted, it enters deeper into the affections of the recipients. 2d. Being voluntarily supported and carried forward, it gives a wider scope to individual action, and calls forth more personal effort. What is true of one class of religious duties, would be equally true of all others. It would be as true of the weekly Sabbath as of any other religious duty, were it disencumbered of State alliances. Nothing tends so much to develop individual effort as a sense of personal responsibility. On the other hand, nothing withers up the energies of a people more than to separate them from an interest by committing it to the hands of a few. It is thus with respect to the Sunday Laws. So long as the magistracy are made the chief guardians of Sunday, the people will interest themselves but little upon the subject, and Sunday Conventions with their resolutions, and Sunday laws with their penalties, to all practical purposes, will evaporate. But place this observance where other religious observances are placed, on the individual obligation of all good citizens, and what is obligatory will be urged by each one upon his fellow, and what is valid and true will be defended with all the tenacity with which church rites and Christian doctrines are now defended by the different sects in our land. Repeal all the Sunday Laws, and we doubt not that the zeal for the honor of the *Christian Sabbath* would in one year be greatly increased. This is the most certain way which can be hit upon for waking up the slumbering consciences of Sunday desecrators. If there is any thing valid or convincing in the arguments for the observance of the first day, rather than the seventh day, they will doubtless be presented with more zeal by their advocates, and attended to with more care by those who observe the seventh day. Indeed, it may be safely affirmed, that "it is error alone that needs the support of government. Truth can stand itself." The sensitiveness and unwillingness of certain legislators to have this subject discussed, betrays either a want of confidence in the power of truth, or a fear lest truth should not be found on their side.

As all pure Christianity is founded upon the revealed will of God, contained in the holy Scriptures, it does not need the support of human legislation, nor would it lose any of its saving power by the withdrawal of those legislative enactments which are now thrown around it. As to its *controversial* merits, it certainly ill-becomes a republican legislature to decide a theological question by legislative enactments. Just so far as human authority intermeddles with the divine by legislating upon the subject, it removes the duty from those divine sanctions by which it is attended, and presents it only with those human considerations by which they have surrounded it. The awful sanctions of the Supreme Ruler of heaven and earth are kept out of sight by the constant presentation of human considerations. It is thus that religion has lost its hold upon the consciences of men, wherever it has been established by law. The only way to restore confidence, is to withdraw those human considerations, and leave religion to the force of the divine sanctions. It is thus with the Sabbath. If the legislature judge it suitable for them to decide upon a theological question, and plead that the divine law requires them to enforce Sabbath-keeping, as Dr. Humphery contends, then we say that they are bound to hear us, as one of the parties to that government, and we shall put in our caveat against an infraction of God's law under pretence of keeping it.

Those persons who refuse equal rights to the observers of the seventh day, on the plea that it would endanger the observance of the first day, are as far behind the spirit of an unfettered Gospel as are the hierarchists of Europe. This reasoning all proceeds upon the supposition, that it is the duty of State Governments to uphold religion—which we do not believe. The State is bound to protect the persons of its inhabitants in the exercise of religion, but with their religious observances it has of right nothing to do. Fines imposed for religious belief, or for the neglect or the observance of religious rites or days, differ not in principle from the fine, the rack, and the axe, of the Spanish Inquisition.

We are often told that to abolish the Sunday laws would be to open the floodgates of immorality. This is so frequently reiterated from the pulpit and the press, and in the legislative hall, that thousands, who never think for themselves, verily suppose that it would be so. Let us look at the matter. Morality necessarily presents itself to us in two aspects; first, as it affects our own persons, estates, and condition, and those of our fellows; secondly, as an article of religious faith, and an element of religious character. Religion always ought to enjoin and require morality. But State law is forbidden by our Constitution from enjoining and requiring religion at all! In what respect, then, is morality an object of State government? Doubtless as it respects the persons, estates, and condition of the citizens; and in this respect only. Such things as fraud, theft, adultery, nuisances, &c., are branches of the great law of morality, and cognizable by the State law because they affect the estates, persons, and canditions of the citizens. The question now before us is, in what manner will it injure the persons, estates or condition of other citizens, for a portion of the citizens to secularize the first day of the week, while others observe it as a sacred day? To us it appears as though the very statement of the question, was sufficient to rebut the objection, and to draw from every candid man the answer, In no respect whatever! We know that men can be honest, and temperate, and chaste, who do not regard Sunday. One man's neglect of Sunday does not subject another to the necessity of neglecting it, any more than does the neglect of other religious duties. In some families reading the Scriptures and prayer are attended to daily, and doubtless it is, or may be, a great benefit to hired persons to live in such families. Yet they often choose to leave them, and become members of irreligious families, because they can obtain higher wages, or enjoy some other temporal advantages. But must a law be passed to oblige all house-keepers to maintain daily family worship, because without such law many persons would neglect it, and young people and hired persons would grow up without these religious influences, or leave their places and employments for less profitable business? This would be equally just and reasonable with those laws which require all to observe Sunday on the plea that all the people of the State need one day in a week for worship. There are as many persons in the State who believe that daily family worship ought to be maintained, as there are who believe that Sunday ought to be religiously observed. Family worship is as beneficial to the public morals as the observance of Sunday. Yet if a law to enforce it was seriously proposed, it would meet with universal reprobation, and could never be enforced. So with Sunday laws—they are not necessary to support the morals of community.

We have been told, that all this looks plausible in theory, but we are afraid that it would not work well in practice. We reply, Try it. We have FACTS at hand in abundance to sustain our position. Let it be remembered, that whatever influence the Sunday laws may have to promote the morality of the people, they do not affect all of them. There are more immoral persons who profess to observe Sunday as a religious day, than there are who profess to reject it, probably ten to one. We admit that they would probably have been immoral had there been no Sunday laws. So also those persons in the community who are moral and upright, would doubtless have been so had there been no Sunday laws. One account, therefore, ought to balance the other.

But how is it with those who believe that neither the fear of God, nor regard for man, obliges them either to keep the first day, or to honor the Sunday laws? Are they the vicious and immoral? Or, are they made virtuous and moral by the restraints of the Sunday laws, when they cannot escape from them? We answer, Neither. It is said that there is not a single Jew in any prison in the United States, nor has there been for years, except the Jews in Richmond, who were imprisoned for Sunday-breaking! One of the opponents of our petitions in the New Jersey Legislature, said before that body, "There is not a more sober, sedate, orderly people in the world, than the Seventh-day Baptists. Those that I have known in Salem and Cumberland Counties, are above the average of other denominations for honesty." A Presbyterian merchant recently said, "they are among our most prompt and punctual customers." Tho Quakers are proverbial for their probity and purity of manners. We are told upon good authority, that there are towns in which the Quaker influence has long prevailed, where there is no one willing to accept the office of magistrate, because there is no occasion for one. In one township there is no tavern, no magistrate, no constable, no clergyman, no lawyer. In another thickly settled township, it is stated that there has never been any case of assault and battery since its first settlement, a period of more than one hundred years.

It is religious instruction, however and whenever imparted, that produces moral principle. And *that* we presume no sect would be willing that the legislature should choose for or administer to them, unless they could choose all the Legislators and the Executive. From this we see that the morals of the people are not dependent upon the Sunday laws, nor would they be injured by their repeal. S. D.

ONE TRACT BEFORE I DIE.

A clergyman furnished a Tract for the American Tract Society, entitled, "*What is it to believe on Christ?*" which the Society published. At a recent Tract meeting in Portland, the author stated that he had heard of more conversions from that one Tract than from all his preaching besides.

Who would not have a tract in circulation, going perhaps to "earth's remotest bounds?" While he is toiling away in one language, with a congregation of two or three hundred, he may send the printed page in many languages to congregations of many thousands.

But who knows that he can furnish a tract which shall be adapted to do extensive good? Sure enough, who knows? God only knows; and any man may try what he can do; and when he least expects it, guided by an ever-living, moving Spirit, the work may be done. Little did John Bunyan suppose he was writing such a book as the "Pilgrim's Progress," when in Bedford jail he took up his pen. Hear what he says:

"When at the first I took my pen in hand,
Thus for to write, I did not understand
That I at all should make a little book
In such a mode; nay I had undertook
To make another; which when almost done,
Before I was aware, I this begun."

And after it was written it came very near never seeing the light through the indifference of his friends, as often happens to books; for he says,

"Well, when I had thus put mine ends together,
I showed them others, that I might see whether
They would condemn them, or them justify:
And some said let them live; some let them die;
Some said, John print it; others said not so;
Some said it might do good, others said no.

"Now I was in a strait, and did not see
Which was the best thing to be done by me;
At last, I thought, since ye are thus divided,
I print it will; and so the case decided."

He who would do good must often "draw the bow at a venture," trusting to God to guide the arrow in its flight. God only knows which shall succeed, "this or that." [Am. Messenger.

STIFLED CONVICTIONS.

More than twenty years ago I had the pleasure of spending some time in two places in the State of New York, in which powerful revivals of religion were in progress by the blessing of God upon the labors of Rev. Dr. Nettleton.

In the course of the first revival in the town of ——, a gentleman of my acquaintance became deeply anxious for his soul. He wept, he mourned, he sighed, and no doubt prayed for days and days together. But he was proud and obstinate—he would not submit to God.

One day his pious, amiable wife, whose anxieties about her husband were almost beyond control, came into his room, and finding him still lingering in his wretched condition, and solemnly fearing that he would grieve away the Holy Spirit, and turn back to the world, she fell upon her knees in his presence, and fervently prayed for him. The husband's state of mind after that prayer may be conjectured, but not easily described. He literally writhed in mental anguish.

Dr. Nettleton was the wisest man that I ever saw in tracing out the operations of the human mind when under the influences of the Divine Spirit. He seemed to possess almost intuitive knowledge of this subject. When he saw a sinner long lingering under conviction, he judged that there was a special cause, and he was pretty sure to detect that cause.

One day, after my friend Lambert, (for so I will call him,) had been struggling with and stifling his convictions for some time, Dr. N. called to see him once more. He talked with him, pointed him to the Saviour, and perhaps prayed with him. But there Lambert lingered still—a miserable, disconsolate, lost sinner. No light, no hope. What could be the matter? Dr. N. smelt ardent spirits. That was enough. He immediately intimated to Lambert that he was drinking with a view to drive away his convictions; and I believe the latter did not deny the charge. Dr. Nettleton solemnly warned the wretched man and left him. What was the result? The Spirit of God left my friend, and the unclean spirit who had gone out returned to his old habitation, accompanied by seven other spirits more wicked than himself, and the last state of that man was worse than the first.

Perhaps ten months pass away, when a blast and a mildew rest upon all that pertains to this miserable man. Nothing prospers in his hands. His business, though formerly flourishing, is in ruins; and he is compelled to leave the beautiful house in which he lived. This is not the worst—he is given up of God. He is undone, to all appearance, for time and for eternity. His lovely wife and his interesting children are disconsolate and broken-hearted.

'Go with me now through yonder street of the town at night, and what do we see? There lies poor, wretched, ruined Lambert, a drunkard in the ditch! O God, what is man when left of thy Spirit! Let a veil, for the present, cover the sequel.

Reader, if the Spirit of God strive with you, as you value salvation grieve Him not away.

[Am. Messenger.

PREACH CHRIST CRUCIFIED.

Extract from a sermon by Rev. Dr. HAMILTON, a minister of Leeds, Eng., before the students of Cheshunt College.

"Preach Christ crucified! Turn not aside from this, under the temptation of meeting some question of the day, or some bearing of the public mind. There is much mystic verbiage, which some esteem to be of transcendental depth. There is much pantheism, which some regard as original and sublime. Your versatility will often be urged to follow after these conceits. You will be told of their amazing influence. They really are nothing. They are the bubbles of the hour. They cannot boast even of novelty. I conjure you, care little for them. Yours is not a discretionary theme. It is unchanging. Keep to it. Abide by it. It is one, but it is an infinite one! It is the word of Christ, divinely great and true! Its rigidness can never hamper your thoughts. Its reiteration can never weary your inquiry. At no point can it restrict you. It is a large place. It is a boundless range. It is a mine of wealth. It is a firmament of power. Whither would ye go from it? It is the unwinding of all great principles! It is the expansion of glorious thoughts. It is the capacity of all blessed emotions! O Calvary, we turn to thee! Our nature, a wreck, a chaos, only canst thou adjust! We have an aching void which only thou canst fill! We have pantings and longings which only thou canst satisfy! Be thou the strength and the charm of our inward life! Be thou the earnestness of our deepest interest! Be thou our inspiration, impulsion, divinity, and all! Our tears never relieved us until thou taughtest us to weep! Our smiles only mock us, until thou badest us rejoice! We knew no way of peace, until we found our way to thee! Hope was banished from us, until its dove flew downwards from thee upon our hearts! All was dormant until thou didst stir; all was dull, until thou didst excite us! Our eyes are still lifted to thee, as to the hill from which cometh all our help! Our feet shall stand upon thee, O high mountain, and thou shalt make them beautiful, while we publish the glad tidings of 'Christ crucified!'"

THE JOYS OF PRAYER.

Even in those parts of prayer that might seem only painful, there is a pleasure that would be ill exchanged for this world's most boasted bliss. In the bitterness of repentant sorrow for sin there is a sweetness, in the agony of fervent supplication for pardon there is a joy, as much superior to the best the world can boast, as the heavens are higher than the earth;

The broadest smile unfeeling folly wears,
Less pleasing far than 'prayer's repentant' tears.

Oh! what a happy, heaven-foretasting life might the children of God enjoy on earth, if they would live a life of prayer!

How calm might they be in the midst of the wildest storms. How joyful in the midst of the deepest tribulations. How composed and cheerful, while all around was agitation and alarm—the smile of heaven sparkling around their path, the peace of heaven dwelling within their hearts.

They say that travelers in Alpine regions are often encompassed with a clear atmosphere and a cloudless sunshine, while traversing the summits of those lofty mountains, at the very time that the world below them is all wrapped in mists and darkness, and thunder-clouds are bursting at their feet. Even thus does prayer lift the believer to a loftier and sterner region, far, far above the clouds and storms that darken and distract the world below. In that region of purity and peace, the atmosphere is clear and calm; and the light of God's countenance shines brightly on the believer's soul, while he sees the thunder-clouds of earthly care and sorrow rolling beneath his feet, thus realizing the beautiful illustrations of the poet:—

As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its base the rolling clouds are spread,
Eternal sunshine settles on its head!

KIND WORDS.

The destiny, temporal and eternal, of individuals, often turns upon a single word spoken in kindness or unkindness, at particular crises of their existence. The celebrated Dr. Adam Clark was, till about nine years of age, the perfection of dullness in the estimation of his teachers. As such, when at this age, he was pointed out by his teacher to a stranger of respectability who visited the school. The stranger, with great interest and affection, replied, that he thought the teacher had mistaken the genius of the boy; that he had talents, and might yet attain to eminence in the literary world. That kind word struck a spark in the mind of the child, which made the future man one of the lights of earth. On the other hand, an unkind or discouraging word spoken at just such a crisis, may effectually break the spirits, or turn the heart into bitterness, and render the object ever after, the companion of the foul spirits of earth and hell. With what feelings do we all remember words of kindness or unkindness spoken to us at those periods of our existence, when our hearts were made of tenderness, and spoken by those whose words were as life and death, to our spirits.

'Then deem it not an idle thing
A pleasant word to speak;
The face you wear, the thoughts you bring,
A heart may heal or break.'

GENTLE WORDS.

BY C. D. STEWART.

A young rose in the summer time
Is beautiful to me,
And glorious the many stars
That glimmer on the sea;
But Gentle Words and loving hearts,
And hands to clasp my own,
Are better than the brightest flowers
Or stars that ever shone!

The Sun may warm the Grass to life.
The Dew the drooping Flower,
And eyes grow bright and watch the light
Of Autumn's opening hour—
But words that breathe of tenderness,
And smiles we know are true,
Are warmer than the Summer time,
And brighter than the Dew.

It is not much the World can give,
With all its subtle art,
And Gold or Gems are not the things
To satisfy the heart;
But oh! if those who cluster round
The altar and the hearth,
Have gentle words and loving smiles,
How beautiful is earth!

A MAN OF ONE IDEA.

Luther, like all great reformers, was a man of one idea; but that one idea was not what historians have generally supposed; it was not civil liberty, nor liberty of opinion, nor opposition to forms, nor any abstract love of truth, but the one idea was, Jesus—Saviour. No human being ever felt with deeper anguish what it was to be lost. Language cannot have a more terrible earnestness than that wherein he has described the death agony through which he passed when he felt his sins, and the majesty of God, and the desperate hopelessness of any effort to approach him, or bring his fallen nature up to that immeasurable purity. "It was all over with me," he says, "the sin of my nature tormented me night and day, there was no good in life, sin had taken possession of me, my free will hated God's judgments, it was dead to good, anguish drove me to despair; nothing remained but to die and sink to hell." "Let them threaten me with banishment and death, with torture and the stake," he says in a later letter, "what is all this to me? It all makes no impression on me. It is all the merest trifle to the agony I endured in my religious life before I found a Saviour." Now, to a soul in this state of religious anxiety, the whole Catholic system is one great and gloomy barrier, standing between it and its Redeemer. Luther struggled like a giant, he fought as for life, and broke through the dark obstacle, and found a Saviour; he found, he embraced, he believed, he felt, he knew that he was saved, he felt it with a joy as mighty and overwhelming as had been his anguish. Thenceforth, there was to him but one mighty idea—salvation and a Saviour. [Mrs. Stowe.

A PRISONER FOR CHRIST.

The Rev. J. Bilderbury, missionary in India, states, that about the year 1831 he conversed with a Hindoo, and gave him tracts and a New Testament. These he carried home, twenty-five miles, and read. They showed him that he was a sinner, and directed him to "the Lamb of God, that taketh away the sin of the world." Gradually he desisted from idol worship, and discontinued his contributions to the support of the temple. He was the father, the master, the husband, the man of property; but when his children perceived what was moving in his mind, and at length heard him propose to visit the missionary, they took fetters and bound his hands and his feet. These fetters he wore from 1832 to 1845, when there was a wedding in the family, and they took off the fetters to allow him to attend. Concealing his tracts and Testament in his clothes, amidst the excitement of the festival, he gave them the slip, and went to Mr. Bilderbury, saying, 'I wish to be a Christian.' He gave Mr. Bilderbury the history of the state of his mind, and what he had suffered, and showed the wounds inflicted by the fetters during more than twelve years. He tarried three or four weeks, to receive instruction, and giving good evidence of true conversion, was then admitted into full fellowship with the church.

CHRISTIANITY ABOVE CONTROVERSY.

Those who really value Christianity, and believe in its importance, not only to the spiritual welfare of man, but to the saftey and prosperity of human society, rejoice that in its revelations and teachings there is so much which mounts above controversial acknowledgment. While many things about it are disputed, or are dark, they still plainly see its foundation, and its main pillars; and they behold in it a sacred structure rising up to the heavens. They wish its general principles, and all its great truths, to be spread over the whole earth. But those who do not value Christianity, nor believe in its importance to society or individuals, cavil about sects and schisms, and ring monotonous changes upon the shallow and so-often refuted objections founded on alledged variety of discordant creeds and clashing doctrines. [Hon. D. Webster.

A GEM FROM COLERIDGE.

Here are beautiful sentences from the pen of Coleridge. Nothing can be more eloquent—nothing more true:—"Call not that man wretched who, whatever else he suffers as to pain inflicted or pleasure denied, has a child for whom he hopes, and on whom he doats. Poverty may grind him to dust, obscurity may cast its darkest mantle over him, his voice may be unheeded by those with whom he dwells, and his face may be unknown to his neighbors; even pain may rack his joints, and sleep flee from his pillow; but he has a gem with which he would not part for wealth defying computation, for fame filling a world's ear, for the sweetest sleep that ever fell on mortal's eye."

The Sabbath Recorder.

New York, October 8, 1846.

HOW IT WORKS.

Only a few months have elapsed since it was announced through the religious newspapers, with a great flourish of thanks and prophecies, that the Directors of the Reading Railroad Company had become convinced of the impolicy and wickedness of running cars on Sunday, and had accordingly determined that their road should "*keep the Sabbath.*" But alas for poor human nature, "the sow that was washed" has returned "to her wallowing in the mire." A bet of one thousand dollars was recently made, that the Company would bring from the mines, during the month of September, one hundred and sixty thousand tons of coal. To accomplish this, it was determined that the cars should run on Sunday; and so the great "Sabbath-keeping Railroad" sold its regard for public opinion and the Sunday to make sure the bet of one thousand dollars.

We are not much surprised at this result. It was very evident from the beginning, that the Reading Railroad Company gave up running cars on Sunday simply because an artificial public sentiment had been created which made that course to be for their interest. It was natural to expect, therefore, that when their interest should seem more likely to be promoted by running Sunday trains, they would at once commence doing so. But although we are not surprised at the *result*, we must confess ourselves surprised at the *price* for which the Company has sold all its claims to consistency. One would have supposed, after the ado which they made upon the subject, that a thousand dollars would have been no temptation to them to abandon their professions. It is a notorious and lamentable fact, however, that when interest becomes the main-spring of men's actions—and especially when that interest is urged by religious men as the great argument for doing right—there is no calculating what they will do. A miser will do as mean an act to get a dollar, as he can do to get a thousand. So with Railroad Companies; when they have been accustomed to regulate all their movements with exclusive reference to their financial interests, they will sell their professions of regard for religious considerations for a very small sum—a sum so trifling as completely to astonish those who have not been trained up in the dollar-and-cent school.

—The course of the Reading Railroad has attracted the attention of the Philadelphia correspondent of the New York Evangelist—a paper, as our readers are aware, somewhat noted for its laudations of whatever is popular, but most unmerciful sometimes to the unpopular party. The correspondent says:—

"It is seldom that I make a prediction, but in this case I will venture one, and I pray you to put it upon record for future reference. I prophecy the following:—That if the managers of the Reading Railroad persist in violating the Sabbath, they will be utterly bankrupt within ten years; their stock will be worthless; their road worn out without the means of repair; their agents will prove dishonest, and squander their gains; serious disasters will occur in the prosecution of their business, which will be seen to be manifest tokens of the Divine displeasure, and that great public work, instead of proving a blessing, will be acknowledged to be a dreadful curse to the community and to the country. Of whom is it said, 'I have poured out my indignation upon them, I have consumed them with the fire of my wrath; their own way have I recompensed upon their heads, saith the Lord God?' Mark and seriously ponder. Of those who '*have hid their eyes from my Sabbaths.*' As sure as there is a righteous God, Sabbath-breakers will not go unpunished."

There are two features of the above paragraph which we exceedingly deprecate, although they mark most of the addresses and appeals upon the subject of Sunday desecration.

In the first place, we deprecate the custom of appealing mainly to the fear of temporal loss as a means of securing obedience to what we profess to regard as a divine commandment. We do not doubt that the habit of resting from labor and engaging in religious exercises one day in seven, is adapted to make business men honest and successful. But we believe, nevertheless, that to make this the grand motive for doing so, is inconsistent with the Scriptures, dishonorable to God, and deceptive in its influence upon men. The Scriptures tell us that "godliness is great gain;" but the men who, in urging a religious duty, draw their chief arguments from our temporal interests, tell us, *in effect*, that gain is godliness. And we doubt not that many a man may be found, who thinks himself much nearer heaven after having abandoned his business on Sunday, while in fact he has been led to that course simply out of regard to his interests for this world. The first commandment says, "Thou shalt have no other gods before me." Who would think of urging a man to obey that commandment mainly because by doing so he would make his grain grow and his business prosper? No one, surely. Why then urge obedience to the fourth commandment upon such grounds? The almost universal custom, among religious editors and preachers, of advocating the observance of a Sabbath chiefly from selfish considerations, is rapidly creating what we should call a religion of "loaves and fishes"—a religion which is but little better than that drawn from the worldly-wise maxims of one of Poor Richard's Almanacs.

In the second place, we deprecate the practice of urging the observance of the first day of the week by quoting the promises and threatenings of Scripture in respect to the Sabbath. The Sabbath day, and what is called the Lord's day, are two entirely different institutions. The one is, according to the declarations of Scripture, upon the *seventh* or *last* day of the week; the other is, according to the traditions of men, upon the *first* day of the week. All the promises and threatenings of the Bible upon this subject refer to the *seventh* day, and not to the *first* day. To apply them to the first day, is to pervert the Word of God, and mislead the people. It is a common charge for infidels to bring against the Bible, that it can be so interpreted as to prove any thing which is desired. And if these threatenings and promises in respect to the *seventh* day can, without the least warrant therefor, be applied to the *first* day, then is the charge of infidels just. Let us beware how we give weight to the arguments for a bad cause, by perverting the Scriptures to support even a good cause.

The course pursued by the Directors of the Reading Railroad is full of instruction which ought to be heeded. Thousands of dollars have been expended in holding Sabbath Conventions in the State of Pennsylvania. The discontinuance of Sunday trains on the Reading Road was regarded as one of the fruits of such expenditure. Facts have shown how worthless and bitter that fruit is. Would it not be well, in view of such facts, to review the principles upon which the Sunday reform movements have been based, and see if they do not contain the elements of instability?

REFORM IN THE SANDWICH ISLANDS.

Some time ago we stated the fact, that Jonathan S. Green, one of the Sandwich Islands Missionaries, had declined receiving his support from the Treasury of the American Board, and was endeavoring to awaken the people to the importance of sustaining their own ministers. He writes to the Secretary of the Union Missionary Society, that his church has raised $450 for him, besides contributing $50 at the monthly concert. Other churches are imitating this good example. It is hoped that the time is not far distant when these mission churches will support themselves.

An important reform has recently commenced in respect to the ownership of the soil. Heretofore it has been the property of the chiefs, and the people have been obliged to give their services for a part of the time, say from six to twelve days per month, to pay the rent of the lands which they cultivate. The King has permitted Dr. Judd, minister of the interior, to purchase one entire province for the purpose of selling the land to the people in small lots. Great benefits are expected from this measure. If it succeeds, the time will probably soon come when all the lands on the island of Maui, if not on all the islands, will be offered for sale. Mr. Green has written to Dr. Judd, requesting him to ask the king for permission to send to this country for one or more helpers. He is particularly desirous to have a good practical farmer come on and cultivate a model farm for the instruction of the people. Some folks may regard the course of Mr. G. in attempting such improvements of the outward condition of the people, as inconsistent with true missionary zeal. Not so we; but we regard that missionary as deficient in his duty, who does not exert his influence to do away with every custom which restricts the freedom of the people, and throws obstacles in the way of a deep and manly piety.

FEMALE TEACHERS FOR THE WEST.

Two addresses have recently been published, from the pen of Catherine E. Beecher, of Cincinnati, on the evils suffered by American women and children, with their causes and remedy. These evils are shown to be the result of imperfect education, and the remedy proposed is what this fact suggests. She represents the causes which operate to the disadvantge of women as fourfold—1st. The principle of *caste* arrayed against healthful and productive labor; 2d. The excess of female population in the older States, caused by a disproportionate emigration of the other sex to the West; 3d. The absence of any profession for women of education, which, like law, medicine, or theology, presents motives for exertion, and opens the way to competence and influence; 4th. The contempt or indifference with which the noble profession of teaching is regarded. There are in our country nearly a million of adults who cannot read and write, and more than two millions of children who are entirely without schools. Even Ohio and Kentucky, the best supplied of the Western States, demand five thousand teachers each to supply them in the same ratio as Massachusetts. Miss Beecher proposes to remedy all these evils which press upon women and children, by uniting the energies of her country-women in a plan to educate the West. To carry forward this plan, a Committee has been organized in Cincinnati, called the Central Committee for Promoting National Education, which is to have auxiliary associations of ladies throughout the country. Under the direction of this Committee, it is proposed to collect together women already qualified intellectually to teach, and possessed of missionary zeal and benevelence, and, after some farther training, to send them to the most ignorant portions of our land, to raise up schools, to instruct in morals and piety, and to teach the domestic arts and virtues. A large number of well qualified teachers are waiting to enter this missionary service, and it is designed to begin locating them as soon as the necessary funds are furnished. Discreet agents will be employed to visit the destitute places, make suitable arrangements for the teachers, and assist them in commencing their labors. The Hon. William Slade, present Governor of Vermont, has engaged to remove to Cincinnati in October, and take upon him the responsibility of Secretary and General Agent of the Central Committee. The plan has much to recommend it, and the character of those who have espoused it, encourages us to hope that it will result in great good.

* * *

Enforcing Sunday Laws.—The city authorities of Boston gave notice recently, that the law against selling liquor on Sunday would be rigidly enforced. A writer in one of the Boston papers says that on the following Sunday several of the fashionable saloons were open as usual, and young men were seen going in and coming out as on week days. But what is more remarkable still, that very day was chosen to issue in Boston the first No. of a Sunday paper. So much for the efficiency of Sunday laws in the city of the Puritans. In New York, there is also a law against selling liquor on Sunday, and one or two persons have recently been arrested for breaking it. But the great mass of liquor sellers do not respect the law, nor fear its enforcement. The consequence is, that it is almost as easy to find the means of intoxication on Sunday as on any other day of the week. As to Sunday newspapers in New York, they seem to be doing an uncommonly heavy business just now-a-days, if we may judge from the number and variety of them exposed for sale and hawked about the streets.

* * *

Shiloh, N. J., 31st of 9th mo., 1846.

To the Editor of the Sabbath Recorder:—

The annexed statement will doubtless be of some interest to your readers. It is thererefore at your service. S. D.

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At a meeting of citizens of Hopewell and Stowcreek townships, Cumberland Co., N. J., holden in the Academy at Shiloh, on the 28th of the 9th month, 1846, for the purpose of considering of the most politic course to pursue so far as our civil and religious liberties are concerned, it was

Resolved, That we regard all state laws compelling the observance of any day as a religious obligation, as unconstitutional, and oppressive to respectable portions of the citizens of this State. Therefore, we deem it our duty to give our votes for such candidates for legislative offices only, as will pledge themselves to advocate their entire repeal.

* * *

Politics in Newspapers.—The following paragraph was written by the distinguished Dr. Arnold, to his associate editor, while engaged in conducting a newspaper. Such sentiments are worthy of being studied and reduced to practice by all the conductors of the newspaper press:—

"I wish to distinguish the Register from other papers by two things; that politics should hold in it first that place which they should do in a well-regulated mind; that is, as one field of duty, but by no means the most important one, and that, with respect to this field, our duty should rather be to soothe than to excite, rather to furnish facts, and to point out the difficulties of political questions, than to press forward our own conclusions. There are publications enough to excite the people to political reform; my object is moral and intellectual reform, which will be sure enough to work out political reform in the best way; and my writing on politics would have for its end, not the forwarding of any political measure, but the so purifying, enlightening, sobering, and in one word, *Christianizing* news, notions and feelings on political matters, that from the improved tree may come hereafter a better fruit."

* * *

Instructing Slaves.—The following communication was published in the New Orleans Delta of August 23d. It is the testimony of a friend of southern institutions, and may therefore be relied upon:—

Mr. Editor:—I have heard that some well-meaning, perhaps, but erring persons, are in the habit of *instructing slaves to read and write!* particularly some of those constituting the so-called philanthropic societies, such as Sunday Schools, &c. To say nothing of the impolicy of such proceedings, and the mischief it is calculated to produce among our slave population, *it is forbidden by law!*—by a law to be found in Greiner's Louisiana Digest, page 521, article 3499, which reads as follow: "All persons who shall teach, or permit, or cause to be taught, any slave in this State to read or write, shall, on conviction thereof before any court of competent jurisdiction, be imprisoned not less than one month nor more than twelve months."

Your publishing this, Mr. Editor, may possibly have the effect of deterring those misguided people from persistance in a pursuit more injurious to our safety than all the railings of northern fanatics.

* * *

The United States.—The Rev. S. L. Pomeroy, of Bangor, Me., has been spending some time past in Europe. In a letter to a friend he speaks thus of the United States:—

"One result of my observations in various countries, is the deep, overwhelming conviction, that the United States of North America is, immeasurably, the most blessed land the sun shines upon, in all his circuit through the heavens. You never meet an American abroad who does not say the same. Sins we have, indeed—many, great, and fearful. But our privileges, how immense! The thought which has spontaneously risen to my heart a thousand times, as I have looked upon the inhabitants of these ancient lands, in their squalid poverty, is, God bless the United States of America!"

* * *

The Scientific American comes to us this week in a new dress, considerably enlarged and improved. Published by Munn & Co., at 128 Fulton-street.

A STORM AT SEA.

The steamship Great Western, which reached New York on fourth-day of last week, experienced during her passage one of the severest storms ever known on the Atlantic. As most of our readers have never seen a storm at sea, and probably never will, they will doubtless thank us for copying the following graphic description of that which overtook the Great Western. The narrative was prepared and approved by a Committee of the passengers, and its publication requested in the papers of New York and Liverpool.

The Great Western left Liverpool on Sabbath, Sept. 12, at 4 o'clock P. M., having on board one hundred and twenty-six passengers, and a crew which made up the number, all told, to two hundred and eleven persons. The weather was pleasant for the season during the first week of her passage, and the ship averaged some 200 miles a day. On Sabbath, Sept. 19, however, the wind increased, and appearances indicated ugly weather.

On Sunday, Sept. 20, at 40 minutes past 2 A. M. says the log book, split the fore stay sail, took in the remains of it, and lay to under bare poles. The sea rising frightfully and breaking over and against the ship. At 4, the wind increased to a heavy storm, and the sea running most furiously at the ship. The wind veered to the NW at the same time, and the ship breaking off into the trough of the sea, rendered our situation more critical. A great quantity of water got into the engine room, from the sea breaking over the ship, which was pumped out by the lee bilge pump.

Sunday morning most of the passengers assembled in the cabin and saloon. Their haggard faces told too surely of the sleepless and anxious night which had passed. Even those most ignorant of nautical affairs could not fail to discover that we were in the midst of great peril. Few could dress with their accustomed care, owing to the violent pitching and constant rolling of the vessel. The stewards abandoned any attempt to prepare the breakfast table, and both then and throughout the day, were obliged to content themselves with bringing such articles of food as were most convenient, to those who felt any disposition to eat.

11 o'clock, A. M., a heavy sea broke over the fore-part of the starboard wheel-house, or paddle-box, which started the ice-house and large iron life-boat, from their fastenings, and washed them to the leeward, and with much difficulty they were temporarily secured. The ice-house contained some seven or eight tons of ice, and was fastened by cleets and stanchions. Let the reader imagine the force of the sea, and the hight of the wave, which, rising over the paddle-box, struck the ice-house and the large iron life-boat above it, twisted them from their fastenings, breaking the ice-house into two parts, ripping off the planks, crushing the starboard companion way, and only prevented from making a clear breach in the sides of the ship, by a sudden lurch to port. Meantime the wind howled most frightfully through the rigging.

At 11 o'clock and 15 minutes A. M. attempted to wear ship, to get her on the other tack (thinking she would be easier) as the wind still continued to veer to northward. Lowered the after gaffs down; manned the fore-rigging, and loosened the weather yard arm of the foresail, to pay her off, but found it had no effect. Therefore let her come to again. In the meantime the square sails blew away from the yards.

11 30, A. M. The lee quarter boats were torn from the davits by a heavy lee lurch of the ship, bending the davits, tearing out the ring-bolts from their stems and sterns.

Word was passed among the passengers that two of our boats were gone, and the others were likely to follow, the davits and bolts beginning to give. But not a remark was made; each spoke to the other only through the eye. And the omenous silence which pervaded the whole company told how sensibly all felt themselves in the very presence of the King of Terrors, uncertain of their doom.

It was wonderful to see how a few short hours changed the condition and feelings of all on board. The grades and distinctions incident to so large a company, varying in social position, citizens of almost all countries, and professing different creeds, yet, in the presence of so imminent danger, all distinctions seemed merged into one common emotion of awe, as we stood together in the court of the great leveller, Death. With this intense feeling which bound us together as one, came also another of an opposite and repelling character. Every heart was deeply occupied with its individual griefs and memories, as if not another shared the peril. Home, with its loved ones, and a thousand cherished hopes and joys, rose fresh to the mind and left it like the ocean tempest-tost and troubled.

"See," said a gentleman to me, "no one converses, no one reads—all are engaged, each with his own thoughts; and if my wife and children were here, I confess, my feelings would be of the most distressing character." "But," said I, "they suffer in your loss." "Very true; yet it is only a question of time, and, whether sooner or later, God's will be done."

At noon, storm and sea raging in all its fury, sea still breaking over the ship, a heavy sea struck the larboard paddle-box and smashed it to atoms; sprung the spring beam, breaking the under half; shattered the parts of the ship attached thereto. A splinter struck the captain on the head while standing on the poop, and the force of the blow, together with the sea, carried him over the lee quarter, and he was only saved by the nettings.

After the sea had passed over, we found the water had gained on the pumps; the wind appeared to lull a little, and the ship a little easier, but still blowing a storm. All the hatches, except those made use of for passing into the engine room, were battened down, and the skylights partially covered. The weather, continued the same until midnight, at which time it lulled for half and hour.

The log conveys to the reader sone idea of the state of the ship and effects of the storm on Sunday at noon. Its effects on those below can best be given in the words of a gentleman who remained the greater part of the time in the cabin:

To convey an idea of the appearance of all around is out of my power. In the words of Sheridan, "the tempest roamed in all the terror of its glory." The atmosphere was surcharged with a thick spray, rendering a look far out to seaward impossible. The wind howled, roared and bellowed, like the constant mutterings of the thunder cloud. Huge waves, of tremendous hight and volume, rose in mad display around the ship, threatening every moment to break over us amidships and crush the vessel. Sea after sea striking us with terrific noise, caused the gallant ship to stop for an instant, tremble and shake in every timber, from her stem to her stern post, reeling and lurching, tossed to and fro; again would she gather fresh strength, and with her wheels half hid in the wild waters again and again receive the thundering blows of an element that seemed armed for our destruction.

The sails on the yards, strongly secured by ropes and gaskets, were blown from their furls, and streamed out to leeward in ribbons. But all this was nothing. About 1 P. M. while most of us were seated in agonizing suspense in the lower cabin, holding fast to the tables and settees, a sea struck the vessel, and a tremendous crash was heard on deck. Instantly the cabin was darkened, and torrents of water came pouring down upon us through the skylights.

Scarcely had the waters reached the floor, when all in the cabins and state-rooms sprang to their feet, and simultaneously, as if by concert, the ladies uttered a scream of agony, so fearful, and so despairing, the sound of it will never be forgotten; and Heaven grant that such a wail of anguish may never again be heard by me. Several fainted—others clasped their hands in mute despair, while many called aloud upon their Creator. * * * *

'Twas an anxious hour. My eye wandered over the different groups in the saloon; resting one while on a father passing from one to another of his family, and cheering with a kind word an interesting group of daughters; then on a young wife, folded to the bosom of her husband, without a syllable being uttered, but the action spoke volumes; and again upon a mother whose children had been left in America, as she clasped her hands as if in secret prayer, while her husband and her father gathered around, and all seemed bowed down to earth in one common feeling of tender solicitude for those who might soon become helpless orphans.

It was an awful hour. The most thoughtless among us cowered in their secret hearts before a danger which none but a fool or a brute would have mocked, and all therefore accepted the invitation to meet in the cabin for prayer.

Rev. Mr. Marsh read the 107th Psalm. Rev. Dr. Smucker prayed. Rev. Dr. Beecher made a few solemn remarks. Rev. Dr. Balch repeated the words of our Saviour, "Let not your heart be troubled, ye believe in God, believe also in me,"—commenting briefly on their consoling import, and then invited all present to join with him in the Lord's prayer; after which he pronounced the Apostles' benediction.

Amid this accumulation of horrors, and still more to add to our alarm, night gathered in around us. The wind, far from abating, was on the increase. The lulls in the storm being less frequent, and the squalls, if any thing, more terrific. The whole ocean was one sea of foam, lashed up into terrible waves, wild and angry, while the spray and wind seemed driven through the rigging and over the ship, as if with demoniacal power. As darkness came, clustering together in the cabin, we all thought and reflected on our fate. Most, if not all of us, had given ourselves up for lost.

In the evening, about 9 o'clock, Rev. Mr. Balch, at the request of several passengers, administered the Holy Communion in the cabin, to upwards of sixty persons—many of whom received it for the first time in their lives. Several applied to him as to the propriety of their embracing that occasion to fulfil a long-cherished purpose of their hearts, but which, like many other "good thoughts," had been deferred to "a more conveinent season." They all communed, together with others of almost every creed and nation, thus reminding us of the promise of Scripture, "they shall come from the East and the West, the North and the South, and sit with Abraham and Isaac and Jacob, in the kingdom of God."

It was a most solemn scene. Mr. Balch first read the service appointed for a storm at sea, after which the whole communion office. The terrible conflict of the elements which raged without was rendered yet more striking by the impressive stillness which pervaded that company of Christ's disciples within.

Gathered around the table, they received into hearts deeply moved the consecrated emblems of the Redeemer's body and blood. All felt comforted by the blessed ordinance of grace. Many a bosom before tossed with fear was now tranquil through faith. Once more all renewed their vows, and realized the peace of God shed abroad in their hearts, and felt, with a vividness perhaps never before known, "Your life is hid with God in Christ." Oh! it was a night and a communion long to be remembered.

After the communion, I returned to my state-room. The gentleman who shared it with me, had gone below to die, as he expected, in company with his daughter and son-in-law. Left therefore alone, taking a last look at the pictures of my little family, and commending them, and all dear to me, to the grace and protection of God, I laid down and slept peacefully.

Monday, 21st, 12 30, continues the log, the storm commenced raging again in all its fury, and the sea a perfect foam, till 8 A. M., at which time the clouds began to break, and the squalls were less furious. Got the ship's head to the N. W. and hauled the yards round, the sea still raging as before, and nearly ahead, curling and breaking over the ship in every direction. At noon the storm ceased; but the sea continued most violent till 2 P. M. at which time it ceased gradually with the wind—having lasted about 36 hours. But our danger was past, and with grateful hearts, on Tuesday morning, all were assembled in the cabin to render an act of common prayer and thanksgiving.

Rev. Dr. Smucker read a Psalm and made some appropriate introductory remarks. Rev. Dr. Beecher addressed the passengers at length and with much force on the mercy we had experienced, and prayer was offered.

When all danger had passed, the Captain said, "Thrice on deck I thought destruction inevitable. Each time a sea of such magnitude and power came at the ship, that I thought it was all over with us. But unexpectedly each broke just at the side of the ship. Sir, the hand of the Lord was in it." Yes, the hand of the Lord was in it—may we never forget, 'twas the hand of the Lord.

General Intelligence.

EIGHT DAYS LATER FROM EUROPE.

The steamship Great Western reached New York on Wednesday last, bringing eight days later intelligence from Europe. Her news is important, because it settles the question that the crops in England, and to some extent on the Continent, are deficient. The consequence is, a considerable advance in the price of Flour, Wheat, Indian Corn, Bacon, &c.

The failure of the potato crop is universal. The reports from every part of the United Kingdom are appalling, while letter after letter from the continent of Europe details the ravages which this strange and unaccountable diease has made in France, Belgium, Holland, Prussia, Austria, Russia, &c.

The accounts from France as to the harvest in that country are most distressing; a very large quantity of Wheat will, therefore, be required for its immediate wants. All over the north of Europe, Rye, the staple article of consumption, has yielded miserably short. Barley and Oats are also defective, and Wheat far from abundant. It is, therefore, evident that large importations of "bread stuffs" from Canada and the United States must take place, for which very remunerating rates will readily be paid.

Ireland is tranquil. The People are to be employed by Government on public works, and fed by it.

The Queen of Spain is to marry her cousin, Don Francisco, and her sister Louisa is to marry the Duc de Montepensier, son of Louis Phillippe.

The last accounts from India are painfully distressing. The cholera—that scourge of the human race—is sweeping all before it in Scindie Hardy veterans, long inured to toil and fatigue, and to all the "pride and circumstance of glorious war," are being mowed down by thousands. Those who conquered the Ameers, and put their troops to the sword, are smitten with unsparing impartiality by the Angel of Death, who rides abroad in the blast.

The cholera had lessened its ravages at Kurrachee, where it destroyed several thousand persons during ten days. The troops had lost about a fourth of their number.

Both Liverpool and Greenock have been the scene of awful conflagrations. On the morning of Thursday, the 10th ult., a fire broke out in the auger house of Messrs. Fairrie & Co., of Cartside, Greenock, where property to the amount of from £50,000 to £80,000 was destroyed, and one life fell a sacrifice to the catastrophe. On the same night, the establishment occupied by Messrs. Macfie & Son, of Bachelor-street, Liverpool, as a sugar-refining establishment, also took fire, and was totally destroyed, consuming property to the amount of £60,000.

The German papers, which have lately come to hand, contain accounts of a great fire which broke out on the evening of the 29th of August at Leipsic. The losses sustained by this disaster are very considerable; the Hotel de Bologne, which has been completely destroyed, is estimated at a value of six millions of francs. The fire appears to have raged sixteen hours, during which time a number of lives fell a sacrifice to the accident.

The number of persons killed by the late earthquake in Tuscany is very great. At Volterra 38 lives were lost, and 140 persons were severely wounded. Many villages were razed to the ground, and numbers of public buildings were destroyed or injured.

The waters of the Rhine have not been for many years so high as they are at present. Most of the cellars in the town of Brisach were under water on the 25th ult., and it was feared that the stock of potatoes they contained would be spoiled.

A company is being established in London to supply the community with bread, from the best wheaten flour, at 4d the four-pound loaf, which will include a profit of five per cent., as well as the actual cost of material, wages, &c. Their capital is to be £200,000.

A singular phenomenon has occurred at Lewes, in Sussex. During the day a heavy, murky atmosphere prevailed. About two o'clock a small but thick and dark cloud was discernable, hanging, as it were, around the lion at the top of the old castle tower. On ascending the castle, it was found that this thick cloud was composed of myriads of insects, which appeared like large winged ants, thousands of which clung to the walls and the floor of the tower. Many of them fell on the leads, where they died. In an hour or two the great bulk of them had taken their departure, but large numbers were left behind in a dying state. They have expansive wings, their bodies being dark and shining. Their heads are somewhat large, and they are apparently armed with powerful forceps.

Seven Days Later.—The steamer Hibernia reached Boston on Saturday last, bringing Liverpool papers to Sept. 19.

Well founded apprehensions of a failure in the American Cotton crop have caused an increased demand for the staple in Liverpool, and prices have accordingly advanced a farthing per pound.

Her Britannic Majesty's government and the people of Spain have manifested so much hostility to the marriage of the Queen of Spain's sister, to Louis Philippe's youngest son, that the celebration of the nuptials has been postponed for the present, if not forever.

The total failure of the potato crop appears to be a sad reality. Every where in Ireland, and in the greater part of the British Island, the potato fields are shrouded with the dark mantles of the plague. From the Continent of Europe, including Russia, we have dismal accounts of the progress of the blight. The future use of the potato, as an article of food, is now almost abandoned.

At the latest date, 18th September, American flour was selling at twenty-nine shillings to thirty shillings per barrel, duty paid, at Liverpool. The price in bond was twenty-seven shillings and sixpence.

Accounts from Paris, dated 17th September, announce that a dispatch had been received conveying the intelligence that Don Carlos, the Spanish pretender, had made his escape, and will probably proceed to Spain.

Prices of Produce.—The writer of the money articles for the N. Y. Tribune says: "The produce world was thrown into a ferment by the reception of the advices per Great Western. The advance on the other side in Flour and Grain was so much greater than had been looked for that holders were afraid to name a price lest they should not ask enough. The scene on 'Change, where all were anxious for information and to ascertain the views of others while concealing their own, was highly exciting, and the fact that the private letters had not been received added to the uncertainty in which every body was placed as to what would be the effect upon prices. A few sales of Flour were made at $5 50, showing an advance of 50 cents. Corn went up 5 cents per bushel. Wheat 6 or 7 cents per bushel. Rye 2 to 3 cents; Oats 4 cents; Pork 50 cents per bbl., &c. The news brought by the Great Western is of the first importance to the producing west, and will probably cause still greater excitement there than here. The rise in prices will add vastly to the riches of the west, and the large exports at large prices will keep our money market easy and set at rest all fears of specie exports this year."

◆

The Richmond Tragedy.—The Richmond Whig of the 29th ult. gives the following version of a disgraceful affair:—

Mr. D. M. Hoyt, a lottery broker in this place, was shot yesterday morning about half past six o'clock, as is represented and believed, by Mr. Wm. R. Myers, who, according to report, accompanied by his brother, Col. S. S. Myers, and Mr. Wm. S. Burr, went into his office, the former armed with a revolving pistol, for the purpose of making the assault. Mr. Hoyt was twice wounded, one ball entering his head just above the eye, and the other one of his thighs, and wounding also the other. We understand that there is a very slight prospect of his surviving his wounds. The cause of this tragical affair has been the subject of remark in this place for several days past, and the event therefore has excited no surprise here. The injury said to have been inflicted upon Mr. Myers by Mr. Hoyt was in the most delicate relation of life.. We understand that after he was shot, Hoyt made oath, before a magistrate, that he was innocent. On the other hand, Mr. Myers had evidence in his possession of his guilt, that would have been deemed by most men conclusive. Mr. Myers and the two friends who accompanied him made no effort to escape, and they were arrested at his house during the day. The case came on before the Mayor, and the parties were bailed, each in the sum of $10,000, until Wednesday next.

◆

Shipwreck and Great Loss of Life.—By the United States frigate Constitution, from the Pacific, via Rio de Janeiro, we have an account of the loss of a Russian Government brig, near the harbor of St. Peter and St. Paul, on the coast of Kamschatka, in the month of October, 1845.

The vessel was from Okotsk, with a cargo of wheat for the winter supply of the colony—mounted six guns, and had a complement of thirty or forty men, besides sixteen passengers, most of whom were women and children.

One passenger only, (a girl about eighteen years of age,) the commander, and about ten of the crew, succeeded in reaching the shore in safety. The remainder, with the exception of a man who was crushed to death by a gun, found a watery grave. It appears, that in a heavy gale from the southeast, the vessel anchored near a reef instead of making for one of the many safe harbors with which the bay is filled; and a heavy swell setting in, she parted her cables and went ashore.

The body of a person, afterwards ascertained to be that of the naval surgeon, was picked up by a boat's crew of the Helvetius, upon which was found a large amount of money. By letters received through the mail, it appears that he had been entrusted with the delivery of this money to various persons in the colony. The different sums were found correct. Thus, the trust which could not be performed by the living, was faithfully executed by the dead. The entire affair cast a melancholy gloom over the colony of St. Peter and St. Paul, which cannot be easily effaced.

◆

A Pair of Runaway Matches.—We learn from the Owego Gazette, that "Sacket," a young gentleman who taught the art of writing to some of the young ladies and gentlemen of that place last spring, lately eloped from Owego with a young Miss of that village, and married her before Justice Weed in the town of Fleming. He made his proposals in regular form and was accepted by the young lady; but the old people, not liking the haste with which the affair was coming to a conclusion, requested that the marriage might be postponed for three months, and then if all things were right he could have their daughter and their blessing at the same time. Either from motives of prudence, or because too eager in the case to "sprinkle cool patience on the heat and flame of his distemper," he declined the reasonable request and the elopement was the consequence.

The Gazette of the same date chronicles another similar affair, but spiced with a touch more of romance. A young man named Brown, came all the way from Cleveland, Ohio, for the purpose of marrying a young lady of the village. Sunday was the time appointed for solemnizing the marriage ceremony. The guests were invited and every thing requisite for the occasion attended to. Saturday evening the family retired early that they might feel the better the next day. But alas for the hopes of Mr. Brown! When the next day came it was ascertained that the young lady had been mysteriously spirited away! It seems that on Saturday night between the hours of 11 and 12 o'clock, when the family were hushed in sound repose, a young man of the place, named Conkling, who for a year past had entertained an itching desire for the young lady's heart and hand—a desire which it turns out was not unreciprocated—proceeded to the residence of the fair one, and without disturbing either the parents or the lover, prevailed upon her to accompany him with bag and baggage to Athens, where they were married. On the following Monday they returned home. The jilted lover left the same day.

◆

Why does water thrown on a brisk and flaming fire apparently increase the combustion?

Because the water is converted into steam, which expanding and mixing with the flame, causes it to spread out into a much larger volume than it otherwise would have occupied.

SUMMARY.

A law has passed in New Hampshire, intended to secure to married women their rights in property, real and personal, which they hold in their own right; protecting them from the debts of their husbands. The property of the wife is held liable for her own debts contracted before or after marriage. It also grants to females the right of disposing of their own property.

The drought is very severe in Upper Canada, the lakes and rivers are low—very great sickness prevails in the townships back from the lake. Eleven burials have taken place in one township in a single day, and there were not well persons enough to gather the crops.

The Anti-Slavery Office, No. 5 Spruce-st., was broken into between Saturday evening and Monday morning, last week, a number of trunks, &c., broken and robbed of $15 to $20 in specie, a small lot of Haytien coin, and an old Roman Catholic MS. missal, older than the art of printing, which cost some $25 in Europe. No trace of the robbers has been found.

Cain, a negro, the property of James Adger, who was placed on Adger's wharf, at Charleston, on the 25th ult., to take care of it, becoming intoxicated, fell overboard and was drowned. Two sharks were seen in the dock early next morning, by a captain of one of the vessels lying at the wharf, contending for the body, which they subsequently devoured. A portion of the lungs of the unfortunate man have since been found floating in the dock!

The Salem Banner says, that the horse distemper has commenced its ravages in West Jersey. Within a short distance of each other, twenty-five have died in Elsinborough up to Saturday, 26th ult. We hear of some farmers who have lost nearly their whole stock of horses. Nothing but an early frost, it is thought, will stay its course.

In 1839 there were 26,401,282 hogs in the United States. The number has probably increased since that period, to 30,000,000; sufficient to cranch 200,000,000 bushels of corn. Upon the supposition that their average is 280 lbs. each, and that pork is worth $3 50 per cwt. the value of the number annually killed is $294,000,000.

A Cincinnati paper estimates the entire number of swine in Europe at but 46,278,160, so that Russia, Austria, and Great Britain, having a population of 120,000,000 of people, have only as many swine as the United States with only 20,000,000.

Throughout Sicily an unexampled heat and drought prevails. On the southern coast of the Island, from Trapani to Marsali, and even to Gergenti, all vegetation is perishing for want of water. At Trapani a barrel of water, containing 48 to 50 bottles, sells for one franc and 50 centimes, while the same quantity of good table wine costs but seven francs 80 centimes. If this scarcity of water continues, all the harvest, even that of raisins, will fail.

The Tower Hill Mining Co., is the name of a company which has been formed in Boston for the purpose of working a copper mine in Cumberland, R. I. The existence of copper ore in this vicinity has long been known, and the mine was opened and worked before the Revolutionary war, but has been for many years abandoned. About four thousand pounds of ore were taken from the shaft last week, and the best of it yields as largely as twenty per cent.

The Northern Journal says, "The Lewis County Bank, located at Martinsburgh, will again commence business. The capital is $50,000. The bills upon this bank will be current and redeemable on the 29th inst., at which time the bank commences business."

The orthography of the name of the present ruler of Mexico having been a matter of dispute among the newspapers, the Union has put the matter at rest by applying to the State Department for his autograph, which is as follows: "*Anto. Lopez Santa Anna.*"

Among the curiosities of the late State Fair, were three fine calves by one cow, a native, who are each marked with the same spots in every particular, even to a minute white spot on the head, behind the ears.

The Tribune says, that not a dollar of coin has been shipped from this port during the month of September, while large amounts have been coming in every day from various parts of the country.

The Philadelphia Inquirer states that the total amount of coal shipped from the various regions in that state, during the present season, up to the latest dates, has been 1,427,466 tons.

There are in Great Britain, 400 mechanics' institutions; comprising 80,000 members; they possess about 40,000 volumes of books, raise absut £30,000 a year, and occasion the delivery of nearly 4,000.

Patrick Flynn was convicted in Greene Co. of killing Robert James, and sentenced to be hanged on the 19th of November. A man named Hitchcock was sentenced to the State Prison for life, on a conviction for manslaughter.

A shoal of porpoises or black firs ran on shore near Cape Kildare, Prince Edward Island, and forty-one of thom were captured. Some of them were upwards of twenty-two feet long, and "unkimmon ily."

The wife of Rev. Mr. Smith, of the Moravian Board of Missions, died a short time since at one of the stations near Beattie's Prairie. Mr. Smith and lady were both, we think, from Salem, North Carolina.

The Leonard Town (Md.) Beacon says that the tobacco worm has proved more destructive to the tobacco crop in St. Mary's county this season, than it has ever before been within the recollection of the oldest farmers.

The aggregate investment in railroads in Massachusetts, including those in New Hampshire based on Massachusetts capital, is thirty-seven millions of dollars.

An excellent bed of iron ore is said to have been found in Dodge county, about 40 miles northwest from Milwaukie.

Dr. Wiggins, a practicing physician of McGrawville, Cortland Co., while on his way to Onondaga Hill, on Saturday, received a kick from his horse on one of his arms, which it was feared would create a necessity for its amputation.

About $80,000 has been subscribed to the Attica and Hornellsville Railroad at Buffalo. When $200,000 has been subscribed, the Bostonians it is stated will take the balance.

The Antidote to Poison, which we published some time ago, has been tested; Mr. Farr, editor of the Norfolk (Ohio) Experiment, lately took by mistakc, a large dose of corrosive sublimate. He fortunately remembered that albumen, or the white of an egg, counteracted the effect of the otherwise deadly poison.

The Democratic State Convention, which met at Syracuse, N. Y., last week, nominated Silas Wright for Governor, and Addison Gardiner for Lieut. Governor.

A comparison of the prices of the various kinds of fruit in the London market, for the last week in August of the past and of the present year, shows that in 1846 the price has nearly doubled in every case.

Mr. Mayhew, who has been in some way connected with the London Punch, on his examination at the Bankruptcy Court, stated the profits of that periodical at £10,000 per annum.

A system of punishment similar to that pursued in military prisons in cases of bad soldiers is under consideration by the first Lord of the British Admiralty, for adoption in cases of refractory seamen, to supersede, in a great measure, flogging in the navy.

A very pleasant month has been the September just passed. Instead of the clouds and storms which are associated with the equinox, but one-fourth of an inch of rain has fallen during the month.

There are more than 300 reading-rooms established in Paris, in which all the periodicals of the day, &c., are provided; the admission to these is about 3 cents per day.

Germany has no less than 62,250 teachers of public schools, with six millions of pupils; 4,250 professors of academies, with 75,000 pupils, and 1,400 professors of universities, with 18,000 students.

The term *Normal* originally meant a carpenter's square, or an instrument to do things right by. The first Normal school was established in Germany, in 1735.

The first organ built in this country, was built by Edward Bromfield, Jr., in Boston, in 1745.

Who does not love the common yet beautiful name of Mary? It is from the Hebrew, and means a "tear-drop."

The Medical Journal advises people who wish to preserve their eyes, not to read in railroad cars when in motion.

A thief was lately converted by listening to a sermon by Dr. Maffit at Detroit, and his first proof of repentance was to return a pocket-book containing $100 which he had stolen the day before.

There are now in Paris thirteen young men, natives of Africa, who are receiving, at the expense of the French government, an education.

A writer in a Buffalo, N. Y., paper insists strongly that the remedy for the potato disease is to be found in propagating from the seed and not from the roots.

Mr. John R. Nichols, of Salem, has raised in his garden this season, a number of mammoth cucumbers, one of which is 16 2-3 inches in length, one 11 inches in circumference, within four inches of each end.

In Switzerland the heat has been so great and continued, that all the snow which usually covers the tops of the mountains has melted.

The St. Louis Era says:—The last company of the St. Louis Legion was paid off yesterday. The wages of the officers and privates, for about three months service, amounted to between 28 and $30,000. The transportation to Mexico and back, together with provisions, clothing, &c., must have cost the government over $100,000.

It is said that a colony of about sixty German Baptists are about to emigrate to this country and settle somewhere in the Mississippi valley. They will bring with them a minister to supply them with preaching.

The engineer of the Bridgewater Canal, brought his plan to the owner, cut out in a large cheese. He was the great improver of canals, but could not read.

Postage in England, is 1d; Prussia, 2 1-4d; Spain, 2 1-2d; United States, 2 3-4d; Sardinia, 3 1-4d; Austria, 2 1-2d; Russia, 4d; and France, 4 1-4.

The St. Louis Republican of Sept. 25th says: "The steamer Little Missouri arrived last night from the Missouri. An express arrived at Fort Leavenworth, bringing the gratifying news of the entrance of Gen. Kearney into Santa Fe, without the firing of a gun, or any opposition from the Mexicans whatever."

The old saying that "it is an ill wind that blows nobody good," has been happily illustrated in the saving effect the late continued dry weather has had upon the potatoes. We have heard from more sources than one, that the rot which was making sad havoc, received a sudden check during the intensely hot weather, and crops that had been given up for lost, promise a good and sound yield.

A very ingenious cannon has recently been exhibited at Montreal, Canada, invented by a French Canadian gentleman named Trochelle. It sponges, loads and discharges itself, and can be made to fire about sixty shots per minute. The model shown was worked by a small crank by the hand.

The Louisville Journal of the 26th ult., relates that while the steamboat Seabird was at Pittsburgh a large box was placed on board, the Captain not knowing what it contained, put it in the engine room. On the way down the box by accident was partially opened, when it was found to be full of kegs of gunpowder, all in the immediate vicinity of the fire.

The Calcutta journals describe a most extraordinary act of plunder in the center of that Capital. Sixteen men, well armed, entered a goldsmith and banker's shop, wounded several people and then retired with their spoils. The Police of that City had not discovered the perpetrators. It was openly stated that the shopkeepers there paid "Black Mail" to escape from being attacked. This is an astonishing admission in the British Capital of India.

MARRIED,

At Annsville, N. Y., on the 29th ult., by the Rev. Mr. Holmes, Mr. Silvanus C. Maxson, of Stephentown, Rensselaer Co., to Miss Mary F. Holcomb, of the former place.

DIED,

At Whitewater, Walworth Co., W. T., on the 29th of January, 1845, Mary Fenner, daughter of Philip A. Fenner, aged 25 years. She died with "bright anticipations of heaven being her home."

At Whitewater, W. T., on the 11th of September, 1846, Philip A. Fenner, in the 56th year of his age.

At Unadilla Forks, Otsego Co., N. Y., August 31st, Betsey Ann, daughter of Elijah and Betsey Gates, aged 22 years. The subject of this notice experienced religion about five years ago, and united with the Free Baptist Church at Unadilla Forks, of which she remained a useful member until her death. She was possessed of a very pleasant and amiable disposition, which endeared her to a large circle of friends and associates. Her sickness was long and distressing, but she bore it with Christian patience and resignation. Just before her death, she called her associates who were present, her brothers and sister, to her bed-side, and after recommending to them one by one the religion of Christ, which supported her through sickness and in view of her approaching dissolution, she bade them all an affectionate farewell. After this her work in this world appeared to be done, and then, with all the composure with which Christianity inspires its possessors, she smiled, and sweetly fell asleep in the arms of her Redeemer. Her funeral was attended on the 2d of Sept., when an appropriate discourse was delivered by Eld. J. Chaney, to a large and solemn assembly. Text Job 19: 21.

L. S.

At Unadilla Forks, Otsego Co., N. Y., on the 18th of August, of the canker, Charles Randolph, infant and only child of Loami and Tabitha Spicer, aged one year and three months.

His little spirit quickly fled
To God, by whom 'twas given;
His body in the grave is laid,
But Charles now lives in heaven.

On the 8th of August, 1846, Phebe Josephine, daughter of Erastus B. and Julia A. Stillman, aged four months and seven days.

On the 22d of September, Oscar Adelbert, son of John R. and Hannah Satterlee, aged eleven weeks and three days.

NOTICE.

The Executive Board of the Seventh-day Baptist Missionary Association will hold a meeting at the house of Thomas B. Stillman, No. 551 Fourth-street, New York, on fourth-day evening, Oct. 14th, at seven o'clock.

W. B. GILLETT, Rec. Sec'y.

SOUTH-WESTERN ASSOCIATION.

The next meeting of the Seventh-day Baptist South-Western Association will be held with the North Hampton Church, Clark Co., Ohio, commencing on the fifth-day before the second Sabbath in October, 1846. A full delegation from all the churches is desired. And we would say to the brethren of our sister Associations, that we greatly need and earnestly solicit their attendance, counsel, and prayers.

WM. F. RANDOLPH, Cor. Sec.

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

☞ Remittances for Tracts, addressed to the General Agent, Paul Stillman, New York, containing full directions how and where to be sent, will be promptly attended to.

THE CHRISTIAN CITIZEN.

Elihu Burritt, Editor.

THE CHRISTIAN CITIZEN is published every Saturday, in Worcester, Mass., on fine white paper of double medium size, at $1 50 per annum, in Advance.

It will aim to develope the Christian citizen into the full stature of a perfect man. Avoiding all controverted tenets of religious belief, it will seek to extract from the spirit of the Gospel a PRACTICAL CHRISTIANITY which shall pervade the heart and inspire all the actions of life. Sympathising with all the enterprises of Christian benevolence, it will speak for Peace, Temperance, Righteousness, Faith in God, and Faith in Humanity. It will speak against all War in the spirit of Peace. It will speak for the Slave, as for a brother bound. It will speak for the Universal Brotherhood of mankind. The Gospel it shall preach from, will be the Gospel of the Millennium. It will have a weekly message of good-will to every member of the social and family circle to which it may be admitted. For the younger portion of its readers it will have a department called the 'School Room,' in which the Editor will endeavor to interest them in the character of a fire-side teacher, assisting them to review their studies and to apply them to purposes of practical life It will present weekly a transcript of General News, both Domestic and Foreign.

The Citizen already enjoys a pretty extensive FOREIGN CORRESPONDENCE, which the Editor is endeavoring to increase in value and variety. To enhance the interest of this department of the paper, he is now on his way to England, with the view to make the TOUR OF THE COUNTRY ON FOOT, and to make the Citizen the record of his daily observations and incidents of travel.

Specimen Numbers of the Citizen will be forwarded for examination, gratuitously, if ordered post-paid.

All business communications should be addressed to ELIHU BURRITT & CO.

Worcester, Mass., June, 1846.

ELECTION NOTICE.

State of New York, Secretary's Office,
Albany, July 24, 1846.

TO the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor and Lieutenant Governor of this State. Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next. A Senator for the First Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of John A. Lott on the last day of December next. A Representative in the 30th Congress of the United States, for the Third Congressional District, consisting of the 1st, 2d, 3d, 4th and 5th Wards of the City of New York. Also, a Representative in the said Congress for the Fourth Congressional District, consisting of the 6th, 7th, 10th and 13th Wards of said City. Also, a Representative in the said Congress for the Fifth Congressional District, consisting of the 8th, 9th and 14th Wards of said City. And also, a Representative in the said Congress for the Sixth Congressional District, consisting of the 11th, 12th, 15th, 16th, 17th and 18th Wards of said City.

Also, the following officers for the said County, to wit: 16 Members of Assembly, a Sheriff in the place of William Jones, whose term of service will expire on the last day of December next. A County Clerk in the place of James Conner, whose term of service will expire on the last day of December next, and a Coroner in the place of Edmund G. Rawson, whose term of service will expire on the last day of December next. Yours respectfully,

N. S. BENTON, Secretary of State.

Sheriff's Office, New York, August 3d, 1846.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided for. WM. JONES,
Sheriff of the City and County of New York.

☞ All the public newspapers in the County will publish the above once in each week until election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Satutes, vol. 1, chap. vi., title 3d, article 3d, part st, 140. au13 lawte

Miscellaneous.

THE AUTUMN LEAF.

BY MRS. L. H. SIGOURNEY.

The Autumn Leaf. I've mark'd it fall
Decay'd o'er Autumn's russet pall,
Or heard it rustle 'neath my tread
When bare the forest branches spread,
And knew it was the herald drear
Of icy Winter's reign severe.

But this, a guest from mountains green,
Replete with vigorous life is seen;
It did not fleet with terror pale,
Before November's driving gale,
Nor shrinks to meet the sterner test
Of frost, that smote the flow'ret's breast.

Lo! "Autumn Leaf," thy course pursue,
With spirit bold, and purpose true;
Still bear upon thy tainted scroll
Pure lessons for the unfolding soul,
And pruodly deck thy native scene,
In brow and heart an evergreen.

HARTFORD, Conn.

GRAVE OF JOHN RANDOLPH.

A writer in the Norfolk Beacon describes a visit to the grave of this remarkable man. Speaking of the former residence of Mr. Randolph, he says:—

"After a ride of two or three hours, we entered a forest of tall oaks, and were told by Mr. Cardwell that we were on Mr. Randolph's estate. Shortly, the houses that were occupied by the great and eccentric genius, appeared through the intervening trees, built up in the midst of the woods. Not a stump to be seen, not a bush grubbed up; all standing, as if the foot of man had never trodden there. Mr. Randolph would not suffer the primitive aspect of things to be disturbed in the least. Not a tree, or branch, or a switch, was allowed to be cut. Duringh is absence in Europe, a limb of an oak, projecting towards a window of one of the houses, grew so near that old Essex, fearing the window would be broken, cut the limb off. On Mr. Randolph's return he at once discovered the mutilation; old Essex was called up, and the reasons demanded for cutting off the limb. The old negro told his master he feared the window would be broken. 'Then,' said Mr. Randolph, 'why did you not move the house?'"

The writer here met John, the former body-servant of Mr. Randolph, who treated him and his companion with great politeness, conducting them to the winter and summer houses, and other objects of interest in the vicinity. We copy the description of his last resting place:—

"At my request, John directed us to his master's grave, at the foot of a lofty pine, just a few steps in the rear of the summer house. The place was selected by Mr. Randolph twenty years before his death; and by his direction the head was laid to the east, instead of the west, the usual position. It was observed to John that his master had ordered his body to be thus laid, that he might watch Henry Clay. John replied, that he had never heard him say any thing of the kind. I suppose the position was preferred by Mr. Randolph, because it is the Indian sepulchral posture, his descent from Pocahontas, the Indian princess, being one of the things he much boasted of. A rude unchiseled mass of white rock, found by Mr. Randolph on a distant part of his estate many years before his death, and used by him, at the door of one of his houses, as a washstand, marks the head of the grave. A huge mass of brown stone, also selected by Mr. Randolph, and used as a step-stone to mount his horse, marks the foot of the grave. These rocks were procured and kept for the purpose to which they are now appropriated, and particular direction given to John on the subject.

I can never forget my emotions while standing over the unornamented grave of the gifted and eccentric Randolph. The tall, unbroken forest by which I was surrounded, the silence and gloom that reigned undisturbed amidst the deserted place, the thought of the brilliant mind that once animated the remains, then mouldering beneath the sod upon which I was standing, the vanity of earth's promises, and hopes and distinctions, impressed my heart and mind with a degree of solemnity and interest I was unwilling to dissipate."

THE KNOUT.

The following extract "from the Note Book of a certain traveler" in Russia, will give some idea of the character of this fearful punishment, which has often been applied to political offenders:—

The Governor of Moscow kindly directed one of his aides-de-camp to conduct me over the prison. Having inspected the establishment in all its details, I was just about to depart, when my cicerone pointed to two men who had just entered the vestibule of the prison.

'Do you see those men?' said he; 'they are our executioners. It is they who inflict the punishment of the *knout*, which you have doubtless heard of.'

I looked at the two men. Both were tall and robust; and altogether their appearance resembled the common class of Russian peasantry; the one had a black, and the other a red beard. They wore loose cloth pantaloons, with boots drawn over them. The other portions of their dress consisted of a colored striped blouse, and a sort of cloth cossack, open in front, and covering their backs and shoulders. That which displeased me most in them was a certain air of gaiety and self-satisfaction which I could not reconcile with their barbarous vocations.

When they had advanced close to where we were standing, the aid-de-camp directed my attention to a packet which each of them carried under his left arm.

'That is the knout,' said he, 'would you like to examine it?'

I replied in the affirmative.

The aid-de-camp having addressed to the executioners some words in Russian, they saluted me with respect, and advancing to a table in the vestibule, unrolled their packets. The knout consists of a short, strong leather handle, terminated by a buckle, in which are fixed successively a certain number of leather thongs, of which one only is used for each stroke the criminal receives. I requested the executioners to apply upon the wall a few strokes of the knout with the same degree of force as that employed at an execution. They took off their caps and cossacks, and having carefully adjusted the leather thong in the buckle above mentioned, and gathering up all their strength, they struck the wall with such force, that the hard plaster with which it was covered fell down in fragments. I shuddered with horror at the reflection that such strokes were inflicted on the living flesh of a human being.

'Enough!' I exclaimed.

'It is indeed a horrible punishment,' observed my obliging cicerone, 'but it is inflicted only for capital offences; and after all, it is a doubtful question whether the punishment of death is preferable.'

Twenty strokes of the knout are the maximum amount of punishment; and it is probably nearly the utmost that the human frame is capable of enduring.

PLEASURES OF SOLDIERING.

Major Forsyth, the Editor of the Columbus (Georgia) Times, has written several letters which rank high for graphic power and spirited details. From a recent letter the Richmond Enquirer extracts a few passages, showing how rich a field Mexico presents for a lover of Entomology and Natural History:

"This country is distinguished, above all other particulars, by its myriads of crawling, flying, stinging, and biting things. Every thing you touch has a spider on it. We are killing them all day in our tents. We never dare draw on a boot or put on a hat or garment without a close search for some poisonous reptile or insect crouching in their folds or corners. It is wonderful that we are not stung twenty times a day. Yesterday morning, while standing up at breakfast, (we never sit at meals for the want of the wherewith to make a seat,) I felt some strange thing crawling up my leg about the knee. It did not take me long to seize it with my hand and to disrobe. Looking into the leg of my off-drawn drawer, I beheld a villainous looking creature, of black and yellow, with a long bony tail. I called my mess to look at it, when Dr. Hoxey, who has been before in this reptile country, pronounced it a Mexican scorpion, and told me for my comfort that it was as poisonous as a rattlesnake. His sting was out, and no doubt when I clenched him in my hand he stuck out at my clothes, instead of in at my flesh. 'Thinks I to myself' there's an escape. Besides these, we have spiders, centipedes, hordes of flies, and every thing else that crawls, flies, bites, and makes a noise. A gang of locusts have domiciled themselves in our camp, and keep up a sleepless clatter all night. To this is joined the music of frogs and the barking of the prairie dogs. A few nights since a panther came smelling up to the lines of our sentries. All these small nuisances are universally pronounced in camp as death to one's patriotic emotions, and a right hard fight with the enemy, to be followed by a riddance of this pestilent country, would be hailed by the whole regiment as a cousummation of too much happiness. But here we are to stay fighting insects and vermin, with no present prospect of finding their masters, (our enemy,) for whose special use and appropriate comfort they seem to have been formed by Nature. Some few of our officers profess to be enamored of this country. The air here, near the seacoast, is certainly fine, and one is at a loss to account for the sickness; but, aside from that, I would willingly forego the possession of all the rich acres I have seen to get back from this land of half-bred Indians and full-bred bugs."

REMARKABLE REANIMATION.

Dr. Chirchton, phyisician of the Emperor of Russia, relates that a 'young girl in the service of the prince of ——, who had for some time kept her bed with a nervous affection, at length, to all appearance, was deprived of life. Her face had all the character of death, her body was perfectly cold, and every other symptom of death was manifested. She was removed into another room and placed in a coffin. On the day fixed for the funeral, hymns, according to the custom of the country, were sung before the door; but at the very moment when they were going to fasten down the coffin, a perspiration was seen upon her skin, and in a few minutes it was succeeded by a convulsive motion in the hands and feet. In a few minutes she opened her eyes, and uttered a piercing scream. The Faculty were instantly called in, and in a few days her health was re-established. The accounts which she gave of her situation were extremely curious. She said she appeared to dream that she was dead, but she was sensible to every thing that was passing around her, and distinctly heard her friends bewail her death; she felt them envelop her in the shroud, and place her in the coffin. The sensation gave her extreme agony, and she attempted to speak, but her soul was unable to act upon her body. She described her sensations as very contradictory, as if she was and was not in her body at the same instant. She attempted in vain to move her arms, to open her eyes, to speak. The agony was at its height when she heard the funeral hymn, and found that they were about to nail down the coffin. The horror of being buried alive, gave a new impulse to her mind, which resumed its power over its corporeal organization, and produced the effects which excited the notice of those who were about to convey her to a premature grave.

EMPLOYMENT.

Daniel Webster never uttered a more just and truthful sentiment than the following, which occurs in his late speech in the Senate. It should be had in lasting remembrance:

"Sir, I say it is *employment* that makes a man *happy*. Sir, this great truth ought never to be forgotten; it ought to be placed upon the title-page of every book on political economy intended for America, and such other countries as America. It ought to be placed in every farmer's magazine. It should be proclaimed every where, notwithstanding what we hear of the usefulness—and I admit the high usefulness—of cheap food—notwithstanding that, the great truth should be proclaimed every where, should be made into a proverb if it could—*that where there is work for the hands of men, there will be work for their teeth.* Where there is employment, there will be bread. And in a country like our own, above all others, will this truth hold good—a country like ours, where, with a great deal of spirit and activity among the masses, if they can find employment, there is always great willingness for labor, they will always have good houses—good clothing—good food, and the means of educating their families; and if they have good houses, and good clothing, and good food, and the means of educating their children, from labor, that labor will be cheerful, and they will be a contented and happy people."

HOW TO CHOOSE A HORSE.

A correspondent of the Prairie Farmer undertakes to judge the character of the horse by outward appearances, and offers the following suggestions as the fruit of his close observation and long experience:—

If the color be light sorrel or chesnut sorrel, his feet, legs, and face white, these are marks of kindness.

If he is broad and full between the eyes, he may be depended on as a horse of good sense, and capable of being trained to any thing.

As respects such horses, the more kindly you treat them the better you will be treated in return. Nor will a horse of this description bear the whip, if fed well.

If you want a safe horse, avoid one that is dish faced; he may be so far gentle as not to scare, but he will have too much go-ahead in him to be safe for every body.

If you want a fool, but a horse of great bottom, get a deep bay, with not a white hair about him; if his face is a little dished, so much the worse. Let no man ride such a horse, who is not an adept in riding; they are always tricky and unsafe.

If you want a horse that will never give out, never buy a large over-grown one. A black horse cannot stand heat, nor a white one cold.

If you want a gentle horse, get one with more or less white about him—the more the better. A spotted one is preferable. Many suppose that the parti-colored horses belonging to circuses, shows, &c., are selected for their oddity. But the selection is thus made on account of greater docility and gentleness.

THE OCEAN AND LAKE ERIE UNITED.

At one o'clock, P. M., precisely, Sept. 9, the line of Magnetic Telegraph was connected through the whole distance from New York to Buffalo, passing through the following stations, viz.: Troy, Albany, Utica, Syracuse, Auburn, Rochester, and Buffalo, being a distance of 507 miles. Upon turning the adjusting screw of the magnet by Professor Morse, all things were found right; whereupon he sent his compliments to all the operators upon the line.

The first to answer was Albany:

The compliments of the Albany office to Prof. Morse and Mr. Wood.

Utica office wishes to be remembered to Prof. Morse and Mr. Wood.

Auburn office sends compliments to Prof. Morse and Mr. Wood.

Buffalo sends compliments to Prof. Morse and Mr. Wood, and presents *Lake Erie to Old Ocean.*

Rochester office sends compliments to Prof. Morse and Mr. Wood, and presents *Erie Canal to Croton Aqueduct.*

Auburn presents *State Prison to the Tombs.*

Syracuse sends compliments to Prof. Morse and Mr. Wood, and asks how are the Yorkers?

Troy says, Now give me a chance. Compliments to Prof. Morse and Mr. Wood, and now for business if there is any.

Utica asks, Need we keep dark any longer?

Troy answers, No. Announce it to the four winds, that Buffalo and New York are no longer separate. They talk to each other by lightning.

This entire dialogue occupied somewhat less than five minutes.

MASSACHUSETTS BOYS.—Two gentlemen who met in Westfield, at the dedication of the Normal School House, were recalling in conversation the occasion of their first visits to that village. One of them was the son of a blacksmith, and was bred to the trade of a hatter, but manifesting a strong inclination for study, subsequently entered a law office, and stated that he first came to Westfield at that time to take some depositions in a pauper case. The other gentleman stated that his first visit was connected with a pauper case also,—he, too, was a poor boy, and had come down from Sandisfield, about twenty-five miles, on foot, to see if he could get some work in Westfield. The chief interest of this statement is the fact that this gentleman is now at the head of a flourishing theological seminary in the eastern part of the State, and the blacksmith's son, and hatter's apprentice, is the Governor of the Commonwealth.

HEALTH AFFECTED BY THE MIND.—Nothing, says Dr. Metcalfe, more essentially contributes to health and longevity, than a happy and tranquil state of mind, which is to be sought for in a temperate exercise of all the physical, intellectual, and moral faculties. Benevolence, friendship, love, a good conscience, with tender, refined, and elevated thoughts, are never failing sources of health and cheerfulness; whereas pride, envy, jealousy, covetousness, anger, and all the passions, habitually indulged in to excess, not only embitter our happiness, but sap the foundation of health, and shorten the period of existence.

PROFANITY.—A man of sense will never swear. The least pardonable of all vices to which the folly or cupidity of man is addicted, is that of swearing. Could he who so freely indulges in profanity and indecent language—in fine, could the profane swearer, behold himself in a glass as others behold him, he would shrink from his own image as from a thing of contamination. In other vices, more or less excuse of some kind may be found—the gratification of some passion, or indulgence of some appetite, may be pleaded as a palliation; but in this vice are no mitigating circumstances to be found—no plausible pretext for such folly.

BEAUTIFUL LITTLE ALLEGORY.—A humming bird met a butterfly, and being pleased with the beauty of its person and glory of its wings, made an offer of perpetual friendship.

'I cannot think of it,' was the reply, 'as you once spurned me, and called me a drawling dolt.'

'Impossible!' exclaimed the humming bird. 'I always entertained the highest respect for such beautiful creatures as you.'

'Perhaps you do now,' said the other, 'but when you insulted me, I was a caterpillar. So let me give you a piece of advice; never insult the humble, as they may some day become your superiors.'

GUSTAVUS III.—When Gustavus the Third, King of Sweden, was in France, he was frequently solicited to visit Dr. Franklin, which he always declined. One of the Franch Guards, who could use a little freedom with his majesty, begged to know why he denied himself the honor which every crowned head in Europe would be proud to embrace? "No man," said the monarch, "regards the doctor's scientific accomplishments more than I do; but the King, who affects to like an enthusiast for liberty, is a hypocrite. As a philosopher, I love and admire the doctor; but as a politician, I hate him; and nothing shall ever induce me to appear on terms of friendship and personal esteem with a man whom my habits and situation oblige me to detest."

THE HOUR OF CONSCIENCE.—We are apt to connect the voice of conscience with the stillness of midnight. But I think we wrong that innocent hour. It is that terrible "next morning," when reason is wide awake, upon which conscience fastens its fangs. Has a man gambled away his all, or shot his friend in a duel—has he committed a crime, or incurred a laugh—it is the "next morning," when the irretrievable past rises before him like a spectre, then doth the church-yard of memory yield up its grisly dead—then is the witching hour when the foul fiend within us can least tempt, perhaps, but most torment. At night we have one thing to hope for, one refuge to fly to—oblivion in sleep. But at morning sleep is over, and we are called upon coldly to review, and re-act, and live again in the waking bitterness of self-reproach.

[Bulwer.

IMPRISONMENT FOR DEBT.—Many States have abolished the practice of imprisonment for debt. Some retain it, Maryland for example. The Baltimore Clipper says that the following are now in confinement in the Baltimore jail for debt. One individual aged 35 years, has been in confinement ten days for 62 1-2 cents; one aged 65 years, four days, for $1; one aged 20 years, ten days, for $3 40; one aged 56 years, nine days, for $4 50; one aged 29 years, twenty days, for $28; one aged 34 years, twenty-eight days, for $240; one aged 45 years, seventy-two days, for $246; one aged 27 years, for $1,992.

VARIETY.

On the Island of St. Luce there is a cavern in which is a large basin twelve or fifteen feet deep, at the bottom of which are rocks. From these rocks proceed certain substances that present at first sight beautiful flowers, resembling our marigolds, only that their tint is more lively. These seeming flowers, on the approach of a hand or instrument, retire like a snail, out of sight. On a close examination there appears in the middle of a disk, filaments resembling spiders' eggs, which move briskly round a kind of petals. The filaments or legs have pincers to seize their prey, when the petals close, so that it cannot escape. Under this flower is the body of an animal, and it is probable he lives on marine insects thrown by the sea into this basin.

One Sunday, during the high mass in the village of Glentariff, Ireland, three ladies of the Protestant faith were obliged to take shelter from one of those heavy summer showers which so frequently occur in the south of Ireland. The officiating priest, knowing who they were, and wishing to appear respectful to them, stooped down to his attendant, who was on his knees, and whispered to him, "three *chairs* for the Protestant ladies." The clerk, who was rather an ignorant man, stood up, and shouted out to the congregation, "three cheers for the Protestant ladies!" at which the congregation immediately stood up, and gave three hearty cheers, while the clergyman actually stood dumbfounded.

Perhaps it may not be known to every person who raises potatoes to sell, that, in the New York markets, there is one half difference in the price. This is not always owing to the superiority of one variety over another, but the fancy or preference of the buyer for his favorite kind. Some are partial to the pink eyes—some are to the kidneys, while others prefer the carter, the black, Dikeman's seedlings, blue noses, lady's fingers, &c., all of which have their excellences, and when brought to market by themselves, will always be sure to find a ready sale; but when mixed one with the other, many houskeepers will not buy them at all.

The Duke of Norfolk had in his service a female, a Methodist. One of the superior servants complained to the duke that this woman was too religious, and that she lost too much time in going to the chapel. The duke asked where she went to; and was answered, "to Bury." "What! a woman walk four miles to a place of worship? It is too far. I desire in future that the boy may drive her every Sunday in the gig. She is right in worshiping the Almighty where and how she thinks best."

It was the custom of the Teutones, an ancient people who inhabited the northern parts of Germany, to drink mead, or metheglin, in a beverage made with honey, for thirty days after every wedding. From this custom comes the expression, 'to spend the honey moon.' Attila, King of Hungary, drank so freely on his wedding day that he was suffocated.

One of the peregrinating "families" of singers recently gave a concert at Worcester. The Palladium, in commenting upon their performance, gravely stated that they "would sing well indeed, if they only had good voices, and knew how to use them."

A gang of pickpockets were in attendance at the missionary convention, lately held at New Haven. They appeared among the throng, dressed like clergymen, in black coats, and white cravats.

There are about twenty-four theatres within the barriers of Paris, permanently open, most of them every night, including Sunday.

A watch consists of 992 pieces; and 23 trades, and probably 215 persons, are employed in making one of these machines.

A London and Newcastle excursive train lately landed 2,000 passengers in London in 8 hours only—326 miles!

Massachusetts has more than three hundred towns where not a drop of alcohol can be bought, except from physicians.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 23, 1846.

DE RUYTER INSTITUTE.

TEACHERS' Classses will be formed at the opening of the fall term, September 16, to continue seven weeks, which will be exercised in practical teaching under the immediate supervision of the Principals, with a thorough review of the common-school studies. Lectures on the theory of teaching, and other important subjects, will form a part of the daily exercises. The Principals will be assisted by Hon. Edward Cooper and the County Superintendents of Madison and Cortland Counties. All the improvements and important suggestions of the day in the art of teaching, will be brought before the class for their consideration.

J. R. IRISH, } Principals.
G. EVANS, }

DERUYTER, August 6, 1846.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" Hiram P. Burdick.
Berlin—Wm. B. Maxson,
" John Whitford.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
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The Sabbath Recorder.

For the Sabbath Recorder.

SUNDAY LAWS:

It is the duty of all good Citizens to seek their repeal by peaceable and Constitutional means.

The Sunday Laws are admitted, even by the advocates thereof, to be without specific Bible requirement. To say the least, then, it would be no offence against divine precept to repeal them. Where there is no law, there is no transgression. If any one feels a pious horror at the idea of repealing all Sunday laws, let him say what divine law will be violated thereby! Where is the Bible law which requires Gentile governments to enforce the observance of the *Christian Sabbath?* It cannot be found. Why then should man legislate for God, where God *himself* has not legislated? "Who hath required this at their hands?"

But there is another view of the subject, which lays an imperious obligation upon every good citizen to seek the repeal of the Sunday laws. So far as they operate upon the *divine* law of the Sabbath, they are against it. Only look at it; human laws repeal the divine laws, just so far as their influence extends! The divine law says that the seventh or last day of the week is the Sabbath; the first day and the following five are working days. Human law says that the seventh day is *not* the Sabbath, that the first day *is* the Sabbath, and shall not be a working day; whoever works on that day shall be fined four dollars. Who is willing to give his influence in favor of a human law which repeals or violates the divine law? Just so far as our governments do this, they are parties to that great apostacy which is foretold in the book of God, as changing times and laws, and sitting in the temple of God, shewing himself that he is God. Against this apostacy—this usurpation of the divine prerogatives—God has uttered most fearful predictions. He has said, "Come out of her, my people, that ye be not partakers of her plagues." Must we consent to be parties to these usurpations in a government the laws of which are said to be the voice of the people? Shall our State authorities be permitted to compel any man to receive this mark of the great Apocalyptic beast? Did not the Puritans hold it to be their duty to protest against a compulsory submission to a state-appointed Episcopacy? Do not the Dissenters of England, and the Free Church of Scotland, raise an uncompromising opposition to State establishments of religion? Are they not considered to be the friends of religion, good order, and just government, in so doing? With a majority of our citizens, we know that these are established principles. Our position is of a similar character, and equally defensible with the positions of those parties; and although some may demur at first, we have no doubt of its being as triumphantly established.

We are often told that we are but a small minority, and ought to submit! The religious bigots and tyrants of Europe have ever told the parties we have just named the same thing; and on the same principle have tyranized over them unto this day, yielding them nothing, until their growing numbers and influence have wrested one right after another from their unwilling masters. Is it to be so with us and our State governments? We shall see?

Canting hypocrisy says: "It is unfortunate that you cannot agree with the majority, and keep the generally-received, and long-established Sabbath of the land; but you have *privileges*, and you ought therewith to be content!" So the British hierarchists say to the Dissenters of England. So the slaveholder says to the slave when he complains that he has not his rignts as a MAN. Our kind advisers doubtless think, in all sincerity, that they preach gospel to us when they talk about our *privileges*. Then we are not freemen like yourselves, but *privileged* errorists, and stubborn Jews! Well, suppose we reciprocate the favors of our generous and sage advisers, and preach a little of the law and the gospel also, and say, "*Whatsoever ye would that men should do unto you, do ye even so to them.*" Ye kind-hearted advisers, would it be right, if we could bring it to pass, to make a law to compel all the first-day people within the bounds of our "own settlements," where we are a majority, to keep the seventh day as the Sabbath, or be fined four dollars, or imprisoned one week? Every body exclaims, No! Is it right then to compel us to keep the first day? We say, No.

We expect but little, however, from preaching the gospel to men who have power and prejudice to restrain us. We therefore plant ourselves on divine right, and say to our opponents, as the apostles said to the high-priest and his coadjutors, when they accused them of disobeying their commands, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Paul, when his rights were trampled upon, said, "I appeal to Cæsar; I am a Roman." The Sunday laws trample upon *our* rights, and we appeal to the Constitution of the United States. We are Americans, and are entitled to the benefit of all the fundamental laws of our country. We ask no prescriptive privileges, no special favors for our own particular settlements. The whole of the United States and its Territories are our settlements. Obeying the commandments of God and the faith of Jesus, we are as much entitled to the character of Christians as the most numerous sect in the land; and our consciences are as much entitled to the panoply of the fundamental laws of the land. There is no more right in legislators to enact laws to compel the observance of Sunday, than there is to enact laws to gather church tithes. The principle, in one case, is the same as in the other.

Do you ask what we want? We answer, that we want no human law to compel the observance of the Sabbath, either in our "own settlements" or any other place. We have a divine law for that, with all the awful sanctions of Jehovah's favor or displeasure. Fines and imprisonments only lower the dignity and authority of the holy Sabbath, and would avail nothing towards promoting its observance, even if they were applied to the seventh day instead of the first. God says, "The soul that sinneth, it shall die." If a man does not fear eternal death, will he fear a week's imprisonment? We had rather have the Sabbath law stand in all the majesty of one of the unchangeable commandments of God, than to have it frittered away by human legislation to an ordinance of frail and fallible man. God does not ask it of us. There is no part of the counsel of God to Gentiles which requires of human legislators the establishment of a single article of religion. It is therefore no part of our desire to obtain any law for the establishment of the Sabbath day. All that we ask for the Sabbath is, that we, and any others who please, may be permitted to keep it unto the Lord, without being liable to do public business on that day. We do not want to take away this privilege from the observers of the first day. We believe that the Constitution guarantees these exemptions to them and to us. It says, "No law shall be made prohibiting the free exercise of religion." We ask what others enjoy, and we heartily accord to others all that we ask for ourselves. In some of the States, exemptions are secured to us by satisfactory statutory provisions. They ought to be in all the States. Invidious distinctions of a religious character are odious in a free republic. Our petitions to the several State Legislatures differ in this respect very materially from those which have been presented from time to time for laws concerning the first day of the week. *They* ask for power to coerce men to keep the day, whether they believe it right or not. *We* ask for laws to allow all men to act as their consciences shall dictate—to keep either the Sabbath or Sunday, or, if they see fit, to keep no day in particular, without suffering punishment from human government. We believe it to be a matter between God and their own souls, and consequently that human legislation has of right nothing to do with it. We say that the laws which compel the observance of Sunday as a religious day are unconstitutional, and very oppressive upon all conscientious observers of the seventh day of the week. Their only effect is to subserve sectarian purposes. They are not required by Jehovah or by Jesus Christ. If either the Christian or the Jewish Scriptures require the governments of Gentile nations to enforce by penal statutes the religious observance of the first day of the week, let that injunction be pointed out, and we promise to abandon our position. There is reason to believe, that the morals of the people would be better without Sunday laws than with them. Individual responsibility would be more generally felt, and the awful sanctions of Jehovah's displeasure or favor, would not be concealed behind a four dollar fine, or a week's imprisonment! The interests of the State would all be promoted, rather than injured, by the repeal of Sunday laws, the only effect of such repeal being to extend legal sanctions to business lawfully transacted on the first day of the week.

We are aware that many estimable people have been so long accustomed to regard the statute laws in favor of Sunday-keeping as right and useful, that to propose their entire abolition will appear sacrilegious. To such as have common sense to discern between right and wrong, between a divine requirement and a human usurpation, we say, Review your position. Give this subject the severest scrutiny. If our principles are unsound, expose them, or procure some one to expose them. If they are right, we ask not special favors. Truth we honor—error we discard. S. D.

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A Chinese, who professed to be a follower of the Lord Jesus Christ, was asked, "What is now the state of your heart?" He replied, "Formerly my mind was smoky; now I enjoy some light. Formerly it was like a boisterous sea; now it is calm. Formerly I loved myself; now I love every body."

LUTHER'S EVENING HYMN.

1 Thou only God, the Three in One,
Eternal is thy shining throne;
The sun on us forbears to shine,
O cheer our souls with light divine.

2 At morn to thee we offer'd praise,
And now our evening song we raise;
For all thy grace would honor thee,
Now—onward—through eternity.

3 Our Father—praise to Thee we give,—
Thou Son of God—our praise receive,—
Thou Holy Ghost—we grace implore,
To praise our God for ever more.

CHRISTIAN CHEERFULNESS.

There appears a real distinction between pleasantry and levity, though this distinction, considering the different humors, and consequently the different opinions of men, cannot so easily be marked, so as to define always where one ends and the other begins. Gloomy tempers are prone to censure (and especially upon subjects of a serious and solemn nature) the least departure from that which particularly suits them. People of more cheerful dispositions can be pleased, nay, I believe, can be advantaged, by lively expressions and representations of the most sacred and important truths. I remember to have heard, that once, in a large company assembled on some particular occasion, two ministers, strangers to each other, were invited to meet; the one a man of great wit and vivacity, like yourself; and the other of a melancholy turn, rendered, perhaps, still more melancholic by repeated trials and sufferings. The pleasant man indulged his vein, and frequently excited a degree of mirth in the circle about him; the other, surprised at what appeared to him a conduct quite out of order, sat in silence, wrapt up in reserve. Towards the breaking up of the company, the cheerful minister was called upon to be the voice of the rest in prayer to God, in which exercise his soul was so carried out in sublime communion, and the most ardent excitations of spiritual life and love, that it seemed a flame from heaven, diffused and enkindled in the hearts of all about him. When they arose, the dear melancholic man went up to him, with tears streaming from his eyes, and addressed him to the following purpose:—"My dear brother, forgive me, I beseech you. Here have I been for this whole afternoon, condemning you as a person of a light and frothy mind, talking utterly unworthy, not only of a Christian minister, but of a Christian man; but I see and confess, from what God has done in you, and enabled you to utter in prayer before him, and in the presence of this company, that the fault is all my own, and that gloominess of mind is no necessary part of true religion, nor cheerfulness of mind an enemy to it." Having said this, he cordially embraced his no less affectionate brother, with mutual tears of joy. [Serle.

GOOD FRIDAY IN PERU.

The dramatic representations of scenes in the life of Christ, introduced by the Spanish monks who accompanied Pizarro, with a view to the easier conversion of the Aborigines, have long been discontinued in the larger Peruvian cities. But in the Sierra they are still kept up, and all the efforts of enlightened priests to suppress them, have been frustrated by the tenacity and threats of the Indians. Dr. Tschudi gives an extraordinary description of the celebration of Good Friday. "From early dawn," he says, "the church is crammed with Indians, who pass the morning in fasting and prayer. At two in the afternoon a large image of the Saviour is brought out of the sacristy and laid down near the altar, which is veiled. No sooner does this occur than the whole congregation rush forward and strive to touch the wounds with scraps of cotton, and then ensues a screaming, crowding, and fighting, only to be equaled by the uproar at an ill-conducted fair, until the priests at last succeed in restoring order. The figure of the Saviour is now attached to the cross with three very large silver nails, and a rich silver crown is placed upon its head; on either side are the crosses of the two thieves. The Indians gaze their fill and leave the church, but return thither at eight in the evening. The edifice is then brilliantly illuminated, and at the foot of the cross stand, wrapped in white robes, four priests, the *santos varones* or holy men, whose office it is to take down the body of the Saviour. A short distance off, upon a stage or scaffolding, stands the Virgin Mary, in deep mourning, and with a white cloth round her head. In a long discourse a priest explains the scene to the congregation, and at the close of his sermon, turning to the *santos varones*, he says—'Ye holy men, mount the ladder of the cross, and bring down the body of the dead Saviour!' Two of the priests ascend with hammers, and the preacher continues—'Thou holy man on the right side of the Saviour, strike the first blow upon the nail in the hand, and take it out!' The hammer falls, and the sound of the blow is the signal for the cry of *Misericordia! Misericordia!* repeated by thousands of voices in tones of anguish so heart-rending, as to produce a strangely painful impression upon the hearer. The nail is handed to a priest at the foot of the cross, to be taken to the Virgin Mary, still standing upon her scaffold. To her the preacher now addresses himself with the words—'Thou afflicted mother, approach and receive the nail that pierced the right hand of thy blessed son!' And as the priest draws near to the image of the Virgin, the latter, moved by a secret mechanism, advances to meet him, receives the nail in both hands, places it in a silver bowl, dries its eyes, and returns to its place. These movements are repeated when the two other nails and the crown are brought down. The whole scene has for accompaniment the unintermitting howling and sobbing of the Indians, which redouble at each stroke of the hammer, and reaches its apogee when the body is delivered to the Virgin, who then again begins to weep violently. The image of Christ is laid in a coffin adorned with flowers, and is carried by torchlight through every street in the town. Whilst the procession makes its circuit, the Indians erect twelve arches of flowers in front of the church door, placing between each two of them a carpet of the like materials, the simplest and most beautiful that it is possible to see. Each carpet is manufactured by two Indians, neither of whom seems to trouble himself about the proceedings of his comrad; but yet, with incredible rapidity and a wonderful harmony of operation, the most tasteful designs grow under their hands in rich variety of colors. Arabesques, landscapes, and animals, appear as if by magic. It was highly interesting to me to observe in Tarma, upon one of these carpets, an exact representation of the Austrian double eagle, as the Indians had seen it on the quicksilver jars from Idria. When the procession returns, the Virgin Mary is carried back to the church through the arches of flowers."

A MOHAMMEDAN DISCOMFITED.

Mr. Drose, who is sustained by the Berlin Missionary Society at Ghazipoor, a few miles below Benares, declared in the presence of several Mohammedans, who pledged themselves to prove from the Holy Scriptures that Mohammed was indeed a prophet sent by God, that in case they succeeded he would himself become a follower of the prophet of Mecca. Preparations were immediately made for a learned contest. The missionary was conducted to a Mohammedan school-house, and a chair was brought to him. The Mohammedans who were present, sat down at the same time on their carpets. They appeared, however, to be waiting for some one else; for the eyes of the assembly were directed, from time to time, to the door. At length a man of very noble aspect arrived, richly dressed, and carried by four bearers, in a palanquin. He was the most learned moollah in the place. All rose up respectfully. There had been already prepared for him a sort of platform, covered with carpets; this he mounted with uncovered feet. He then beckoned four of the most distinguished Mohammedans to himself, laid his hands upon them to bless them, and caused them to be seated, two upon his right and two upon his left. Next he sat down himself, and looked around, earnestly and deliberately, till the missionary spoke to him.

The contest now began. Several copies of the New Testament were produced, and the fourteenth chapter of John was found. Upon every verse a dispute arose, wherein, the Mussulman endeavored to convince the missionary that Christians misunderstood their sacred writings. Finally he came to the thirtieth verse: "Hereafter I will not talk much with you, for the prince of this world cometh." It passed through the mind of the moollah, like a flash of lightning: The prince of this world is no other than Mohammed; who, as the seal of the prophets, was to become a teacher after the Nazarene, and win over and govern the world by his doctrine." He read the passage again, then expatiated in triumphant language on the glory of Mohammed, who was here spoken of, and closed by calling upon the missionary, in an earnest and imposing tone, to believe in him whom Christ himself had foretold as a prince and lord of this world. But alas! for the moollah. Mr. Drose showed that by the prince of this world the Scriptures meant simply the Devil! He became white with anger, and gnashed his teeth through inward rage. In the net which he had hid, was his own foot taken; and he was snared in the work of his own hands!

HUMAN SACRIFICES STILL OFFERED.

The impression now prevails that these horrid rites have been abolished in India. Alas, the impression is not correct! The Bengal Hurkaru, of August 5, 1845, mentions a government act to suppress human sacrifices in the hill tracks of Orissa, and then gives the following shocking account of the manner in which the victims are procured and slaughtered. Surely 'the dark places of the earth are full of the habitations of cruelty!'

The wild hill-tribes appear to exhibit the remnants of three aboriginal races—the Koles, the Khands, and Saurahs. The Koles prevail chiefly in the northern parts, the Khands in the middle regions, and the Saurahs in the South.

Now it is among the Khands, the largest and most numerous of these races, that the horrid practice of human sacrifices was found so widely and systematically to prevail. It is to propitiate the earth-god—the greatest of the Khand deities—that the sanguinary rite is performed. It is considered necessary that every farm should share the blood of a human victim at the time when each of the principal crops is laid down, while a harvest oblation is deemed scarcely less than a spring sacrifice; and it is considered in the last degree desirable that the several offerings, according to the promise of the year, should intervene between them. Besides those regular periodical offerings, there are others constantly demanded by special events and circumstances. The prevalence of unusual sickness, the visitation of an epidemic, the ravages of wild beasts, drought, famine, or, in a word, any extraordinary calamity, of any kind, whether affecting individuals or the community at large—all, all are believed to call for public expiation, or atonement with human blood, to avert the supposed wrath of that dread deity—earth-god.

From the fluctuating variety of circumstances that may lead to the performance of these bloody sacrifices, it is plainly impossible to form a precise estimate of their annual average. In one small valley, two miles long, and less than three quarters of a mile in breadth, Captain M'Pherson reports that he 'discovered seven victims whose immolation was temporarily prevented by the vicinity of the British troops, but it was to take place immediately after their departure.' One thing, therefore, is very certain, and that is, that the number annually sacrificed must amount to many hundreds, and probably even to thousands; opening up a spectacle of barbarism, in the very heart of the India-British dominions, which no humane spirit can contemplate without a thrill of horror.

AUTUMN.

The season of sad associations, of serious thoughts, of dreams half gloomy and half pleasant, of a soothing, delicious melancholy. O! I do love thee, Autumn, with all thy sadness. I know full well thou bringest along with thee the tokens of decay and death, but there is a beauty, a chastening influence in that decay which makes thee so lovely, and throws such a breathing holiness over all the scene, that thou art endeared to me as a cherished sister, and I think of thee and speak of thee with all the tenderness that associates itself with the memory of a departed friend. I love to hear the rustling of the faded leaves, as they bid adieu to the parent tree, and throw themselves upon the bosom of the gentle gales to follow their bidding. I love the singing of thy winds, though I feel that they are singing their requiem over the bright things of summer. I love the splendid drapery of thy forests, the thousand glorious hues in which they are decked, though I know that this is but the lightening up of the spirit of beauty for a moment ere its final extinction. Yes, elder daughter of the year, I love thy scenes, all thy associations. I am under thy strange influence, yet happy. I would not be gay if I could. There is a subdued reverence in my affection for thee, which banishes every thing that might seem to bespeak a forgetfulness that thou art with me. O how many times have I breathed the wish that thou mightest be near to me when I am dying. I never feel so willing to go as when my spirit has drunk in the sweet and soothing sadness of thine own. I look around me, and all is changed—the earth has folded up her garment of green—the flowers have perished—the birds have gone, their glad music is hushed in silence—the winds have gathered the leaves to their burial—and why should I wish to stay when all are going? O come then, gentle Autumn, when my time is arrived, come, take me by the hand, and I will go with thee willingly. [Rev. T. B. Thayer.

THE SUN BEHIND THE CLOUD.

The children of God have an eternal and overflowing fountain of consolation open, in the plan of Gospel discipline and salvation which is set before them. There is no condition, no trial, no sorrow, no gloom and heaviness of spirit, to which it is not adapted, and to which it is not fully adequate for all the relief that it is best for them to receive. Journeying through this vale of tears, they must needs pass through many a dark and gloomy avenue. Storms, yea tempests of sorrow and distress will assail them, and beat upon them. From the dark cloud that is over them, the thunders will be heard and the lightning-flash be seen. Bow to the storm they must; its violence will admit of no effectual resistance. But look! battered and wayworn traveler, as thou liest prostrate in the dust by reason of the violence of the tempest; direct your sight beyond the dark and frowning borders of that cloud which is bursting with all its violence upon you. See! there is a streak of clear sky beyond, of golden light diffusing its thousand splendors abroad. I do not speak of the radiance of the natural sun, with his cheering beams, but of the more splendid radiance of the Sun of Righteousness, spreading far and wide around him celestial glory, such as beams from the throne of God. That Sun will shine, when darkness and storm, when all other suns and stars shall have passed away. It will beam on your path, and conduct you and cheer you onward to that blessed place where the Lord Jesus will be your everlasting light, and the Saviour God a glory that will never wane.

[Professor Moses Stuart.

GEMS FROM JOHN FLAVEL.

What an excellent, lovely one is Christ! Put the beauty of ten thousand paradises like the garden of Eden into one; put all trees, and all flowers, all smells, all colors, all tastes, all joys, all sweetness, all loveliness in one; oh what a fair and excellent thing would that be! And yet it should be less to that fair and well-beloved Christ, than one drop of rain to the whole seas, rivers, lakes and fountains of ten thousand earths.

To be studying Jesus Christ, what is it but to be digging among all the veins and springs of comfort? and the deeper you dig, the more do these springs flow upon you.

Christ is *the original and fountain* of all the light which is ministerially diffused by men. Ministers are but planets which shine with a borrowed light from the sun.

As when God looks upon the rainbow, which is the sign of the covenant, he remembers the earth in mercy; so when he looks on Christ, he remembers us upon his account.

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"I AM."—Who ever conceived a more beautiful illustration of a sublime text than the following by Bishop Beverige? "I AM." He doth not say, I AM their light, their guide, their strength, or tower, but only "I AM." He sets as it were his hand to a blank, that his people may write under it what they please that is good for them. As if he should say, "Are they weak? I AM strength. Are they poor? I AM riches. Are they in trouble? I AM comfort. Are they sick? I AM health. Are they dying? I AM life. Have they nothing? I AM all things. I AM wisdom and power; I AM justice and mercy; I AM grace and goodness; I AM glory, beauty, eoliness, eminency, supereminency, perfection, all-sufficiency, eternity! JEHOVAH, I AM! Whatsoever is amiable in itself, or desirable unto them, that I AM. Whatsoever is pure and holy; whatsoever is good or needful to make men happy, I AM."

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POSITION OF SABBATH-KEEPERS.

It is the universal sentiment of mankind, in civilized society, as well as in savage life; in the church, as well as out of the church; at present, as well as in all former ages, that he who will not assert and manfully defend his rights, by all proper means, is not worthy any high privileges; that he who sits down supinely and allows his inherent rights to be wrested from him and trampled upon, will soon, very soon, have none left to enjoy, or none to be taken away.

Opposed as we are in principle to contention and conflict, under ordinary circumstances, yet it often becomes our duty to maintain our rights with all our ability, especially when fidelity to our high calling involves vital principles, and those which are not simply personal but which pertain to the welfare of others; and that the more imperatively, when the integrity of the law of our Maker is concerned and the peculiar privilege of honoring Him and his institutions is put in jeopardy, by having the crafty inventions of man foisted on our observance, by fines and penalties, in direct violation of our inherent rights and charter immunities. To receive the testimonies of the Lord into honest hearts and resist "the commandments of men," which conflict with His prerogatives and detract from his unlimited sovereignty, is the liberty wherewith the Gospel has made us free. The Lord alone is lawgiver in Zion, and his Word the only rule of faith and practice. As his disciples we are required to "contend for the faith once delivered to the saints." In this matter we are not our own; "we are bought with a price;" we have pledged our allegiance to Heaven, and have to "fight the good fight of faith," like true "soldiers of the Cross." None but a dastard will deny his Master or forsake his Master's cause in the hour of trial or dismay. None but a craven spirit, unworthy the name of a disciple, will refuse to magnify his name and his requirements when persecuted for the truth's sake.

Our lines have fallen to us in pleasant places; we have a goodly heritage; we ought to appreciate it above all earthly blessings, and ever be ready to defend it as the periapt of our lives. It would be criminal in us, who have had these high, these inestimable privileges bestowed upon us by our Heavenly Father, not to continue steadfast and faithful, giving him all the glory; more criminal than Esau, to sell his birthright for a mess of potage, yea, infinitely more criminal, doubly criminal, for those who have inherited this peculiar favor of God, not to battle, and battle zealously, for his truth and his supremacy.

Heretofore our high privileges have not cost us, the present generation, any thing. Like the bursting fruit, it has fallen into our lap. Not so with our fathers. Persecuted for conscience sake, and pursued with fire and fagot, yet they endured all things, and were faithful unto the end, rather than renounce or forsake their holy principles; and when there was no City of Refuge on the iron glebe of Europe, rather than submit to ecclesiastical domination in any form, they sacrificed all earthly possessions and social endearments—their homes and the graves of their kindred, to seek an asylum in the western main, beyond the raging billows. After encountering the perils of the deep and the ferocity of the wild savage, and even facing the cannon's mouth to gain their freedom, they esteemed it cheaply earned, to sit down under their own vine and fig-tree, to worship Almighty God according to the dictates of their own consciences. And if they endured all these sacrifices to gain that inestimable privilege, shall we, their descendants, prove ourselves unworthy our noble ancestors, by relinquishing the blessed boon, without an effort to save it when trampled upon by sectarian prejudices and unjust legislation? Thank God! we have not to go into the battle field and shed human blood to save our rights being wrested from us; but craven, truckling paltroons would we be, were we not to fly to the rescue and exert our every peaceable effort, to sustain our rights against legislative enactments, when this can be done by simply appealing to the charter of our liberties, and the constituted authorities established for our defence.

Happy, thrice happy are we in the wise construction of our government. Its fundamental principles, secured by a Constitution that cannot be changed or cast aside by the fitful caprices of ephemeral demagogues, but which are placed beyond hasty, meddling legislation, or the machinations of an arbitrary Executive, give a stability to our institutions not surpassed by any nation or people on the face of the globe. When infringed by partial legislation or despotic power, we have a resource beyond the treachery of brawling politicians, or aspiring ambition, in an elevated and independent Judiciary. It is to that tribunal we must resort for redress—not to the battle field, not to legislative halls, not to an imperious Ruler, to beg for what belongs to us, but to demand an award to our constitutional immunities. When the Supreme Court of the United States shall sustain the Sunday laws of the States, and shall proclaim a sentence which will make all freemen blush for their country, and I am forced to believe, that I have no religious freedom, no religious rights but what the body politic may choose to bestow or withhold—then, and not till then, will I go to any legislative body to ask for what *belongs to me as a right*, and a right that is not to be taken from me.

The Seventh-day Baptists, in common with all citizens of our happy Republic, are secured in their religious rights, religious equality, and religious privileges. That glorious Constitution suffers no ban on any individual's religious principles, no preference to be given to any sect or party; and in that wise provision is our only hope, our only security; yet, by legislative enactments, many of the States have imposed fines and penalties, and Justices of the Peace have enforced them against freemen of the Republic for exercising their constitutional right of worshiping Almighty God on his own appointed, hallowed, sanctified day, and pursuing their own avocations the other six days of the week. Thus the Seventh-day Baptists, on violation of vested rights and immunities, are forced to yield *two* sevenths of their time to religious rest, while other denominations observe but *one* seventh, and that not the day required by the Word of God; and strange inconsistency, their persecutors, proven on trial to be the greater violaters of the statute—guilty of open, flagrant immoralities, reveling in vices and crimes, regardless of God or man, *on that very day*—escape, and prosecute with perfect immunity—strange as it may appear, yet it is nevertheless the fact, with this testimony before the public functionary, the Seventh-day Baptists are mulcted and the vagabond escapes. Thus, under these unjust enactments, the ungodly oppress and the righteous suffer; and this in the land of vaunted liberty and equality. And thus they must suffer until they appeal to the charter of our liberties, the ever glorious Constitution. By that instrument, our liberties, our religious equality, and religious rights, are inviolably secured, and so secured that they cannot be shaken or wrested from us by the action of any State Legislature. Our legislatures have not any thing to do with the *toleration of religion*. It is an inherent right, a *reserved* right in the people, in each individual himself, never delegated to Congress, or any legislative body. All *toleration*, or attempts at toleration, in matters of religious faith or practice, is not only a usurpation, but the vilest tyranny; because it assumes the power to grant or withhold religious privileges. We utterly deny, that any State, or the Federal Government, have any power to legislate on this subject. Neither of them have the power to pass any law abridging the religious rights of any citizen or class of citizens. It is an infraction, a wanton infraction of the Constitution of the United States. None but infatuated bigots have the effrontery to justify the assumption.

When first adopted, the Constitution of the United States contained no express provision for the security of religious freedom; though no power whatever was delegated to interfere in any way, whatever, with it. It was silent on the subject, from the general conviction of the absurdity of that point ever being disputed. It was, by common consent, recognized as an inherent and indefeasible right that could never be assailed; that could not be questioned for a moment by any one who had the least sense of the meaning of American liberty! The power to interfere was not delegated, and consequently no attempt to act on it could ever be entertained. This is to be inferred, fairly, from the reply of General Washington, who was President of the Convention which formed the Constitution, to a letter received from a *First-day* Baptist church in Virginia, bearing date, August 4th, 1789, in which he emphatically remarks: "If I had the least idea of any difficulty resulting from the Constitution adopted by the Convention of which I had the honor to be the President, when it was framed, so as to endanger the rights of any religious denomination, I never should have attached my name to that instrument. If I had any idea that the General Government was so administered that the liberty of conscience was endangered, I pray you be assured, that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecution. You can, without doubt, remember, that I have often expressed as my opinion, that every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his conscience." Looking on the Constitution, presented for their adoption, as not expressing explicitly a full guarantee on this, as well as some other subjects of much moment, "the Conventions of a number of the States, at the time of their adopting the Constitution, expressed a desire, in order to prevent misconstruction, or abuse of its powers, that farther declaratory and restrictive clauses should be added."* The following amendment (Art. III.) was proposed and formally ratified: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This was incorporated to settle the question forever—a provision which extends over all States and Territories from the Atlantic to the Pacific—from the Lakes to the Gulf of Mexico—throughout the whole length and breadth of the Union; for the second section of Art. IV, declares: "This Constitution, and the laws of the United States which shall be made in pursuance thereof, shall be the supreme law of the land, and the Judges in every State shall be bound thereby, any thing in the Constitution or laws of any State to the contrary notwithstanding." This, and this only, is our security. It covers the whole ground. State legislatures have and may continue to enact Sunday laws and impose penalties for laboring on the first day of the week, and thus trample on the rights of those who conscientiously observe the seventh day as the Sabbath, and they are null and void, and will be swept to the winds wherever the issue is carried up to the proper tribunal provided for our case, and the only resort left us. We have been despoiled of our sacred rights and denied redress, time after time, at legislative halls. The prejudices in favor of Sunday exclusively, even to the injury of those who religiously observe the seventh day, are too inveterate to listen to our claims. Relying on their own numbers, and our slender minority, they superciliously repulse us, and taunt us with our inability to stay the injustice inflicted upon us. This was unblushingly expressed, repeatedly, by members of the legislature, to whom we appealed, on setting us aside unceremoniously, openly avowing that we "were too few to be regarded." Others do not, and are determined not to look at the justice of our claims, or the injustice with which we are treated, as compeers of the Republic; they look not, and are determined not look at the principle involved; they look not, and are determined not to look at the violence done to the fundamental law of the land, nor the violence done to our rights and our feelings. They have the advantage by fair or by foul, and they are determined to keep that advantage, right or wrong. Their prejudices are gratified, and they are determined to keep them gratified. They look not to the past to estimate correct principles, neither do they look forward to contemplate consequences. The present is all with them. They have the advantage now, and they will maintain the advantage at all hazards.

The truth is, we, as a nation, have deteriorated incalculably since the days of the Revolution, in virtue and in patriotism. There is now scarcely a vestige of the self-sacrificing devotion to the public weal and republican rectitude left; we are fast degenerating into a contracted, headstrong cabal, reckless of principle and utterly disregarding those high ennobling purposes which alone can make us a great and prosperous people. The virtue and integrity of the populace have long since ceased to inspire my confidence, especially in matters which come in conflict with their prejudices. If our rights are not secured in our *Magna Charta*, I shall despair of ever having them restored by popular clamor. Popular clamor crucified the Redeemer—they "hated him without a cause," they will hate us without a cause; popular clamor and sectarian bigotry, murdered the Apostles, and persecuted the saints unto death. Human nature is still the same. Give man power and he will abuse it—the strong will trample on the weak; and if left to the tender mercies of sectarian prejudices, we may never hope for restitution of our rights which have been wrested from us by unjust, by iniquitous legislation.

As I have but little confidence in popular clamor, I have still less in the miserable tools they often invest with a "little brief authority." Fawning sycophants at one moment, they become intriguing and arrogant the instant they are clothed with power to menace. We look in vain now-a-days, for the republican simplicity and stern integrity of the statesmen of the Revolution. For years past I have been completely disgusted with the hollow-hearted professions of demagogues, during an electioneering campaign, and their subsequent treachery and prostitution. At the polls, their whole souls are burdened with love for the "rights of the people"—the "dear people"—"Equal rights! equal rights!! equal rights!!!" they shout and reiterate, again and again; but when an opportunity is presented of giving proof of their professions, they skulk away and deride appeals; leaving the dear, deluded people, to stare at their over creduility. There is but little of the high minded, magnanimous patriotism of our revolutionary sires left amongst us; but few retrace the spirit which animated the founders of our Republic, or recognize the fundamental principles of the ground work of the compact. Self, clique and sect, are the main considerations of our public men, and so long as we have in private life a body of contracted men, exercising a superstitious awe over the actions of the populace, with narrow minds and flinty hearts, yet swaying the ignorant mass by operating on ther prejudices, I have but little hope from any appeals to the people or to legislatures. I trust not in their magnanimity—my hope, my only hope, is in the Constitution. True there are some enlightened, generous minds, who look beyond the bubbles of the day, and take a comprehensive survey of our institutions, acknowledge the fundamental principles of our confederation, and concede our rights; but they take no special or active interest in our cause; they run not against public prejudices; they espouse not, succor not, with a true patriotic, self-sacrificing spirit, the cause of oppressed rights, from pure devotion to the sacred principles of liberty, of religious freedom and human rights. The day may come, however, when all the protestant family in the land, may see this their present error. The day of retribution may come, when they may be trodden down by a wide spreading hierarchy, avowedly proclaiming ecclesiastical control over the whole globe—then, and not till then, will they awake to the danger of tampering with religious immunities, and restraining religious rights by coercion laws. I have no hope, no expectation of finding the mass or the leaders of the mass, fall back on fundamental principles and be willing to yield to us our indefeasible rights, until they are overtaken by a like persecution. All is darkness in the political hemisphere; and, with but few exceptions, all is darkness, thick darkness, impenetrable darkness, in the benighted ranks of the protestant phalanx. The hand of our natural ally is against us—her sullen mien and treacherous kiss, as dark and repulsive as the *casas santas* of the Inquisition—dark and as unrelenting as the anathemas of the Roman Pontiff. Our hope, and only hope, is in rights secured by the charter of our liberties. The experience of every day, all my intercourse and every transaction of life around me, impresses me more fully of the fallacy of looking for justice or sympathy to bigoted partizans or prejudiced legislators. Our moorings have been cut loose—we have been sent adrift—our only Ararat is the Constitution of the United States.

During a professional trip to Massachusetts in May last, I felt some interest in visiting the classic spots of the Revolution—ground sacred to the cause of American Independence. I was carried to Lexington, whose soil was stained with the first blood in the cause of American rights; and as I read the inscription on the modest tablet erected to commemorate that event, the thought irrepressibly arose and struggled until it gained utterance: "How sadly are your pure spirits repaid, on witnessing within the first century of the Republic, a pilgrim, visiting this shrine of freedom, and bewailing the degeneracy of its pristine glory—lamenting, deeply lamenting, to find the cause, religious liberty, for which ye shed your blood so freely, is now, even now, trampled upon in this land of vaunted equality." I then walked the rounds of Bunker's height, where American chivalry posted themselves against immense odds, to resist monarchical enactments, and maintain the free exercise of civil and religious liberty. I looked up to discover some device proclaiming the eternal principles of universal, unsullied freedom!—but I looked in vain. There stood the cold massive pile, without any insigna that told of an asylum for the oppressed, or proffering a refuge to the persecuted for conscience sake. I looked in vain, for its foundation is laid in soil overshadowed by Sunday enactments and coercion laws. I next stood in Fanueil Hall—the cradle of American Liberty—where the tocsin of Freedom was first sounded; where a Hancock and the Adamses proclaimed the heaven-born principle of unfettered equality. As I stood on the rostrum on which they stood, in times that tried men's souls, rallying the people to the defence of their unalienable rights, methought their guardian shades still hovered over the sacred spot, and my spirit partook of their dewy blessing. My bosom beat with holy transports, my soul burned with irrepressible enthusiasm, and I insensibly shouted hosannas to American Freedom!———but when I thought of my brethren at Snowhill, suffering persecution and fines for conscience sake, I turned to the wall and wept. It blighted my spirit, smothered all my aspirations, and crushed my very soul. In Fanueil Hall I had to mourn the loss of all that is dearer than life, the loss of religious liberty, and was brought to realize, that on American soil *religious liberty* is but a name.

I left these time-honored walls with a stricken spirit; but on approaching the *Common*, Old Boston Common, animate with life, crowded by a gay multitude, disporting on its beautiful sward, in commingled freedom, I was forced to acknowledge, that we must still be a favored, a free people. Strains of martial music reached my ears, and the waving plumes of the veteran military met my sight, while the busy hum and loud peals of merry glee, proclaimed it to be a gala-day. It was the anniversary of the "*Honorable Ancient Artillery Company*"—a company of two hundred years standing; on whose annual parade, the people go out, *en masse*, to celebrate the day with them, and it is the custom for the Governor of the State, on that occasion, to take his chair into the enclosure, to give additional zest to the festivities. There sat the old Governor, and over his head waved the flag of my country, floating gracefully in the balmy breeze. As I beheld its playing folds, I could not but exclaim: "Long wave the star-spangled banner!"—but as I looked, its stripes reminded me of the stripes and imprisonments of my brethren for conscience sake, and I was cast down almost to despair. I looked again, and in its circle of glittering stars, and in its *E pluribus unum*, I beheld new hope—abiding hope. Whatever States have done, by Sunday legislation and coercion laws, whatever shadows they have cast over the hills and valleys of our respective commonwealths, *that* flag has never been sullied, has never sanctioned any encroachments on our religious liberties; that flag has never covered any oppression or persecution for conscience sake. New life animated my desponding heart, and I thanked God that there was still a City of Refuge; that in that flag there was a full guarantee of having our rights respected and defended; that we must appeal to it, and it only. And on reflection I rejoiced to find that it has never been appealed to in vain. The only instance in which it has ever been invoked, in this matter, was in the case of the attempt to stop the mails on Sunday—another mode of Sunday coercion—another step to ecclesiastical tyranny—and the response found in the Report of the Committee of the Senate, which was adopted with great unanimity by that venerable body, is an assurance, that the Federal Government is true to its first principles of liberty, and that we may ever trust in the panoply of the Union. That report clearly recognizes the fullest, most perfect religious freedom, as it most unequivocally declares that "Congress acts under a Constitution of delegated and limited powers. The Committee look in vain to that instrument for a delegation of power authorizing this body to inquire and determine what part of time, or whether any, has been set apart by the Almighty for religious exercises. On the contrary, among the few prohibitions, which it contains, is one which prohibits a religious test, and another which declares that Congress shall pass no law respecting an establishment of religion, or *prohibiting the free exercise thereof.* The law, as it now stands, makes no distinction as to the day of the week. It *is the duty of the Government to afford to all*—to Jew or Gentile—Pagan or Christian—the protection and advantage of our benignant institutions, on *Sunday as well as every day of the week.*" Up to that glorious standard, then, must we go for the vindication of our rights; for release from oppression; for redress from legislative enactments—to the tribunal established under its authority, to secure the citizens of the republican family, and the States themselves, in their respective rights; and we cannot, and we must not, as a denomination, be satisfied with any decision, depriving us of our rights, until we carry it up to that tribunal—until we put it to the Supreme Court of the United States to declare in the face of the world, if they can, that the American Republic *does not tolerate Religious Freedom!* They cannot, they never will stultify our Constitution and make our government a laughing stock to all Europe—to the whole civilized world.

This is unequivocally our true position; and our duty, our imperative duty, is equally clear and explicit. The Sovereign of the universe has commanded us to "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work, but the *seventh day is the Sabbath of the Lord thy God*, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." This Sabbath he has imposed upon us, by a power which belongs to himself, and himself alone, and it is perpetually obligatory on us to "sanctify" *that day*, until He himself abrogates it, or absolves us from the service. He has never abrogated it, or substituted any other day to be sanctified in its stead, neither has he delegated power to any Potentate, Church, or Legislature; to any Bishop, Priest, or People, to do so—it remains untouched by Divine authority, and is as abiding as the tablet of stone on which the statute is written by the finger of God, the *Sabbath of the Lord forever.* Until He abrogates it, or absolves the service, it is our solemn duty to observe it, and it only, and not to recognize any other substituted or enforced by man. It is due to the Majesty of Heaven, that we be faithful to this his command; and it is likewise due to ourselves and our posterity, that we preserve, unimpaired, the high privilige of worshiping him according to the dictates of our consciences, and in accordance with *his* requirements. It is also our duty to resist the encroachments of the secular power, in interfereing with the promotion of the cause of God our Father; for if we suffer the rights of citizenship, the inestimable privileges of religious liberty to be wrested from us, and succumb to the usurpation of political power, in forcing the sanctification of the first day of the week, we do His cause much damage, by recognizing that infringement, and by suffering that encroachment to *deter* others from embracing the unmutilated Truth. These Sunday laws and their penalties are hindrances to the reception of the truth; and if acquiesced in, must eventually destroy its promulgation throughout the land. Under this unrighteous law, it cannot have *free course* to glorify God its founder.

Here is a work for us. God has suffered this evil to come upon us to try our loyalty—to test our adhesion to his truth. He has given us a goodly heritage, but has allowed that heritage to be invaded to prove our fealty; to wake us up to our work; to agitate a knowledge of his truth among the nations of the earth sitting in the shadow of darkness—the darkness which leaves them to believe lies—and bowing to idols or idolatrous days. If we prove recreant to our duty, he may destroy our privileges altogether; yet, for the faithfulness of a few, he may save a nation, that has despised his law and trodden down his testimonies. He has committed this trust to our keeping in this portion of his moral vineyard—we have pledged our lives even unto death, to keep his covenant and his testimonies. "Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart. I have inclined mine heart to perform thy statutes always, even unto the end," is the implied vow of every true disciple. If we are faithful, the heritage of the saints shall not be wrested from us. "No weapon, saith the Lord, that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord;" and his promise, which is sure and steadfast, is renewed in an especial manner to *Sabbath-keepers*, to encourage them in the performance of their duty, and to sustain them under their trials. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." These are our privileges, and this our incumbent duty to inherit the promises. The Lord requires it at our hands; "It shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

Here, then, I repeat, is our veritable position, and our incumbent duty. We must put on the armor of faith and "wrestle with powers and principalities," until we triumph in the name of the Lord. The secular arm has usurped our religious immunities; and inasmuch as it interferes with the free exercise and the reception of the Word of God, it is an infraction of the Constitution of the Union. Requiring any man or set of men to yield more than their voluntary consecration of a seventh part of their time to the service of their Maker, which is all HE requires, is a vile infraction of vested rights, and an insurmountable impediment to the free exercise of religious sentiment, secured to all persons, sects, and denominations. We are called upon by the most sacred sense of duty to arise and wipe out this oppressive, this intolerable invasion on our rights, from the statute books of the land. We owe it to ourselves, to human rights and to our Maker. It is not at variance with the principles of our profession—not inconsistent with our high calling, to resist the wicked subjugation of God's heritage, and maintain, by all peaceable measures and means, our religious privileges. They are the gift of God, and none has the right to make us afraid in the enjoyment thereof. They are secured to us by our Magna Charta; and to that we appeal. Paul, when in bonds, and under sore oppression, appealed to Cæsar. We do no more in appealing to the constituted authorities of our country, and claiming the protection of the privileges due to our citizenship of the Republic. Where is our religious liberty! if we are not permitted to follow the dictates of our own consciences freely, fully, in worshiping our Maker, but are forced to yield another portion of our precious time, than that required by our legitimate Ruler, by the enactment of unequal, inequitable, State statutes? Where is our religious freedom!! if compelled to cease from our indisputable right of the "pursuit of happiness" and the maintenance of our families, by arbitrary penal enactments? Our liberty is but the liberty of slaves—our freedom but the freedom of the dungeon. If we prove recreant to our high trust, we are worthy of fines and shackles; and if we submit to the impious desecration of God's prerogatives and our own privileges, we deserve the rack and the stake.

W. M. F.

BORDENTOWN, N. J., Oct. 7, 1846.

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* Preamble to Amendments to the Constitution, 1789.

THE POOR IN ITALY.—His Eminence Cardinal Gizzi has addressed a circular, dated Rome, August twenty-fourth, to the Governors of the Provinces of the Roman States, calling on them to adopt measures calculated to improve the religious and temporal condition of the poorer classes. The document states that the Pope beholds with the utmost pain the quarrels, thefts, and other misdemeanors constantly recurring throughout the Pontifical States, that the chief causes of this state of society must be found in the idle life which the younger portion of the population are accustomed to lead, and in want of proper instruction to prepare them for gaining an honest living by their industry. His Holiness, in consequence, in addition to his wish to see education and habits of industry generally disseminated throughout his dominions, proposes founding without delay an establishment at Rome for the education of a certain number of boys belonging to the working classes throughout the States, so that they might be, in the first place, removed from the spot where they were likely to contract bad habits; and in the next, might form a nucleus of well-instructed non-commissioned officers, calculated to suffice for the Army required by the State.

ROMANISM IN OREGON.—Accounts are published by the Roman Catholics of their success in Oregon. They claim already more than 6,000 converts among the Indians residing in this territory. Many of the whites are said to be eager to receive instruction in the same religion. The Bishop's college has about forty students, and the Sisters of Notre Dame have fifty boarders. Besides the churches already erected, or now going up, a cathedral is to be built soon. Two convents at least will be in operation at no distant day.

REVIVAL.—We rejoice to learn, that a revival is in progress in the 3d Seventh-day Baptist Church of Hopkinton, R. I. Meetings have been held for some three weeks past by Elds. Alex. Campbell and Alfred B. Burdick. Forty-eight persons have been baptized, of whom forty-six have united with the church.

PROGRESS OF POPERY.—The Rev. Dr. Vaughan, speaking of the popular alarm on account of the progress of Romanism in this country, says:—

"Be not alarmed about the progress of Romanism. You give it strength by that fear; you croak it into power by not treating it as an impostor that it is to be exposed and destroyed; never talk of it as any thing else; never let your children hear you speak of it but as a thing of that character; and let your press always speak of it as that which is to be withered by the advancing enlightenment which is abroad. Be sure of this, the mind of Europe is now teeming with elements of culture that will unfit it for ever bowing again to that degraded yoke. Aye, the men of Europe are already spoiled for tricks of that sort; and women, too, are in the same position. They are both learning—though in some cases, perhaps, rather late—that a noble nature was never designed to be the victim of priestly meddling, priestly craft, and priestly oppression."

EVANGELICAL ALLIANCE.—The Doctrinal Basis adopted by this London Convention, after a four day's discussion, is as follows:—

"That the parties composing the Alliance should be such persons only as hold and maintain what are usually understood to be Evangelical views, in regard to the matters of doctrine understated, viz:—

"1. The Divine inspiration, authority and sufficiency of the Holy Scriptures.

"2. The right and duty of private judgment in the interpretation of the Holy Scriptures.

"3. The Unity of the Godhead, and the Trinity of Persons there.

"4. The utter depravity of human nature in consequence of the fall.

"5. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign.

"6. The justification of the sinner by faith alone.

"7. The work of the Holy Spirit in the conversion and sanctification of the sinner.

"8. The immortality of the soul, the resurrection of the body, and judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

"9. The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper."

RIGHT.—The Advent Herald, which is the principal paper published by the Millerites, has some hard cases to deal with. The following piece of advice to one of its correspondents is a specimen. It speaks our mind exactly.

"Albert Lyford, of Thornton, N. H.—We should willingly continue the papers to you without pay, if you were conforming to the apostolic rule, to 'be not slothful in business, fervent in spirit—serving the Lord;' but when you say, 'I have not done enough work to earn one cent since last January,' and 'I should consider it as great sin as I could commit, with my present light, to do a day's work—if it were to prevent myself and family from starvation or death;' we must frankly tell you, that we do not consider you a subject of charity, and must discontinue your paper after this number. We are told that he that will not work shall not eat; we cannot, therefore, find you with spiritual food even. Again, he that provideth not for his own family, hath denied the faith, and is worse than an infidel. We do not know that those who are worse than infidels have any claims to receive a gratuitous support, because they are 'living on their faith.' We cannot publish the 'Herald' without working laboriously, and keeping others to work. We cannot, therefore, be so inconsistent to send the result of so mnch labor to those who consider it a sin to labor."

General Intelligence.

FROM THE ARMY—MONTEREY TAKEN.

An extra of the New Orleans Picayune, dated Oct. 4, contains a full account of the storming of Monterey, turning the enemy's guns upon himself, and a victory to General Taylor's Army. Gen. Taylor reached Monterey on the 19th of Sept., with a force of about 6,000 men. Operations were immediately commenced, and one point after another of the entrenchments was taken. On the morning of the 24th, a communicatin was sent to Gen. Taylor from Gen. Ampudia, making an offer of capitulation. After a long consultation, Gen. Ampudia sent to inform the American General that to avoid the farther effusion of blood, the national honor being satisfied, by the exertions of the Mexican troops, he had decided to capitulate.

The terms of capitulation were in effect as follows:—That the Mexican officers should be allowed to march out with their side arms; that the cavalry and infantry be allowed to march out with their accoutrements; that the artillery should be allowed to march out with one battery of 6 pieces and 21 rounds of ammunition; that all other munitions of war and supplies should be turned over to a board of American officers appointed to receive them; that the Mexican Army should be allowed 7 days to evacuate the city; and that the American troops should not occupy it until evacuated; that that the cathedral fort, or citadel, should be evacuated at 10 A. M. next day, 25th; the Mexicans then marching out, the American garrison marching in; that the Mexicans should be allowed to salute their flag, when hauled down; that there should be an armistice of eight weeks, during which time neither army should pass a line running from the Ranconada through Linares and San Fernando. This lenient offer of the American General was dictated with the concurrence of his Generals, and by motives of good policy. This consideration was due to the good defence of their city by the Mexican Army.

[Monterey is the capital of the State of New Leon. It is on the Fernando river, about 220 miles from its mouth. It has well paved streets and mostly one sort of stone buildings. The population is about 12,000, and the city is situated on the main traveling route from the Rio Grande to the City of Mexico. The Mexicans defended this stronghold with more gallantry than was expected. The three days' fighting, and the heavy loss of our troops bear witness of this. The most reliable accounts of the matter, state our loss at three hundred killed, and two hundred wounded; but it is feared that the number of killed and wounded will prove somewhat greater. The Mexicans had seven thousand regulars and four thousand rancheros in the city. Their killed and wounded was less than ours, because they were protected by their walls.]

THE TAKING OF CALIFORNIA.—On the 18th of August Gen. Kearney entered Santa Fe, and having hoisted the United States flag from the the National Palace, proclaimed New Mexico in possession of the United States Army, which was greeted with shouts of applause by the Mexican people. He administered the oath of allegiance to the Alcades of small towns and officers of Santa Fe. He proclaimed himself Governor of New Mexico, and took quarters at the Palace. Armijo, with 4000 troops, fled to Chihuahua, where report says strong resistance would be made by a large army. Gen. Kearney was preparing to march to Chihuahua.

EXCESSIVE EATING.—Commissioners have been appointed to examine into the accounts of the agents having the Camanche Indians in charge. One of the witnesses, Mr. Robert Cooke, said, "I have seen a Prairie Indian eat and destroy, upon his arrival in camp, fifteen pounds of beef in twenty-four hours. I am further of opinion that they will eat, daily, ten pounds throughout the year." Major Armstrong stated, that they each consume from six to eight pounds of meat per day, and generally they eat meat alone. Capt. Duval, who had lived 20 years among them, says that a Prairie Indian, particularly the Osage, often eats from ten to fifteen pounds of meat in the course of twenty-four hours, and when greatly fatigued could consume from five to six pounds at a meal.

DIP YOUR SHINGLES IN OIL.—Mr. B. Nason showed us the other day a few pine shingles which he took off the edge of the roof of his house will making some alterations. These shingles had been on the house over twenty-seven years, and are now as sound as when first put on. What is the cause of this wonderful preservation, in this instance, while in other cases shingles have so often rotted so much in five or eight years as to make it necessary to re-shingle the roof? The cause is this: when these shingles were put on, they were simply dipped in hot oil. It will be well for carpenters to note this fact. [Maine Cultivator.

WOMEN'S RIGHTS.—The New York Constitutional Convention has adopted the following very important section in respect to the pecuniary relations on parties the marriage contract:

"All property of the wife owned by her at the time of her marriage, and that acquired by her afterward by gift, devise, descent or otherwise than from her husband, shall be her separate property. Laws shall be passed providing for the registry of the wife's separate property, and more clearly defining the rights of the wife thereto, as well as to property held by her with her husband."

DEEPLY BEREAVED.—The editor of the New York Evangelist says he has known but few so deeply bereaved, and whose home has been made so desolate, as that of our friend and brother the Rev. J. L. Hodge, the esteemed pastor of the First Baptist church in Brooklyn. Within a few short years he has buried all his children six in number, and is now childless. On the 4th of August, Mrs. Hodge deceased at Suffield, Conn., her native place.

SUMMARY.

It is said the present has been the most sickly season throughout the whole West, since 1838. The continued prevalence of hot and dry weather, acting upon the marshes and swamps where they exist, necessarily exhales a nuisance, which creates disease wherever it can reach.

In the Duchy of Luxenburg, a well is being sunk, the depth of which surpasses all others of the kind. Its present depth is 2,336 feet, nearly 984 feet more than that of la Grenalle, near Paris. It is said that this immense work has been undertaken for working a large stratum of salt rock.

A model of Jerusalem, as it appeared in the time of our Saviour, has been constructed by an ingenious gentleman of Dublin, who has spent years in perfecting it and bringing it to its present state of accuracy.

Hon. Mr. Hale has been formally presented to the people of the United States, by a "Liberty and Independent Democratic" mass meeting, at Newmarket, N. H., as their candidate for the Presidency, in 1848.

A new system of quackery has commenced in Germany, called the hunger cure. It consists in going without eating until a cure is effected. It will probably cure any disease in *about three weeks.*

It is stated that there are only 175 miles of Telegraph in operation in England, and already there are 1,269 miles in successful operation in the United States.

He that is out of debt, eats his own bread, has a little home, knows where it is, and is wise enough to stay there, should know that he is a happy man!

A Justice of the Peace in Montreal lately committed a Vermont lawyer to prison for words spoken in debate, he having called the said Justice "Old High Cockalorum" in open Court.

There is a volume contained in a few words of Shakespeare when he says—"Drunkenness is an egg from which all vice may be hatched."

The Junior Editor of Hull's N. H. Patriot says that he has subsisted for the last five days "principally on ipecac and physic."

A charter for a college to be located at Prairieville, was granted by the territorial Legislature of Wisconsin, at its last session.

There is a cotton factory near Pensacola in which the operatives are all black girls.

On the 19th ult. in Overton County, Tenn., a brute in human form, named Edward O'Niel, murdered his wife and five of his children, set his house on fire and then committed suicide, throwing himself upon the horrid pile of murdered victims. It is scarcely necessary to say the man was a habitual drunkard, and was drunk at the time. A daughter of 16 escaped the general massacre.

A Sunday School in Boonsborough, Ky., was recently disturbed by the keeper of a neighboring grogshop, who rushed in and shamefully abused the superintendent. He was tried before a justice's jury and acquitted on the ground that a Sunday School is not a religious meeting.

The St. Louis Union says that all of its correspondents describe Santa Fe "as being extremely poor, and not well adapted to agricultural pursuits." The same opinion as to the sterility of the land, was expressed in a well-written letter from Santa Fe, which appeared in a late number of the National Intelligencer.

Land sales take place in Wisconsin and Iowa as follows: at Mineral Point, on Monday, the 20th of November; at Green Bay, on Monday, Dec. 14th; at Du Buque, on Monday, the 23d of Nov.; at Iowa City, on Monday, the 30th of Nov.; at Fairfield, on Monday, the 7th of Dec.

Col. Benton, Secretary of State, has appointed Samuel L. Holmes, of Westchester County, Deputy State Superintendent of Common Schools, in the place of S. S. Randall, Esq., resigned.

Otto Sutor has been tried at Worcester for an attempt to murder the Cashier of the Lancaster Bank, and sentenced to 18 years in the Penitentiary.

The steamboat Niagara on Monday ran to Albany in 8 hours 15 minutes including sixteen landings.

The New Orleans Times mentions the death in that city of an Italian named Roscende, who had served as a city watchman there for the last twenty-six years. He was a miser in his habits, and at his death left an estate of $25,000 to $30,000.

It is said to be the intention of the proprietors of the new canal, about to be opened between Thomaston, Me., and Searsmont or Montville, to navigate the canal solely by steam power, Each boat will be supplied with a small engine. and an apparatus similar to what is termed the screw propellers.

'Please, have you any cold victuals?' said a little ragged girl to the cook of a boarding house. 'Bless you, no, we eat all our cold victuals hot.'

There are said to have been fifteen hundred patents granted in the United States, on various improvements and modifications of stoves.

An apple tree on the farm of Mr. J. Lewis in Wayne township, has produced apples this season, which measured fifteen inches in circumference.

The Emperor of China is the oldest monarch in the world. Mehemet Ali, king of Egypt, is next to him; Earnest Augustus, king of Hanover, born June 6, 1771, is the third in age, and Louis Phillippe, born Oct. 5, 1772, the fourth.

Brushman, the late Postmaster at Little York, Me., was sentenced to ten years imprisonment for stealing only one dollar from a letter.

A cataract has beeu discovered on the river St. Louis, where it falls into the western extremity of Lake Superior, which has never been described by any geographer. It is said to be second only to Niagara. The volume of water is very great, and the perpendicular height of the fall one hundred and fifty feet.

The Cherokee Advocate announces the death of the wife of Rev. G. Bishop, one of the Moravian Missionaries. Mr. and Mrs. Bishop were from Bethelem, Pennsylvania.

Lieut. Porter, of the Navy, states that he brought from Chili in 1824, a small green bulbous root, about the size of a marble, which he planted, and in two years it produced a fine bluenosed potato, and this bulb is indigenous to Chili. We consider the experiment of importance, and recommend its further adoption.

Wheat is said to be a poor crop in the countries bordering on the Mediterranean, but a good one in Central and Northern Europe, Maize in the South, and Rye and Oats in the North, are poor crops.

A fine large horse, called the "Rocky Mountain," was taken recently to Little Rock, for the purpose of being sent to Gen. Z. Taylor, as a present from Col. William Winn, of Arkansas. The horse is six years old, a fine dapple gray, 16 hands high.

The contractors at Portland, for the Atlantic and St. Lawrence Railroad, advertise for five hundred laborers, with a prospect of steady work for two years, at a dollar per day.

A pear tree of New Haven, 200 years old, has blossomed within a few days past.

A report was lately read to the Paris Academy, by M. Boussingault, in the name of a committee appointed to examine a paper by M. Goudot, on the nature of the plant Arracache, and the possibility of introducing it into Europe. It appears from the report that this plant comes to maturity under the same conditions of climate, in South America, as the potato, and therefore M. Goudot infers that it might be cultivated in Europe.

In Poston the grades and distinctions in families are but little known. It appears that in that city only three hundred and forty families keep more than two domestics; and but four thousand four hundred and one families keep them at all; while fifteen thousand seven hundred and seventy-four families live in household independence, doing their own work entirely.

The Albany Atlas says:—Mr. Tappan Townsend, of this city, has patented an invention for warming trains of railroad cars. Mr. T. has contrived, by a very simple process, to bring hot air from the locomotive furnace through the cars, in a train of an indefinite length. This is done by means of elastic tubes ingeniously united by joints, which connect with air chambers in each car. Danger from fire is avoided, and the cost of fuel, stove and attendance, is all saved.

Autumnal transplanting should be performed as soon as the frost checks the growth of the trees. The soil is then mellow and easily pulverised, it becomes well settled about the roots, and the trees commence growing without interruption in the spring, and are not so liable to be injured by drouth.

Mr. Wood, Cashier of the bank of Rome, left the city of New York on board the steamer Massachusetts, on the 18th day of September last, and has not since been heard from. He was in ill health, and it is feared that he may have been lost on the passage. He was a man in easy circumstances and of irreproachable character.

MARRIED,

At Alfred, N. Y., on the 6th inst., by Eld. Chauncy Wardner, Mr. NATHAN WARDNER, of Alfred, to Miss OLIVE FORBES, of Independence.

On the 2d of September, by Eld. N. V. Hull, Mr. PERRY F. POTTER, of Hartsville, to Miss EMILY BURDICK, of Alfred.

In Hopkinton, R. I., Oct. 5, by Eld. A. B. Burdick, Mr. CHRISTOPHER C. LEWIS, Jr., to Miss EMELINE WELLS, both of Hopkinton.

By the same, Mr. LAFAYETTE COON, of Brookfield, N. Y., to Miss MARY C. WELLS, of Hopkinton.

In Westerly, R. I., on the 4th inst., by Eld. Alex. Campbell, Mr. CHARLES A. STILLMAN, of Westerly, R. I., to Miss ESTHER V. BABCOCK, of Scott, N. Y.

In Shiloh, N. J., on the 27th ult., by Eld. Samuel Davison, Mr. ELLIS DAVIS, to Miss MARTHA JANE DAVIS, all of Shiloh.

In Hopkinton, R. I., on the 4th inst., by Eld. Henry Clarke, Mr. GEORGE G. CRANDALL to Miss MARY ANN BABCOCK, both of Westerly, R. I.

In Hopkinton, R. I., on the 11th inst., by Eld. Henry Clarke, Mr. JEREMIAH W. BROWN to Miss SOPHRONIA A FOSTER, both of Hopkinton.

DIED,

In Brookfield, Madison Co., May 14, Miss MARY BROWN, daughter of Nathan and Lydia Brown, in the 32d year of her age. Miss Brown was for many years afflicted with a chronic disease of the stomach, which defied the skill of our most accomplished physicians. Although her sufferings were extremely great, she invariably appeared with that cheerful and serene countenance becoming a Christian. We trust she has already received a crown of glory in the kingdom of heaven. Scarce had the afflicted family consigned this beloved object to its kindred earth, when they were again called to take a last sad look at another of its members. Miss CAROLINE, their youngest daughter and sister, departed Sept. 13, aged 26 years. For nearly two years the consumption had been lingering about her system, yet she was able to go out until within a few weeks of her death. The family has lost one of its brightest ornaments, society a worthy and valued member. The voice, which has often enlivened the domestic circle with its melodious strains, we trust has already joined the angelic choir with the sweet singer of Israel. Her intellectual mind, together with her amiable disposition, won for her a large circle of young friends, who will long mourn her early death. While passing through the dark valley, she cast a smile on her weeping friends, and the happy spirit took its flight to the celestial city.

In Westerly, R. I., on the 13th ult., of consumption, EUNICE M. STILLMAN, aged 18 years and 5 months. The subject of this notice embraced the precious Saviour when very young, and united with the 1st Seventh-day Baptist Church at Hopkinton, where she remained a living member until she was removed by death to join the Church triumphant. She was amiable and lovely in all her associations in life, and her death was peaceful and happy. A. C.

In Alfred, Sept. 6th, Mrs. ANGELINE GREEN, wife of Clark Green, in the 38th year of her age. She was a worthy member of the 2d Seventh-day Baptist Church in Alfred, and died in the full hope of a blissful immortality.

LETTERS.

Alex. Campbell, Henry Clarke, Samuel Davison, Wm. M. Fahnestock, W. B. Gillett, N. V. Hull, Brayton Babcock, James Stelle, George Crandall, S. H. Bond, B. F. Clarke, John Forsythe.

RECEIPTS.

New York—T. B. Stillman, F. W. Stillman, D. G. Wells, John X. Jones, $2 each; Alex. Brandon $1.
New Market, N. J.—Isaac Clawson, Geo. Dunham, John Pope, Nehemiah F. Randolph $2 each.
Crossingville, Pa.—James Stelle, Vincent Phelps, $2 each; Hibbaad Tarold $1.
Lost Creek, Va.—Eli Vanhorn $3, Wm. Battan, $2, Levi H. Bond $1.
Clarksburgh Va.—Abel Bond $2.
Janelew, Va.—Samuel Davis $2.
Scott—Jesse Burdick, P. S. Cottrell, $2 each.
Petersburg—Polly Randall $2, Asa Stillman $1.
Millville—Barton Hall $1.
DeRuyter—Henry Crandall $2.
West Clarksville—Geo. Irish, Jr. $2.
Friendship—Brayton Babcock $2.
Whitestown—Francis Wilcox 62c.
Port Jefferson, O.—John Forsythe $2.

NOTICE.

Brethren visiting the city and remaining over the Sabbath, are informed that meetings are held every seventh day, at 11 o'clock in the morning, at the meeting-house recently purchased of the Eleventh-street Baptist Church, in 11th street, a little east of Grace Church, between Bowery and Third Avenue. The public are also respectfully invited to attend. Evening lecturesby the pastor, Eld. Thos. B. Brown, will be appointed as soon as circumstances will permit.

MEDICAL NOTICE.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

SOUTH-WESTERN ASSOCIATION.

The next meeting of the Seventh-day Baptist South-Western Association will be held with the North Hampton Church, Clark Co., Ohio, commencing on the fifth-day before the second Sabbath in October, 1846. A full delegation from all the churches is desired. And we would say to the brethren of our sister Associations, that we greatly need and earnestly solicit their attendance, counsel, and prayers.

WM. F. RANDOLPH, Cor. Sec.

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety-five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. NELSON STELLE, No. 146 Grand-st., N. Y.—Mr. Burris, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

WEEKLY NATIONAL INTELLIGENCER.

This paper, being made up of such portions of the contents of the National Intelligencer proper as can be compressed within the compass of a single newspaper, continues to be issued and mailed to subscribers on Saturday, at two dollars a year, payable in advance in all cases—no account being opened with subscribers to the weekly paper.

To bring this paper yet more nearly within the reach of such as desire to take by the year a cheap paper from the seat of General Government, a reduction will be made in the price of it where a number of copies are ordered and paid for by any person or association at the following rates:

For Ten Dollars six copies will be sent.
For Twenty Dollars thirteen copies: and
For each sum of Ten-Dollars, above twenty-eight copies will be forwarded; so that a remittance of Fifty Dollars will command thirty-seven copies.

Publishers throughout the several States and Territories who will give a single insertion to this advertisement (with this note annexed) and send one of their papers to this office, with the advertisement marked therein, shall receive the Weekly National Intelligencer for one year free of charge.

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

☞ Remittances for Tracts, addressed to the General Agent, PAUL STILLMAN, New York, containing full directions HOW and WHERE to be sent, will be promptly attended to

THE CHRISTIAN CITIZEN.

ELIHU BURRITT, Editor.

THE CHRISTIAN CITIZEN is published every Saturday, in Worcester, Mass., on fine white paper of double medium size, at $1 50 per annum, in ADVANCE.

It will aim to develope the Christian citizen into the full stature of a perfect man. Avoiding all controverted tenets of religious belief, it will seek to extract from the spirit of the Gospel a PRACTICAL CHRISTIANITY which shall pervade the heart and inspire all the actions of life. Sympathising with all the enterprises of Christian benevolence, it will speak for Peace, Temperance, Righteousness, Faith in God, and Faith in Humanity. It will speak against all War in the spirit of Peace. It will speak for the Slave, as for a brother bound. It will speak for the Universal Brotherhood of mankind. The Gospel it shall preach from, will be the Gospel of the Millennium. It will have a weekly message of good-will to every member of the social and family circle to which it may be admitted. For the younger portion of its readers it will have a department called the 'School Room,' in which the Editor will endeavor to interest them in the character of a fire-side teacher, assisting them to review their studies and to apply them to purposes of practical life It will present weekly a transcript of General News, both Domestic and Foreign.

The Citizen already enjoys a pretty extensive FOREIGN CORRESPONDENCE, which the Editor is endeavoring to increase in value and variety. To enhance the interest of this department of the paper, he is now on his way to England, with the view to make the TOUR OF THE COUNTRY ON FOOT, and to make the Citizen the record of his daily observations and incidents of travel.

Specimen Numbers of the Citizen will be forwarded for examination, gratuitously, if ordered post-paid.

All business communications should be addressed to ELIHU BURRITT & CO.

Worcester, Mass., June, 1846.

ELECTION NOTICE.

STATE OF NEW YORK, SECRETARY'S OFFICE,
ALBANY, July 24, 1846.

TO the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor and Lieutenant Governor of this State. Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next. A Senator for the First Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of John A. Lott on the last day of December next. A Representative in the 30th Congress of the United States, for the Third Congressional District, consisting of the 1st, 2d, 3d, 4th and 5th Wards of the City of New York. Also, a Representative in the said Congress for the Fourth Congressional District, consisting of the 6th, 7th, 10th and 13th Wards of said City. Also, a Representative in the said Congress for the Fifth Congressional District, consisting of the 8th, 9th and 14th Wards of said City. And also, a Representative in the said Congress for the Sixth Congressional District, consisting of the 11th, 12th, 15th, 16th, 17th and 18th Wards of said City.

Also, the following officers for the said County, to wit: 16 Members of Assembly, a Sheriff in the place of William Jones, whose term of service will expire on the last day of December next. A County Clerk in the place of James Conner, whose term of service will expire on the last day of December next, and a Coroner in the place of Edmund G. Rawson, whose term of service will expire on the last day of December next.

Yours respectfully,
N. S. BENTON, Secretary of State.

Sheriff's Office, New York, August 3d, 1846.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided for. WM. JONES,
Sheriff of the City and County of New York.

☞ All the public newspapers in the County will publish the above once in each week until election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Satutes, vol. 1, chap. vi., title 3d, article 3d, part 1st, 140.
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Miscellaneous.

CHEER YE EACH OTHER.

Cheer ye each other with words
Of mild and pleasing intent,
To strengthen the loosening chords
Of life with delight and content;
The smile of thy sister recall—
Believe thou thy brother's alloy;
Be loving, and throw over all
Thy sweetest emotions of joy.

Yes, cheer one another along
In paths ye delight to pursue—
A word to dishearten is wrong,
To those who are striving to do.
A breath is the pinion of thought,
And thought is the breath of the soul,
And spirit by spirit is taught
With good or with evil control.

Speak cheeringly unto the sad.
The wounded in heart and the poor—
A word of affection makes glad,
And helps the wronged to endure.
Disturb not the hope of thy friend,
If sorrow it maketh to flee,
But keep up the dream to the end—
In joy let his spirit go free.

Deal gently with others that err—
'Tis mercy that saveth the lost,
And all that thy love may confer
Can never God's bounty exhaust.
O cheer one another along,
And joy and affection impart—
Unkindness of spirit is wrong,
But blessed the cheerful in heart.

Each life is a link in the chain
Of kindred humanity's race,
And sympathy softens the pain,
And helps to bear it with grace.
Then cheer one another in gloom,
Since cheerfulness brighteneth care;
'Tis a short, narrow road to the tomb—
O cheer one another till there.

[Neal's Gazette.

ANXIETIES OF THE SAILOR'S LIFE.

BY REV. MR. ABBOTT, OF NANTUCKET.

A man was speaking a few days ago of the emotions with which he was overwhelmed, when he bade adieu to his family on his last voyage. The ship in which he was to sail was at Edgartown on Martha's Vineyard. The packet was at the wharf which was to convey him from Nantucket to the ship. He went down in the morning and saw all his private sea stores stowed away in the sloop and then returned to his home to take leave of his wife and children. His wife was sitting at the fireside, struggling in vain to restrain her tears. She had an infant a few months old in her arms, and with her foot was rocking the cradle in which lay another little daughter about three years of age, with her cheeks flushed with a burning fever. No pen can describe the anguish of such a parting. It is almost like the bitterness of death. The departing father imprinted a kiss upon the cheek of his child. Four years will pass away ere he will again take that child in his arms. Leaving his wife sobbing in anguish, he closes the door of his house behind him. Four years must elapse ere he can cross that threshold again. One sea captain upon this island has passed but seven years out of forty-one upon the land.

A lady said to me a few evenings ago, I have been married eleven years, and counting all the days my husband has been at home since our marriage, it amounts to but three hundred and sixty days. He is now absent, having been gone fifteen months; and two years must undoubtedly elapse before his wife can see his face, and when he shall return, it will be merely a visit to his family for a few months, when he will again bid them adieu for another four years' absence.

I asked the lady the other day how many letters she wrote to her husband during his last voyage. "One hundred," was the answer. "And how many did he receive?" "Six." The invariable rule is to write by every ship that leaves this port or New Bedford, or any other port that may be heard of for the Pacific Ocean. And yet the chances are very small that any two ships will meet on this boundless expanse. It sometimes happens that a ship returns, when those on board have not heard one word from their families during the whole period of their absence. Imagine, then, the feelings of a husband and father, who returns to the harbor of Nantucket, after the separation of forty-eight months, during which time he has heard no tidings whatever from his home. He sees the boat pushing off from the wharves which is to bring him the tidings of weal or woe. He stands pale and trembling pacing the deck with emotions which he in vain endeavors to conceal. A friend on the boad greets him with a smile, and says, "Captain, your family are all well." Or perhaps he says, "Captain I have heavy news for you, your wife died two years and a half ago."

A young man left this Island last summer leaving in his quiet home a young and beautiful wife, and an infant child. The wife and child are both in the grave. But the husband knows not, and probably will not know of it for some months to come. He perhaps falls asleep every night thinking of the loved ones left at his fireside, little imagining that they are both cold in death.

On a bright summer afternoon, the telegraph announces that a Cape Horn ship had appeared in the horizon, and immediately the stars and stripes of our national banner are unfurled from our flag staff sending a wave of emotion through the town. Many families are hoping that this is the ship in which their friends are to return, and all are hoping for tidings from the absent. Soon the name of the ship is announced. And then their is an eager contention with the boys to be the first bearer of the joyful tidings to the wife of the captain. For which service a silver dollar is the established and invariable fee. And who can describe the feelings which must then agitate the bosom of the wife? Perhaps she has heard no tidings from the ship for more than a year. Trembling with excitement, she dresses herself to meet her husband. "Is he alive," she says to herself, "or am I a widow, and the poor children orphans?" She walks about the room unable to compose herself sufficiently to sit down; eagerly is she looking out of the window and down the street. She sees a man with hurried steps turn the corner, and a little boy hold of his hand. Yes, it is he. And her little son has gone down to the boat and found his father. Or, perhaps, instead of this, she sees two other neighbors returning slowly and sadly, and directing their steps to her door. It is the knell of her husband's death. And she falls senseless to the floor, as they tell her that her husband has long since been entombed in the fathomless ocean.

This is not fiction. These are not extreme cases which the imagination creates. They are facts of continued occurrence—facts which awaken emotions to which no pen can do justice.

A few weeks ago a ship returned to this island, bringing the news of another ship that was nearly filled with oil, that all on board were well, and that she might be expected in a neighboring port in such a month. The wife of the captain resides in Nantucket, and early in the month, with a heart throbbing with affection and hope, she went to greet her husband on his return. At length the ship appeared, dropped her anchor in the harbor, and the friends of the lady went to the ship to escort the husband to the wife from whom he had so long been separated. Soon they sadly returned with the tidings that her husband had been seized with the coast fever, upon the island of Madagascar, and when about a week out, on his return home, he died and was committed to his ocean burial. A few days after I called on the widow and little daughter in their destined home of bereavement and anguish.

THE HOME OF COWPER.

All who are familiar with Cowper's life and poetry will be pleased with a picture of his favorite residence at Olney, which we suppose to be taken from Howitt's 'Visits to remarkable places in England.'

Cowper's house at Olney is still standing in the same ruinous state so humorously described by the poet; his parlor is occupied as a girl's school. The summer house in the garden—the 'boudoir,' in which the gentle bard used to sit coining his verses, also remains, its walls covered with the names of visitors. Cowper's residence in the neighboring village of Weston has been much altered, but is still beautiful, with a profusion of roses in front. There is, however, an ale house on each side of the poetic mansion, and the village stocks are opposite the windows! It was 'Royal Oak Day,' 29th of May, when we visited Weston; and a graceless rogue of a rustic was at the time undergoing punishment in the stocks. The young men parading the village with oak-apples in their hats, were nearly all intoxicated. Happily, thought we, Cowper no longer exists to witness this desecration of his beloved Weston! We met with an old family servant of the poet, named Sally Brown, who talked with affectionate interest of the 'poor dear gentleman,' and the unhappy malady under which he labored. Cowper and Mrs. Unwin are spoke of by the villagers, as 'Squire Cowper and Madam Unwin!' 'Such is fame!' The mansion house of the Throgmortons, celebrated by Cowper, has been razed to the ground. The proprietor resides in another country; and to 'save expenses,' the old seat of the family was pulled down. The 'wilderness' is overgrown with weeds; and the 'alchove,' carved with many a name, has fallen into equal neglect. The bells of Olney were sounding sweetly in the distance, when we paced this deserted spot, by the colonnade of elm described by the poet. The noisy, industrious rooks were cawing among the woods; and the silent Ouse, 'pursuing its sinuous course' among the rich meadows, was just visible below Clifton Tower. Compared with the scenery around Huntingdon, the neighborhood of Olney might well appear a sort of poetical paradise. The whole country sseems consecrated to the memory of Cowper; and there, 'if we may unbodied choose a sanctuary,' his gentle spirit is undoubtedly still a visitant.

HOW TO GET ALONG WITH NEIGHBORS.

"I once had a neighbor, who, though a clever man, came to me one day and said, 'Esquire White, I want you to come and get your geese away.' 'Why,' said I, 'what are my geese a doing?' 'They pick my pigs ears when they are eating, and drive them away, and I will not have it.' 'What can I do?' said I. 'You must yoke them.' 'That I have not time to do now,' said I; 'I do not see but they must run.' 'If *you* do not take care of them, *I* shall,' said the clever shoemaker in anger. 'What do you say, Esq. White?' 'I cannot take care of them now, but I will pay you for all damages.' 'Well,' said he, 'you will find that a hard thing, I guess.'

So off he went, and I heard a terrible squalling among the geese. The next news of the geese was, that three of them were missing. My children went and found them terribly mangled and dead, and thrown into the bushes.

'Now,' said I, 'all keep still, and let me punish him.' In a few days, the shoemaker's hogs broke into my corn. I saw them, but let them remain a long while. At last I drove them out, and picked up the corn which they had torn down, and fed them with it in the road. By this time the shoemaker came in great haste after them.

'Have you seen any thing of my hogs?' said he. 'Yes, sir, you will find them yonder, eating some corn which they tore down in my field.' 'In your field?' 'Yes, sir,' said I, 'hogs love corn, you know—they were made to eat.' 'How much mischief have they done?' 'O, not much,' said I.

Well, off he went to look, and estimated the damage to be equal to a bushel and a half of corn.

'Oh, no,' said I, 'it can't be.' 'Yes,' said the shoemaker, 'and I will pay you every cent of damage.' 'No,' replied I, 'you shall pay me nothing. My geese have been a great trouble to you.'

The shoemaker blushed, and went home. The next winter, when we came to settle, the shoemaker determined to pay for my corn. 'No,' said I, 'I shall take nothing.'

After some talk, we parted; but in a day or two, I met him on the road, and fell into conversation in the most friendly manner. But when I started on, he seemed loth to move, and I paused. For a moment both of us were silent. At last, he said, 'I have something laboring on my mind.' 'Well, what is it?' 'Those geese; I killed three of your geese, and shall never rest until you know how I feel. I am sorry.' And the tears came into his eyes.

'Oh, well,' said I, 'never mind, I suppose my geese were provoking.'

I never took any thing of him for it; but whenever my cattle broke into his field after this, he seemed glad—because he could show how patient he could be.

'Now,' said the narrator, 'conquer yourself, and you can conquer with kindness where you can conquer in no other way.'

[Ch. Non-Resistant.

GERMAN BURIAL CUSTOMS.

The German ceremonial of interment is complicated and minute, and all persons of high birth are expected to conform to it in every particular. Among the rites which precede burial, is one which, trying as it cannot fail to prove to the principal actor, must, nevertheless, greatly tend to tranquilize the minds of the survivors. It is necessary that we should describe this.

For four-and-twenty hours the corpse remains under the roof where the death has taken place, and while there, all the affecting offices necessary to its final burial are performed. This time elapsed, it is carried to the cemetery, and laid in its winding sheet, upon a bed in an inner apartment of the low stone building to which, in our description of the death-valley of Nienberg, we have already made allusion. This solitary erection consists only of two rooms. That in which the body is deposited is called the Hall of Resurrection, and contains no other furniture than the bed itself, and a bell-rope, the end of which is placed in the hand of the corpse. This cord is attached to a bell which rings in the next room, and which is thence called the Chamber of the Bell. Thus, should it occur that the friends of an individual may have been deceived, and have mistaken lethargy for death, and that the patient should wake during rhe night, (for the body must remain all night in this gloomy refuge!) the slightest movement he may make necessarily rings the bell, and he obtains instant help. It is customary for the nearest relative to keep this dreary watch; and from a beautiful sentiment, which must almost tend to reconcile the watcher to his ghostly task, he is fated to watch there alone, that it may be he who calls back the ebbing life, and that none may share in a joy so holy and so deep—a joy, moreover, so rare and so unhoped for.

[Frazier's Magazine.

THE INDIAN AND THE WOLF.—The Cincinnati Evening Welcome, in opposing the license law, relates the following anecdote:—We remember reading an anecdote some years since, of an old Indian, who, in his hunting excursions, came across a she wolf, prowling along the edge of a dismal swamp. Although within rifle shot, he reserved his fire, and chose rather to track her den, where he captured three cubs. The government was then paying a bounty on wolf-scalps; and accordingly scalping the cubs, he presented himself before the proper authorities, and pocketed the bounty money. For many years he followed up this system, selling the scalps of the cubs, when presenting himself one morning at the office of the supervisors, the astonished clerk asked—

"Is it possible there are so many wolves in your country?"

"Yes," was the laconic reply.

"In the same swamp?"

"Yes."

"Do you ever see the old she wolf?"

"Yes."

"Well, it is her that does the mischief—why don't you shoot her?"

"*Because, me no get any more cubs, then.*"

Just so it is with our City Council. Year after year they saddle upon us, under the license law, a host of destructive agents, in the shape of groggeries, for the purpose of raising revenue to pay off city officers, &c.

A ROYAL QUANDARY.—On the first consignment of Seidlitz powders to the capital of Delhi, the monarch was deeply interested in the accounts of the refreshing bevarage. A box was brought the King in full court and the interpreter explained to his Majesty how it was to be used. Into a goblet he put the contents of the twelve blue papers; and having added water, the King drank it off. This was the alkali, and the royal countenance exhibited no sign of satisfaction. It was then explained that in the combination of the two powders lay the luxury; and the twelve white powders were quickly dissolved in water, and as eagerly swallowed by his Majesty. With a shriek, that will be remembered while Delhi is numbered with the kingdoms, the monarch rose, staggered, exploded, and in his agonies, screamed, "Hold me down!" Then rushing from the throne, fell prostrate on the floor. There he lay during the long-continued effervescence of the compound, spurting like ten thousand pennyworths of imperial pop, and believing himself in the agonies of death—a melancholy and humiliating proof that kings are mortal.

SYMPTOMS OF DISEASE IN ANIMALS.—A full and frequent pulse, loss of appetite, dejected head, and a languid or watery eye, with a disposition to lie down in a dark or shady place, are certain marks, in all brute animals, of one of the most frequent diseases with which they are affected—that is, the fever. The watery eye, an inability to bark or barking with a stentorous hoarseness, indicate the approach of madness in the dog. The elevation of the hair on the back of a cat, and its not falling upon its feet, when thrown from a moderate height, are premonitory signs of that disease, which has long proved fatal to that species of animal both in Europe and America. The tail of a horse losing its regularity of motion from side to side, indicates that he is indisposed, and the part in which his disease is seated is pointed out by one of his ears inclining backwards to the side affected. The seat of disease in the abdomen, where the signs are concealed, may be known by pressing the hand upon his whole belly. When the diseased part is pressed, he will manifest marks of pain.

COLD-BLOODED SACRIFICE OF LIFE.—Seruzier, one of Napoleon's ablest officers, gives in his Military Memoirs, the following sketch of a scene after the battle of Austerlitz:—

"At the moment in which the Russian army was making its retreat painfully but in good order, on the ice of the lake, the Emperor Napoleon came riding at full speed towards the artillery; 'You are losing time!' he cried, 'fire upon those masses, they must be engulphed! fire upon the ice!' The order given remained unexecuted for ten minutes. In vain several officers and myself were placed on the slope of a hill to produce the effect; their balls and mine rolled upon the ice without breaking it up. Seeing that I tried a simple method of elevating light howitzers, the almost perpendicular fall of the heavy projectiles produced the desired effect, my method was followed immediately by the adjoining batteries, and in less than no time we buried 35,000 Russians and Austrians under the waters of the lake."

TO FIND A DROWNED BODY.—An inquest was held lately in England, before G. Hutchings, Esq., Coroner, at the house of Mr. T. Sower, Sun Inn, Broocemoor, on the body of Jane Webb, aged six years, who was found drowned in the Canal near Mr. Firmstone's works at the Ley Colliery. It appears that she was sent with her sister's breakfast about half-past eight in the morning, and on her return slipped into the water. Nothing more was heard of her until the afternoon, when they began to drag the Canal for the body, and were about giving it up when a young woman, who was standing by stated that if they would get a loaf of bread, and put some quicksilver into it, it would float to the body, if it was in the water. The young woman insisted that she had seen it tried and proved before; the loaf and quicksilver were thrown into the water, and much to the astonishment of all, the loaf floted to a certain spot, turning round several times and remained. What is more extraordinary, beneath the spot occupied by the loaf, the body of the child was found.

This would appear as singular to me as to other persons, who have not seen it tried, if I had not witnessed the application, and successfully too. [Cin. (O.) Adv.

PEA-NUTS.—By the following extract of a letter in the Providence Journal, from North Carolina, we learn the origin of this common article in our shops:—

"From a narrow strip of land, extending about forty miles northerly from Wilmington, and lying east of the old Newbern road, comes nearly the entire quantity of ground peas (Yankee pea-nuts) grown in the United States for market. From that tract and immediate vicinity, eighty thousand bushels have been carried to Wilmington market in one year. The ground pea (pea-nut) grows beneath the surface of the ground, as its name imports. The plant has somewhat the appearance of the dwarf garden pea, though more bushy. It is cultivated in hills. The pea grows on tendrils whieh put out from the plant, and takes root in the earth. The fruit is picked from the root by the hand, and the vines are a favorite for horses, mules, and cattle. From thirty to eighty bushels are produced on an acre. There are some planters who raise from one thousand to fifteen hundred bushels a year.

TO MAKE BACON.—To each ham or piece of pork, weighing from 15 to 18 lbs., take one table-spoonful of saltpetre, pounded fine, one do. Cayenne pepper, and with a sufficient quantity of Liverpool salt to be well rubbed. After this, each ham is to be well laid on a plank, skin downwards, and covered well with a layer of salt. In that situation it is to be left for eight weeks; after which, hang them up with *hock end* downwards, in the smoke-house, for two months. Every morning fresh smoke, and in cold or damp weather smoke them continually. When the hams come from the smoke houses, they are to be packed down in hickory ashes.

VARIETY.

In one of our late English papers we find mention of an extraordinary rhubarb plant which grew near Manchester, England, being a curiosity in the vegetable world, one leaf of which, from the extremity of the stalk to the opposite edge of the leaf, measured no less than five feet. The circumference of the stem was eight inches; the length of the stem two feet and a half; the diameter of one of the ribs of the leaf an inch and three-quarters; the length of the central rib one yard and eight inches; and the circumference of the leaf itself upwards of eleven yards and a half. From these calculations some conception may be formed of the solidity and weight of this very wonderful piece of Nature's handicraft.

There may be calumny in an expression of the countenance; in a hint or inuendo; in an altered course of conduct; in not doing what you have been wont to do, staying away from a neighbor's house, or withholding some accustomed civility. You may both give pain to the heart of your brother and awaken strong prejudice against him, by a lofty air, a nod of the head, a turning out of the way, a glance of the eye, a shrug, a smile, or a frown.

A paper of Professor Morse shows that the American Magnetic Telegraph is far superior to that in use in England, or that in France. The American gives sixty signs or characters per minute; the English fifteen; the French six, or at most fourteen—with the advantages in favor of the American, that the characters are made permanent and the operation of the instrument surer, the simplicity of the machinery rendering it less liable to be deranged by atmospheric changes or incidents.

Andrew Howard, who was recently hung at Dover for the murder of Phebe Hanson, said just before his death, that he thought the punishment for murder was imprisonment for life. Had he known that he should have been hung, if detected, he should never have committed the deed. This is an expressive comment on the proposed abolition of capital punishment.

Many of the Chinese dwell in floating houses, and some of them keep large flocks of ducks, which swim about the harbors in the day time, but are called home by a whistle at night. An English officer was surprised to see how readily and rapidly the ducks obeyed the call, and on making inquiry on the subject, was informed that the owner always beat the duck that arrived latest.

When a crack is discovered in a stove, through which the fire or smoke penetrates, the aperture may be readily closed in a moment, with a composition consisting of wood ashes and common salt, made into paste with a little water, plastered over the crack. The good effect is equally certain, whether the stove be cold or hot.

A simple servant boy one evening went up to the drawing room on the bell's being rung. When he returned to the kitchen he laughed immoderately. Some of the servants, asking the cause of his mirth, he cried, "What do you think? there were sixteen of them who could not snuff the candles, and were obliged to send for me to do it."

From statistical documents presented before Congress, it appears that the capital employed in the manufacture of paper in the United States is $18,000,000. The number of mills, 700; the annual product $17,000,000, and the number of operatives employed, 100,000.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, }
IRA SAYLES, } Principals.

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 23, 1846.

DE RUYTER INSTITUTE.

TEACHERS' Classses will be formed at the opening of the fall term, September 16, to continue seven weeks, which will be exercised in practical teaching under the immediate supervision of the Principals, with a thorough review of the common-school studies. Lectures on the theory of teaching, and other important subjects, will form a part of the daily exercises. The Principals will be assisted by Hon. Edward Cooper and the County Superintendents of Madison and Cortland Counties. All the improvements and important suggestions of the day in the art of teaching, will be brought before the class for their consideration.

J. R. IRISH, }
G. EVANS, } Principals.

DERUYTER, August 6, 1846.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" Hiram P. Burdick.
Berlin—Wm. B. Maxson,
" John Whitford.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—S S Griswold,
" J. P. Livermore.
Leonardsville—Jabish Brown.
Newport—Abel Stillman.
New London—C. M. Lewis.
Otselic—Joshua Clark.
Petersburg—Geo. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Watson—Wm. Quibell.

RHODE ISLAND.
Westerly—Alex. Campbell,
" S. P. Stillman.
Hopkinton—Joseph Spicer,
" A. B. Burdick.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

NEW JERSEY.
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—R. Babcock

VIRGINIA.
Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph.

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISKONSAN.
Milton—Joseph Goodrich,
" Stillman Coon.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 122.

THE SACRED MOUNTAINS—MT. ARARAT.

BY REV. J. T. HEADLY.

There are some mountains standing on this sphere of ours, that seem almost conscious beings, and if they *would* but speak, and tell what they have seen and felt, the traveler who pauses at their base, would tremble with awe and alarm.

For some good reason, the Deity has usually chosen mountain summits, and those which are isolated, as the theatre where he made the grandest exhibitions of himself. It may be because those grand and striking features in nature, fix the locality of events so that they never can fade from the memory of man. The giving of the law needs no lofty column of stone to commemorate it. Mount Ararat lifts its awful form towards the clouds, a perpetual, unwasting monument. God's exhibition of himself to the awe-struck prophet, as he passed by him heralded by the storm, the earthquake and the flame, needs no pyramid to fix the locality in history. Mount Horeb tells where the Almighty dimmed his glory and covered the human face with his fearful hand, so that his brightness might not destroy the being that would gaze on him. The transfiguration of the God-man requires no pillar of brass to arrest the eye and aid the senses as man contemplates the spot where the wondrous scene transpired; Mount Tabor is its everlasting memorial. Thus do mountain summits stand the silent yet most eloquent historians of heaven and earth.

Another reason why mountains have been chosen by the Deity for his most solemn revelations, may be that their solitude and far removal from human interruption and the sounds of busy life, render them better fitted for such communications than the plain and the city.

The first in the list of Sacred Mountains is Mount Ararat. The first named summit in human history, it emerges from the flood and lifts its head over the water to look down on all coming generations to the end of time. Whether it was changed in that mighty convulsion which drowned the world, or whether its lofty peak which saw the swelling waters and marked their steady rises remained the same, we know not. At all events, the mountain looked down on the swaying world at its feet, as cities floated from their foundations and came dashing against its sides, and beheld a wilder scene than ever covered a battle-field, as it heard and saw *six generations* shriek and sink together. But whatever may have been its *former* history, it now stands as the only memorial of the flood. Rising like a sugar loaf from the plain, its top is covered with perpetual snow, and has seldom been profaned by human feet. But there was a time when the sea rolled over it, and mightier waves than ever swept the sea, thundered high above its crown.

Though the immediate appearance of a flood that should submerge the world was an event that staggered human belief, yet Noah, obedient to the voice of heaven, began his ark of safety. There is no one who does not lament that there is not a fuller antedeluvian history. We merely catch the summits of events, and are told of some half a dozen of things that happened, while all the rest is wrapped in impenetrable mystery. We are told that the world was drowned, but the particulars of that terrific scene are left wholly to the imagination. It is only by the declaration of the apostle, that men were busy at their usual occupations, "eating and drinking and marrying and giving in marriage, till the flood came and swept them all away," that we get any data by which we can form any true conception of the catastrophe. Yet that short statement is worth every thing, and with it before me, I have sometimes thought I could almost paint the scene. Noah, whose head was whitened by the frosts of six centuries, laid the foundation of his huge vessel on a pleasant day, when all was serene and tranquil. The fields were smiling in verdure before his eyes; the perfumed breezes floated by, and the music of birds and sounds of busy life were about him, when he, by faith alone, laid the first beam of that structure that was to sail over a buried planet. When men, on inquiring the design of that huge edifice, were told its purpose, they could hardly credit their senses, and Noah, though accounted by all a very upright and respectable man, became a jest for children. As the farmer returned at eve from the fields, and the gay citizen of the town drove past, they christened it "Noah's folly." Those more aged and sober shook their heads wisely, saying, "The old man is mad." Even the workmen, engaged upon it, laughed as they drove the nails and hewed the plank, yet declared they cared not as long as the foolish old man was able to pay. Still the ark went up, and the day's wonder ceased to be talked about. When it was finished and curiosity satisfied, it was dismissed from the mind as a passing folly.

Yet I have sometimes wondered what people thought when they saw the beasts of the field and the forest, and fowls of the air, even the venomous serpent and strong-limbed lion, coming in pairs to the ark. This must have staggered them amazingly, and made the ark for a while a fresh topic of conversation. At length, the patriarch with his family entered—the door was shut upon the face of the world, and he sat down on the faith of a single promise to await the issue. That night the sun went down over the green hills beautiful as ever, and the stars came out in the blue sky, and nature breathed long and peacefully. In the morning the sun rose in undimmed splendor and mounted the heavens. Deep within the huge structure Noah could hear the muffled sound of life without. The lowing of herds came on his ear, and the song of the husbandman going to his toil, and the roll of carriage wheels as they hurried past, and perhaps the ribald shout and laugh of those without, as they expended their wit on him and his ark together. To say nothing of the improbability of the event, the idea was preposterous that such a helmless, helpless affair, could outride a wrecked world. Thus day after day passed on until a week had gone by, but still the faith of that old man never shook. At length the sky became overcast, and the gentle rain descended—to Noah the beginning of the flood, to the world a welcome shower. The farmer as he housed his cattle, rejoiced in the refreshing moisture, while the city never checked its gaiety, or the man of wealth his plans. But as the rain continued day after day, and fell faster and fiercer on the drenched earth, and the swollen streams went surging by, men cursed the storm that seemed determined never to break up. The lowlands were deluged; the streams broke over their banks, bearing houses and cattle away on their maddened bosoms. Wealth was destroyed and lives lost, till men talked of ruined fortunes, famine and general desolation; but still it rained on. Week after week it came pouring from the clouds, till it was like one falling sheet of water, and the inhabitants could no longer stir from their doors. The rich valleys that lay along the rivers were flooded, and the peasants sought the eminence around for safety. Yet still the waters rose around them, till all through the valley nothing but little black islands of human beings were seen on the surface. O, then what fierce struggles there were for life among them. The mother lifted her infant above her head, while she strove to maintain her uncertain footing in the sweeping waters; the strong crowded off the weak as each sought the highest point; while the living mass slowly crumbled away till the water swept smooth and noiselessly above them all. Men were heard talking of the number of lives lost, and the amount of wealth destroyed, and that such a flood had not happened in the remembrance of the oldest man. No one yet dreamed of the high grounds being covered, least of all the mountains. To drown the world it must rain till the ocean itself was filled above its level for miles, and so men feared it not and sought for amusement within doors till the storm should abate. O, what scenes of vice and shame and brutality and revelry did that storm witness in the thronged city, and what unhallowed songs mingled in the blast that swept by.

But at length another sound was heard, that sent paleness to every cheek, and chained every tongue in mute terror. It was a far distant roar, faint but fearful, yet sounding more distinct and ominous every moment, till it filled the air. The earth trembled and groaned under it as if an earthquake was on its march, and ever and anon came a crash as if the "ribs of nature" were breaking. Nearer and louder and more terrible it grew, till men forgetting alike their pleasure and their anger, rushed out in the storm whispering "The flood! The flood!"—and lo, a new sea, the like of which no man had ever seen before, came rolling over the crouching earth. Stretching from horizon to horizon, as far as the eye could reach, losing itself like a limitless wall in the clouds above, it came pouring its green massive waters onward, while the continual and rapid crash of falling forests and crushed cities and uptorn mountains, that fell one after another in its passage, and the successive shrieks that pierced the heavens, rising even above the deafening roar of the on-rushing ocean, as city after city and kingdom after kingdom disappeared, made a scene of horror and terror inconceivable. "The fountains of the great deep were broken up."

But the last cry of human agony was at length hushed—ocean met ocean in its flow, and the waves swept on without a shore. O what a wreck was there! the wreck of two thousand years, with its cities, its cultivated fields and mighty population. Not shivered masts and broken timbers, the wreck of some gallant vessel, were seen on that turbulent surface, but the fragments of a crushed and broken world. It was a noble wreck—splendid cities and towers, gorgeous palaces, gay apparel, the accumulated wealth and luxury of twenty centuries, strewing the bosom of the deluge, like antumn leaves the surface of some forest stream.

But amid the sudden midnight that had wrapped the earth, and the frenzy of the elements and utter overthrow and chaos of all things, there was one heart that beat as calmly as in sleep; one brow over which no breath of passion or of fear passed; for in the solitary ark that lifted to the heaving billows, the aged patriarch knelt in prayer. Amid the surging of that fierce ocean, his voice may not have been heard by mortal ear, but the light of faith shone around his aged form, and the moving lip spoke a repose as tranquil as childhood's on the bosom of maternal love. The patriarch's God ruled the wild scene, and Noah felt his frail vessel quiver in every timber, without one tremor himself. Upborne on the flood, the heaven-protected ark rose over the buried cities and mountains, and floated away on a shoreless deep. Like a single drop of dew, this round sphere of ours hung and trembled—a globe of water in mid heaven.

I have wondered what the conversations were during the long days and nights that lonely ark was riding on the deep. As it rose and fell on the long-protracted swell, massive ruins would go thundering by, whole forests sink and rise with the billows, while ever and anon an uptorn hill, as borne along by the resistless tide it struck a buried mountain, would loom for a moment like some black monster over the waves, then plunge again to the fathomless bottom. Amid this wreck and these sights the ark sailed on in safety. How often in imagination have I pictured it in the deluge at midnight. To a spectator what an object of interest it would have been. Round the wide earth the light from its solitary window was the only indication of life that remained. One moment it would be seen far upon the crest of the billow, a mere speck of flame amid the limitless darkness that environed it, and then disappear in the gulfs below as if extinguished forever. Thus that gentle light would sink and rise on the breast of the deluge, the last, the only hope of the human race. Helmless, and apparently guideless, its wreck seemed inevitable, but the sea never rolled that could extinguish that star-like beam that told where the ark still floated. Not even the strong wind that the Almighty sent over the water to dry it up, driving it into billows that stormed the heavens, could sink it. Though it shook like a reed in their strong grasp, and floundered through the deep gulfs, it passed unerringly on to the summit of that mountain on which it was to rest; and at length struck ground and ceased its turbulent motion. Noah waited a week, and then sent forth a raven to explore the deep. Though the waters still swept from mountain to mountain, the myriad carcases that floated on the surface furnished both food and resting place, and he returned no more. He then sent forth a dove. It darted away from the place of its long confinement, and sped on rapid wing over the flood, now turning this way, and now that, looking in vain with its gentle eye for the green earth, and at last turned back towards the ark of rest. The tap of his snowy wing was heard on the window, and the patriarch reached forth his hand and took it in. The fierce panting of its mottled breast, and its drooping pinions, told too well that the earth gave no place of repose. But the second time it was sent abroad it returned with an olive leaf in its mouth, showing that the earth had arisen from its burden, and was sprouting again in verdure. Then the patriarch went forth with his family and stood on Mount Ararat, and lo, she earth was at his feet, but how changed. Cut into gorges which showed where strong currents swept, and piled into ridges, it bore in every part marks of the power that had ravaged it. Noah and his family were alone in the world, and he built an altar there on the top of the solitary mountain, and lifted up his voice in prayer, and the Almighty talked with him as "friend talketh with friend," bidding him go forth and occupy the earth. And as the flame of sacrifice rose from the mountain top, bearing the patriarch's prayer heavenward, the promise was given that the earth should never again be swept by a deluge, and lo, God's signet ring appeared in the clouds, arching the man of God, and shown us as a warrant that the covenant shall never be broken.

Baptized by the flood—consecrated by the altar—illuminated by the first fresh rainbow, Mount Ararat stood a *sacred* mountain on the earth. [N. Y. Observer.

BENEVOLENCE.

Do you believe it?

"It is a little thing to give
A cup of water to the poor—
Or spare a morsel to relieve
A famished stranger at the door."

If so, give and make happy. The cold begins to pinch, but you are snug and warm. How fares your neighbor?

"Who is my neighbor?"

"It is he
Who shivers at thy door;
Who pines in abject poverty—
Whose days of strength are o'er."

Will you assist him? Hug not your riches with the miser's grasp—that wretch, who, as Blair says, is first starved in this world, then damned in that to come. But open your hearts—drop your arms, and speak out—"Here, friend, is something to assist you."

Are there no orphans who are ill provided against the cold? To whom does that little boy belong, who has just passed down the street, with his toes out of his shoes and his elbows protruding? He is a

——"tender orphan child,
With scant and meagre face;
On whom no friend e'er kindly smiled—
Who has no mother's care."

Run and speak to him. Invite him to your house and look up some old clothes and shoes. They will be of incalculable service to him.

Poor widows and destitute old men—have you none in your neighborhood? Have they plenty of food and clothing? Are their dwellings comfortable? Will they keep themselves warm the coming winter? Look at your "wood piles." Can't you spare a few armfulls? Don't give to make yourself popular; don't spread abroad your liberality in the public prints; but give heartily and cheerfully. He who remembers the poor, will not be forgotten in that day when the Almighty makes up his jewels. [Portland Tribune.

DEATH'S DIADEM.

Death sat on his solitary throne, and gazed sadly through his dim and silent halls. Many thousands were congregated there; thousands still pressed on, but all was still. There was no noisy foot-fall, no rustling of garments, no embrace, no recognition. Parent and child, bridegroom and bride, lover and beloved, tyrant and victim, rivals and foes, came one by one, forgetful alike of enmity and friendship.

It was dark and cloudy, and death gathered closer his sable mantle. Alas! he said, musingly, 'Mine is a fearful sovereignty. My realms are peopled by unwilling subjects, my approach is heralded with terror and tears. Perchance my abode is too cheerless, my own person too repelling and stern. It may be, it must be so. At once will I adorn myself and my kingdom. The diadem I will make, shall not only throw a halo around me, but illumine, the farthest point of my empire.'

Then he gathered his messengers—hunger, cold, disease, dire passions and ambitions, lightnings and storms, the whirlwind and sirocco—and renewed his commands. But from wrecked armadas, from shattered arguses laden with red gold, from wide-spread battle fields, from the whelmed caravan, from lordly castles and rich palaces, he gathered but few jewels for his crown. He snatched Wickliffe from weeping friends, bore Huss and Latimer and Cranmer from the curling flames, embraced Zwingle in the fierce mountain charge, called Xavier from his island home and Calvin from his many labors, and made up the number from among the forgotten martyrs.

The work of years was done. The diadem was finished. But as death grasped it joyfully, the archangel, Michael, descended on rapid wings, seized it with firm hand, and bound it, bathed in living and immortal glory, on the Saviour's brow.

A FATHER'S LOVE.

A traveler, accompanied by his son, a youth of sixteen, arrived at a ford which it was necessary to cross, but which was rendered difficult by the swelling of the stream. The horse of the father was unwilling to pluge into the water; the son offered to go first, and he followed. When the son gained the shore, he looked back, and saw his father dismounted, struggling in the water, and carried down by the current. He could not swim; the son could, and plunged into the stream to save his father. He reached him before he sank, held him above the water, and told him to take hold of his collar, and he would swim to the shore with him. The father did so; the anxious son exerted all his strength to stem the current and reach the shore; but, encumbered by his own clothing, and the weight of his father, he made no progress. When the father perceived this, he gave up his hold of his son, and motioning to him to save himself, resigned himself to death. The son reached the shore, and was found by some travelers, many hours after, seated on the margin of the stream, with his head resting on his hands, stupified with grief. The body was found; on the countenance was a smile; and the son said, "Just so he smiled on me when he let me go, and pushed me from him."

This affecting narrative should remind us how tenderly Jesus taught that our heavenly Father loves us much more than an earthly father loves his child; and that from the strength of his love, he is ever disposed to confer blessings upon his children.

THE MOTHER'S LOVE.

The needle is not more true to the pole, than is the heart of the mother to the interest and happiness of her children. "Can a woman forget her sucking child," is the strong interrogatory of Him who formed the mother's heart, and who knows perfectly all its emotions. Its justice and force are attested by observation and experience. Than maternal affection, there is not a stronger principle wrought into the framework of humanity. It is an element, ever living, ever expanding, ever strengthening, and never expiring, till death has triumphed, and the spirit found its way to other worlds. How early are its developments, in the anxieties and labors which it prompts for the present safety and future comfort of the yet unconscious and unborn babe! And when the hour is past that opens the eyes of the tender immortal on the light of life, who that has not *felt*, can describe the mingling solicitude and joyfulness that crowd the maternal bosom! How fondly does she press it to her heart by day, and how tenderly watch over it by night! How patiently does she bear it in her arms, unconscious of the fatigue which exhausts her strength; and how heroically does she throw herself between it and every impending danger, thoughtless of life and of all she loves beside! Not a complaint does it utter which she does not hear, not a want does it have that she does not anticipate, not a tear does it shed that her tenderness wipes not away, not a smile dimples its cheek that infuses not joy into her heart!

"How manifold and how tender," says one, "are the ties which unite a mother and her son! She brought him into the world at the hazard of her life. She sustained his infant days with the blood of her own veins, and sleep was a stranger to her eyes, that he might sleep in tranquility. The first object he distinguished was the smiling face of his guardian angel; the first sound which struck his ear was the murmur of maternal affection. The first idea he formed was that of seeking refuge from want, pain and danger, in the fond bosom of a parent. The very anguish and trouble which she endured on his account but endear him the more to her; a sense of early and assured protection grows with his growth and strengthens with his strength, and forms a bond of mutual attachment, which on one side is hardly to be dissolved, and on the other is one of the most powerful securities against the inroads of vice, and is the last convulsive grasp of expiring nature."

Not more certainly does a mother's love follow her offspring amid the perils of infancy and childhood, than into the diversified scenes of advancing and ripened manhood. Are their purposes defeated, or their hopes disappointed? Yet, while the mother lives, they are sure of the sympathies of one undeviating friend. Are they overwhelmed by the scorn and contumely of the world, either for their virtues or their vices! Still, while the mother lives, there is one whose yearnings never cease, and whose tongue never withholds words of consolation. Even if they drag out their days in prison, or meet the just reward of their deeds in the ignominy of a public execution—still, if the mother lives, there is one who will find her way to them in the darksomeness of their confinement, and brave the terrors of death, that she may pour into their bosoms the cordials of love. All other friends may forsake them—injustice may hurl its bolts into their bosoms, and even the mercy of Heaven may stand aloof in the day of their calamity; but *her* heart, however pained by their misfortunes, or tortured by their crimes, knows nothing of alienation. A mother still, like Rizpah, she spreads her sackcloth on the rock and frays away the birds of the air and the beasts of the field from the lifeless remains of her children, or wraps them in the winding sheet, and, amid her gushing tears, exclaims, "O that my life had gone for yours!"

A PSALM OF LIFE.

WHAT THE HEART OF THE YOUNG MAN SAID TO THE PSALMIST.

Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Finds us farther than to-day,

Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act—act in the living Present!
Heart within, and God o'erhead!

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

Footsteps, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait. [Longfellow.

ILLUSTRATION.—The Rev. John Hartley, who has traveled as a missionary in Greece, records in his journal the following interesting scriptural illustration:—"Having had may attention directed last night to the words—(John 10: 3,)—'The sheep hear his voice, and he calleth his own sheep by name,' &c., I asked my man if it was usual in Greece to give names to sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him to call one of his sheep. He did so, and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd, with signs of pleasure, and with a prompt obedience which I have never before observed in any other animal. It is also true of the sheep in this country, 'that a stranger will they not follow, but will flee from him; for they know not the voice of the stranger.' The shepherd told me that many of his sheep were still wild; that they had not yet learned their names; but that by teaching they would all learn them. The others which knew their names, he called tame."

DEATH AT SEA.—Where does the sailor die? In a cheerful room? On a couch of feathers and a pillow of down? Waited on by an attentive nurse? Watched over by anxious friends? Surrounded by sobbing and weeping relatives? Far different. In that wretched hole where a suspended lantern just gives light enough to show the seamen's chests by which it is incumbered. In that rude hammock swinging from the beam. There is no minister of Christ there to listen to his wailings over an ill-spent life, or to awaken him to a sense of his sin and danger. There is no messenger of love there, to speak of Jesus, and point him to that anchor of the soul, sure and steadfast. No herald of that salvation which, "like the ocean itself, rises above high water mark, overtops the mountains of sin, and washes away the guilt of every penitent transgressor." He dies without comfort in this world, and too often without hope in another. [Phil. Repository.

CONSCIENCE.—There be five kinds of consciences on foot in the world:—First, an *ignorant* conscience, which neither sees nor saith any thing, neither beholds the sins in a soul, nor reproves them. Secondly, the *flattering* conscience, whose speech is worse than silence itself, which, though seeing sin soothes men in the committing thereof. Thirdly, the *seared* conscience, which hath neither sight, speech nor sense, in men that are past feeling. Fourthly, a *wounded* conscience, frighted with sin. The last and best, is a *quiet* and *clear* conscience, pacified in Christ Jesus. Of these, the fourth is incomparably better than the three former, so that a wise man would not take a world to change with them. Yea, a *wounded* conscience is rather painful, than sinful; an affliction, no offence; and is the ready way, at the next remove, to be turned into a *quiet* conscience. [Rev. Thos. Fuller.

THE RIGHT SIDE OF FIFTY.—The elder Mr. Venn, a faithful minister of the Church of England, who rejoiced in the hope of the glory of God, one day, while riding on the road, fell into company with a person of respectable appearance. After riding together for some time, conversing on different subjects, the stranger, looking in his face, said, "Sir, I think you are on the wrong side of fifty." "On the *wrong* side of fifty!" answered Mr. Venn, "No, sir, I am on the *right* side of fifty." "Surely," the person replied, "you must be turned of fifty, for you appear to be older than I am, and I am turned of fifty." "Yes, sir," added Mr. Venn, "but I am on the right side of fifty, for I am nearer my crown of glory."

TRUTH.—Who knows not that truth is strong next to the Almighty? She needs no policies, no stratagems, no licensings, to make her victorious. Though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we injure her to misdoubt her strength! Let truth and falsehood grapple; who ever knew truth put to the worse in a free and open encounter! [Milton.

The Sabbath Recorder.

New York, October 22, 1846.

THE EVANGELICAL ALLIANCE.

We have already given a hasty sketch of the proceedings of this great Conference of Evangelical Protestants. It assembled in London on the 19th of August, and adjourned on the 2d of September, having held nineteen long sessions within the period of fifteen days. The number of delegates is stated to have been considerably over one thousand, of whom about one hundred and fifty were from foreign lands. Nearly every branch of the Christian Church was represented, and a spirit of sincere friendship and brotherly-love is said to have pervaded the body to an unprecedented degree. Perhaps, taken all in all, a more remarkable council has not been held for fifteen centuries. It assembled for an object which most Christians acknowledge to be desirable, and its deliberations were characterized by great ability and candor. But whether such an assembly was called for at the present time, and also whether the results of it will prove advantageous to the cause of Christ—these are questions which are now receiving considerable attention, and concerning which good men widely differ.

At an early stage in the proceedings of the Alliance, two important practical questions presented themselves for decision. The first was, Who should be admitted as members of the body? The second was, What subjects should the Alliance consider and express its opinions upon?

In respect to membership, it was decided to exclude the Friends, because it was thought impossible to do otherwise without abandoning one or two points deemed very essential to the evangelical system of truth and order. But the knottiest question in relation to membership was connected with the subject of slavery. Resolutions had been adopted by the principal committees, previous to the meeting of the Alliance, to exclude from it all slaveholders. These resolutions were laid before every American delegate when he signed the usual application for admission—although he was not required to subscribe to them as a condition of entering the Alliance. The consequence was great dissatisfaction among the delegates from this country, who prepared and presented a statement of their objections to this course. When the subject of the permanent organization of the Alliance came up, it was moved to insert in the article prescribing its future members the words "*except slaveholders.*" This proposition threatened the destruction of the tenderly-cherished union, which had already gone so far as to agree upon a doctrinal basis, and presented to the world the singular spectacle of twenty belligerent sects uniting upon the substantial points of Christianity. However, after a lengthy and animated discussion, the subject was finally disposed of by adopting the following minute: "And in respect especially to the system of slavery, and every other form of oppression in any country, the Alliance are unanimous in deploring them, as in many ways obstructing the progress of the gospel, and express their confidence that no branch will admit to membership slaveholders, who, by their own fault, continue in that position, retaining their fellow-men in slavery from a regard to their own interests."

Respecting the subjects for consideration, there were two about which considerable difference of opinion existed. One was the subject of *the Sabbath*, and the other of *eternal punishment.* The documents of the Committees, previous to the general meeting, had proposed as one of the objects of the Alliance, to collect the facts relating to the public observance of the 'Lord's day.' But when the subject was formally brought up before the whole body, it was found that some of the prominent members were doubtful as to the present grounds of obligation to keep what is called the Christian Sabbath. There was a clashing between the English and Scotch members upon this subject—the Scotch holding very nearly the Puritanical notions which prevail in some parts of this country, and the English being altogether more latitudinarian in their views. One distinguished Independent clergyman from London, went so far as to disavow all belief in the obligation of the fourth commandment. The debate on this point did not proceed so far as was anticipated, because the article respecting '*objects*' was referred to a sub-committee for alteration and revisal. From the fact that the officially-published doctrinal basis of the Alliance contains no allusion whatever to the Sabbath, it is probable, that the sub-committee thought advisable to erase this from the list of objects; thus giving a most mournful proof how much difference of opinion exists upon this subject—how much need there is of its thorough discussion—how fearful religious men are of such discussion—and how ready they are to sacrifice truth for the sake of nominal union.——The eternal punishment question figured quite largely in the discussions of the Alliance. It was introduced by an American clergyman, who proposed to add, as the ninth article of the doctrinal basis, "the immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal happiness of the righteous, and the eternal punishment of the wicked." This led to a protracted debate, from which it seems evident that among the English there is a growing belief in the annihilation of the wicked. Although no member of the Alliance avowed such belief, many of them had friends and acquaintances who favored that view, and whom they were not willing to exclude from the body. After a lengthy discussion, the ninth article was passed with great unanimity, although many regarded it as an American question, and seemed to regret its introduction. Having said thus much in respect to the subjects about which the members of the Alliance differed, we refer the reader to their "doctrinal basis," which we published last week, for the subjects upon which they were agreed.

—As to the *results* of this great Convention of Evangelical Christians, we have but a few words to say. Several months ago, we expressed our doubts whether it would do much to strengthen Protestants or terrify Romanists. The reports of its proceedings have only served to increase those doubts. Indeed, we believe it is now pretty generally conceded, that it cannot lead to an organization which will unite Protestants in any aggressive movements. It will undoubtedly promote a better acquaintance between the different parts of the Christian world—break down many prejudices which have existed—and remove some of the scandals to which unbrotherly strife have given rise. Farther than this it cannot go; and, if we mistake not, its wisest friends now regard this as its grand and almost exclusive use. For our part, we have never had a very high opinion of those unions which are formed principally for the sake of appearing to be united. They do not encourage that frank and open discussion of points of difference, which is indispensable to harmonious action. They only cap the volcano for the present, and prepare for a more destructive eruption at some future day. The best way which we know of to promote union among Christians, is to purge out the leaven of error—not to conceal it, and deny its existence. The best way to promote the sanctification of men, is to apply the truth to their hearts—not to abandon it ourselves, or profess that we deem it non-essential. This is a work to be done at home, where real charity always begins. When we see men going thousands of miles from home to *begin* the work, we fear that they will never complete it. We are disposed, however, to regard them in the most charitable manner, and shall therefore wait and look with no little interest for the evidence that those who have attended the Christian Alliance have been made thereby more loving and less censorious than heretofore in their intercourse with their fellow-believers at home.

RELIGION AND POLITICS.

To the Editor of the Sabbath Recorder:—

I noticed in your paper of Oct. 8th, a resolution passed by citizens of Cumberland County, N. J., relative to Sabbath Legislation, &c. The principles embodied in that resolution are worthy of noble and high-minded men, citizens of a country governed by the voice of the people. The truth of the sentiment is so obvious to all *unprejudiced* minds, that nothing need be said in its defence; and yet, obvious as it may seem, it is a truth which has been long rejected, and its advocates have been and are branded as heretics, fanatics, and troublers of society. The right to self-government has its origin in the constitution of man. To obey laws which he had no voice in enacting, is opposed to every prompting of his nature. Hence, when attempts are made to enforce oppression, he feels an irresistible impulse to oppose such attempts, and to exercise what he feels to be his undoubted prerogative. In our government, the ballot-box is made the palladium of our liberties. Through it the humblest citizen may speak as audibly as the proudest aristocrat. If oppressive laws have been enacted, the *only* remedy for a law-abiding people is a repeal of those laws. If present incumbents of offices will not repeal, the last resort is the election of such as will. To this necessity the citizens of Cumberland County, N. J., find themselves driven by the enactment of laws enforcing the observance of Sunday. Believing, as they do, that "the seventh day is the Sabbath of the Lord thy God," they can but feel, that resistance to laws which forbid them to work six days and rest the seventh, is a *duty*. They have nobly repudiated that wicked sentiment, that "religion has nothing to do with politics." When bitter experience teaches the ills of oppression—when political action cleaves down our own rights, civil, and religious—then *religion* calls aloud to vindicate those rights. If political action is necessary, religion demands it as imperatively as if it might be accomplished by other means. The sun of that nation approaches the western horizon, whose citizens deposit their votes for law-makers without a sense of obligation. If ever in the routine of man's duties he should feel his responsibility to God and his fellows, it is when, by his vote, he decides the destinies of the nation. If he be actuated by religion, then will his actions correspond, whether it be in the capacity of a voter or otherwise. As God judges the motive, the individual is answerable for all the evil that may accrue from improvident action. If he votes for an oppressor, then he is answerable for *all* that oppression, as much as if he alone acted. All creation uniting in any wrong act, cannot make it right, or lessen the weight of individual responsibility. The citizens of New Jersey who passed the resolution may justly hold every individual who shall vote for the continuance of the wrongs they suffer, accountable for the same.

Now will my New Jersey brethren pardon me if I ask, in the name of God and suffering humanity, an application of these principles in every department of action. A deprivation of one sixth of your own rights has roused you to action. Three millions of your countrymen, your brothers and neighbors, are robbed of *every* right under heaven, and by virtue of the same power which takes one sixth of yours, and if they are restored it must be done by the same mode of operations. "As ye would that others should do unto you, do ye even so unto them." My brother's rights are as dear as my own; I am bound to defend his as tenaciously as my own. I do not charge my brethren with a want of philanthropy. Perhaps they all recognize the obligation I would enforce. Were I a citizen of New Jersey, I should advocate the measure, but should require an additional pledge of the candidate, that so far as his actions could have influence, they should be for universal emancipation from all thraldom. Consistency demands it. Humanity demands it. Have I asked too much? Will some one of the brethren who passed the resolution correct me? D. E. M.

THE AMENDED CONSTITUTION.

The Amended Constitution for the State of New York, prepared by a Convention which has been in session for several weeks past, has just been published. The document is so long that we have thought best not to copy it—especially as many of our readers reside in other States, and those who reside in the State of New York will have access to it through their local papers. The New Constitution provides more effectually than the Old for absolute liberty of conscience. Under it "no person shall be rendered incompetent to be a witness on account of his opinion on matters of religious belief." It does away with the old restriction to prevent clergymen from holding office, and places that class of persons upon the same footing with other men. It refers the question of free suffrage for colored persons to the people, who are to vote upon it at the same time that they vote upon the question of adopting the New Constitution. It guards against lengthy legislative sessions, by providing for the payment of legislators only during a session of one hundred days. It does away with the present Court of Chancery, transferring its powers to the Courts of Law. It provides for the appointment of three commissioners, whose duty it shall be to revise and abridge the rules of practice in the Courts of Law. It forbids the contraction of a debt exceeding $1,000,000, unless to meet the expenses of war, or for a specific object approved by a vote of the people. It provides for no special charter for banking purposes, but leaves banking institutions to be established under general laws—stockholders to be individually liable to the amount of their several shares, and in case of insolvency billholders to have the preference of other creditors. All the present State officers will hold until the 1st of Jan. 1848, although the New Constitution generally will take effect on the first of January next. From this it will be seen, that there are two very important questions to be decided at the coming election in the State of New York. The first is, whether the Amended Constitution shall be adopted; the second is, whether equal suffrage shall be extended to colored persons.

THE LOST TEN TRIBES.

The London Jewish Chronicle, publishes the contents of an interesting letter from Jerusalem. The brethren of the ten tribes, it seems, are to be hunted out, and for this purpose the Jews in England intend to co-operate with those settled in other lands. On the 16th of May, a letter arrived in London from the synagogue authorities of Sapheth, saying that in consequence of important information having reached them as to the country where the brethren of the ten tribes are to be found, a resolution was immediately passed to elect from their congregation a man ready and capable for a mission to that country. They appeal to the Jerusalem Jews for co-operation, and also to select in Jerusalem one from the Sephardim (Portuguese) Jews, and one from the Ashkenasim (German and Polish) Jews, and to send the three messengers together, who will have to travel for several months through enormous deserts. These ten tribes constitute an empire of their own, have their own king, and possess great quantities of ammunition. They are of a high stature, and have altogether an athletic appearance. They are generally occupied with the Kabala, are strictly religious, and very wealthy, being in possession of many gold mines. They do not permit a foreigner to settle among them; even the sojourn of a few days can be obtained only by the payment of an enormous tax, with the exception of Israelites, who are received as friends, permitted to reside among them, and are altogether recognized as their own brethren. The synagogue authorities of Jerusalem have consented to the mission, though they will have to incur a heavy expense which so long a journey requires.

North and South.—The Anti-Slavery Standard relates the following anecdote of a clergyman from South Carolina, who has recently been in Boston soliciting subscriptions to a Bethel for seamen in Charleston:—He called upon one of the wealthiest and most respectable merchants, never suspected of any taint of abolitionism, who, in reply to the demand for money, asked if they continued to throw colored seamen into jail on their arrival at Charleston? The reply was, "Yes, we still think it best to do so." "Well," answered the Bostonian, "when you can tell me that such laws are abolished, I may help you to a Bethel, and not till then."

SUNDAY DESECRATION.

To the Editor of the Sabbath Recorder:—

As the sticklers for the sanctification of the *first day* of the week attach so much importance to the most trifling accidents which may happen on *that day*, to impress upon the community the heinousness of desecrating *it*, and continually heralding them in the public prints, as evidence, positive and direct, of the indignant resentment of the Almighty, to vindicate *holy time*,—I should like one of their sapent editors, or correspondents, to give a satisfactory explanation of the following circumstance:—

In the accounts of the recent battle at Monterey, it is stated, that, "on the 19th of September, (Sabbath,) General Taylor arrived before Monterey, with about 6000 men. His force then encamped at Walnut Springs, three miles short of the city. This was the nearest position that the army could obtain a supply of water and bread, and at the same time be beyond the reach of the enemy's batteries. On the 20th, (*Sunday*,) Gen. Worth was ordered, with his division, to move by a circuitous route to the right, to gain the Saltillo road, beyond the west of the town, and *to storm the heights* above the Bishop's Palace."

Now will the advocates for the sanctification of Sunday explain, Whether the Lord of the Sabbath—the God of Peace—gave the victory to the American Army for *resting* on *seventh day*, or for *commencing hostile movements* on *first day*?—that's all! W. M. F.

Sad State of Things.—Mr. O. S. Powell, one of the agents of a "Sabbath Association" in Pennsylvania, has written to the editor of a Philadelphia paper some account of his labors and prospects. He says that since the 13th of August last, he has visited nearly all of the important towns on the canal between Harrisburg and Pittsburg, delivering addresses, distributing tracts, &c. The result of his observations is the conclusion, that "on account of the increase of business on the canal, the death of one of the missionaries, and various Providential hindrances, there has been more running of boats on the Sabbath than was expected at the opening of navigation." Near the close of his letter he speaks as follows:—

"Allow me, before I close, to advert to a topic which I sincerely hope may secure the attention of abler pens—the extent to which the Sabbath is desecrated by Sunday excursions. The New York correspondent of the North American, in a letter published in that paper on the 24th of August, remarks, in substance, that New York is becoming very much like Paris in regard to Sabbath recreations. This remark applies with too much truth to this city, and it is to be feared the evil is on the increase."

"Sunday Pleasuring."—One Sunday, not long ago, a steamboat went from New York on a pleasure excursion, during which a slight accident occurred. A city journal made the affair an occasion for a long homily upon Sunday excursions. In reply the editor of the News remarks as follows:—

"The accident would have been as likely to have occurred on any other day as the Sabbath. If a poor man who works six days in the week attempts to get a mouthful of fresh air upon the seventh, by a sail down the bay, with his wife and little ones, and any accident happen, a certain straight-laced portion of the city press seize upon the incident as the text for a long homily upon the iniquity of Sunday amusements. But if a millionaire, while taking an airing upon the avenues, of a Sabbath evening, in his costly carriage, with liveried lickspittles in waiting, should chance to be upset, nobody would see a paragraph headed 'Sunday Pleasuring.'"

Efficiency of the Catholics.—Rev. Mr. Davis, of Westfield, who has recently returned from a tour of the West, in a letter to the N. E. Puritan, giving some of his impressions in reference to that vast section, says:—

"I consider the Catholics much less enterprising and efficient than I formerly supposed they were. This is true of the emissaries of the Pope; perhaps not as true of the Jesuits. The Catholic priests are not men who think and act for themselves. They have been taught what to believe and what to do; they have been laid upon a procrustean bed, and forbidden to stretch themselves, or push their inquiries beyond certain limits. Their opinions are not their own, and of course they do not consult them with the zeal of a Puritan. In the University of St. Louis, about fifty Catholic priests are occupied in doing what six professors will do in a New England college. It is my opinion that five New England men, educated under our Puritan institutions, will outwork five times the number trained in Catholic institutions. Here we have an advantage of which it is well to be apprized, that we may profit by it."

The Editor.—The Scientific American says: Write—keep writing—it is the motto of an editor. If he has no ideas, he must dig for them; if he has but little time to arrange them, no matter, the work must be done. Sickness may come upon him; want may stare him in the face, but he must cogitate some thing for the dear public. Perhaps in his darkest moments, he indtes a paragraph that cheers thousands. When almost desponding, his words may put courage into the hearts of millions. Who would be an editor? Yet he has much to encourage him. If he can call no time his own, he is not rusting out, or in unprofitable society. A faithful contributor to the public press, is a man of great influence. No person has more power than himself. He instructs tens of thousands, and leads them to virtue, to honor, to happiness. No man will have more to answer for than the conductor of a corrupt and vascillating press.

Fair of the American Institute.—The Fair of the American Institute has been unusually attractive and popular the present year. The room at Castle Garden is well adapted to the exhibition; and it is difficult to conceive of a richer treat to any friend of American skill and industry, than is furnished by a visit to it. Such a display of the inventions and manufactures of the country may justly excite an honest pride in the bosom of every citizen. It is stated that the number of persons who visited the fair during the first week exceeded seventy thousand. During the second week it continued nearly as crowded as ever. On several evenings, more visitors presented themselves than could find even standing room in the vast area of Castle Garden. No better evidence can be given that the exhibition is appreciated by the inhabitants of New York.

Daguerreotypes.—The display of Daguerreotypes at the Fair of the American Institute, is very extensive and rich, showing that a great amount of talent is expended in improving this art. Among them all, however, none please us so well as those exhibited by Gurney, of 189 Broadway, N. Y. There is a perfection of finish and life-like expression about his pictures, which renders them as pleasant to look upon as the finest miniatures, while they are as truthful as the rays of light can make them.

Sabbath Accident.—A sad accident happened at Staten Island on Sabbath day, October 10th. It seems that the Tompkins Cadets had been parading, and were firing a salute in compliment to General Storms, who was visiting them, when a cannon burst, blowing off the right arm of one man, and the left arm of another. The names of the sufferers are Philip J. Bender and Abram Seguine, the former only eighteen, and the latter a little more than nineteen years of age.

The Steamship Great Britain.—Much anxiety is now felt concerning the fate of this vessel. She was to have left Liverpool on the 22d of September, nearly a month ago. No tidings have yet been received from her, and there are fears that the heavy storms may have proved too much for her. In such circumstances, the arrival of the Boston steamer, which is fully due, is anxiously looked for. She may bring intelligence of some delay in the time of the Great Britain's departure. If not, the fears for her safety will be greatly increased. Rev. Dr. Cox, of Brooklyn, and several other distinguished clergymen returning from the World's Convention, were expected by the Great Britain.

The Marriage Question.—At the recent session of the Presbytery of Fayetteville, N. C., the long-pending case of the Rev. Mr. McQueen, who was suspended in 1841 from the functions of the ministry and from the communion of the Presbyterian Church, for marrying the sister of his deceased wife, again came up, and by a majority of four votes the reverend gentleman was restored to his former position in the church. A protest and complaint, however, were entered by a portion of the minority, under which the case was carried up to the synod of North Carolina, at its session at Greensborough.

Rumselling brings Sorrow and Trouble.—A tavern keeper in Rensselaer Co. N. Y., had abandoned the traffic in Alcohol after having been several years engaged in it. Whenever the subject of his selling liquor was referred to, he was observed to manifest feelings of deep regret and sorrow. A friend one day inquired the cause. "I will tell you," said he, and opening his account book he said, "here are forty-four names of men who have all been my customers, most of them for years—thirty-two of these men to my certain knowledge now lie in the drunkard's grave! ten of the remaining twelve are now living, confirmed sots! These are the fruits of this dreadful and degrading business." Who woule be willing to engage engage in it for the paltry wages of a few pence! Can a man follow this traffic and be a Christian!

The Turnip Rot.—It is announced that the farmers of England are afflicted with another calamity, besides the destruction of their potato crop. A somewhat similar disease to that which has been raging among the potatoes, has manifested itself in many forms among the turnips. They are attacked in the same way as the potatoes. The leaves first become affected, and the disease spreads into the heart of the turnip, which in a short time becomes rotten, and a very offensive smell arises. As the sheep and cattle are fed in the fall and winter chiefly on the turnip, this disease will prove a serious calamity. The same disease has attacked the turnips in Ireland, and it is remarked that if, with potatoes, the farmers should lose their turnips to any great extent, it is a matter for serious consideration how they are to obtain a substitute as food for their sheep and cattle. Extensive importations of Indian corn from the United States are looked upon as the only resource.

Love Something.—That man alone is happy, who has something to love, truly and sincerely. If he has no wife nor children, like Cowper he may be attached to a dumb creature—a bird or a dog. James Montgomery, the poet, has lived for years, with no other companion than a cat. Our attachments are strong—and, we are so constituted, that our affections are drawn out upon something. A favorite tree or flower—or devotion to some particular service, may yield us exquisite pleasure. Few men who have some object to love, turn out to be depraved and wretched. They who have nothing to love are often outcasts from society and die miserably at last.

General Intelligence.

FROM MEXICO.

The latest accounts from Mexico state that Santa Anna is at last firmly re-settled. He declines the Presidency, but accepts the command of the army. His entry into the Capitol was a perfect triumph. The Mexican authorities seem determined to press the war with all vigor.

The Government has issued requisitions upon the States for their contingents of troops, requiring them to appear at the City of Mexico, or at San Luis Potosi, within 70 days after the publication of the order.

All persons between the ages of 16 and 50 are obliged, by a recent decree, to take arms when required to do so, as members of the National Guard, &c.

A free pardon is tendered to all deserters from the regular line, who may return to their respective corps, within three months.

All duties are remitted upon the introduction and sale of cannon, muskets, swords, and all kinds of arms and munitions of war, except, perhaps, powder, for one year.

The Government promises to purchase such arms, etc., as may be needed, of persons taking advantage of this permission. Measures are simultaneously taken to establish a national foundry, and the manufacture of gunpowder is thrown open to competition. States, associations, and individuals engage to raise and maintain bodies of troops in proportion to their means, and entirely independent of Government requisitions. Pueble sends to the frontier, armed and supported at her sole cost, 1000 men. One citizen of Mexico raises an equal number, calling upon the Government for means of arming them only. The members of the Supreme Court of Justice, in session recently, came to a similar determination.

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Owen Brennan, Esq., Deputy Sheriff, has politely furnished the following State Prison Statistics, viz: Number of males in Prison Oct. 1, 1845, 797; received into prison during the year 223; total 1020. Discharged by expiration of term 191; pardoned 37; died in prison 26; sent to Asylum 5; suicide in their cells 2; drowned 1; total 262. Number of males in prison Sept. 30th, 1846, 758; number of females in prison Oct. 1, 1846, 61; received into prison during the year 31; total 92. Discharged by expiration of term 21; pardon 2; sent to Asylum 1; died in prison 1; total 24. Total number in prison Oct. 1, 1846, 826.

About 400 horses have perished in Queens county alone, from [the cholera. There seems to be no remedy for the disease. One thing is certain, that it is not in the feed;—for horses have died who have been kept up and fed on grain, and upon hay two years old. We are informed that a similar disease prevailed about thirty years since in this country. The first horse died at Foster's meadow, and what is a singular coincidence, the first horse attacked by the distemper this year, was at the same place, and on the identical farm where the other animal was attacked and died thirty years since.

The N. Y. Journal of Commerce, says: The degree conferred on Prof. Morse, by Yale College, was not that of L. L. D. exactly, but a degree suited to his peculiar discoveries, and more honorable than the other. The phraseology was, "Naturæ Artisque Legum Doctor;" and it will be indicated, we suppose, by these initials. We like this new plan of conferring titles suited to the particular services which distinguished individuals have rendered to science and mankind.

Mr. N. Longworth, the opulent horticulturist of Cincinnati, has about one hundred acres under culture for grapes, strawberries, raspberries, peaches, &c. Fifty acres are devoted exclusively to grapes and strawberries, the remainder to peaches and other fruits. Of peaches he has 9,000 trees that will come into bearing in 1847—48, besides 20,000 young trees that are now being budded, and will be used to replace decaying trees, and to extend the business with the increase of the city.

The present has been one of the most sickly seasons ever known in North Carolina. It has progressed in defiance of all local causes, from the seaboard to the mountains. It is remarkable that Wilmington should have been much less affected than other parts of the State. The pine country in the lower part of the State is said to have been exempted in a considerable degree. The diseases prevailing are the fever and ague, the old-fashioned "billious," and in some cases congestive fever, and what is called by some "the cold plague."

Major Dunn, a teacher of broad-sword exercise, made, on Friday, at Pittsburg, a violent assault on Rev. Dr. Uphold, rector of Trinity Church, with a cane, inflicting a severe contusion on his head. It appears that the Major was charged with intemperance, and as he was a communicant of Dr. Uphold's church, he requested him not to present himself at the communion table again, whereupon he knocked the reverend gentleman down with his cane.

A man by the name of Hamlin, of Vevay, Ia., who was in the habit of abusing his wife, was warned by somebody to leave the place in due time. This he did not heed. Mr. Somebody and somebody's friends went to the house of said Hamlin and rode him on a rail to the river, where they put him in a skiff and transported him to the Kentucky side, gave him a dollar, and ordered him to leave. His wife the next day followed him, notwithstanding his ill treatment of her was so outrageous as to awaken the indignation of the community.

The organ of Trinity Church has been exhibited two days in succession, to a crowded audience. On the first day there were 6,732 persons admitted, and on the second day 11,257, by tickets. It is the largest organ in the United States, and there are but few larger on the Continent of Europe. Its powers, combined with its sweetness of tone, astonished the professional gentlemen who were present, as well as the audience.

Samuel S. Randall, Esq., who has for nine years held the post of Deputy Superintendent of common schools of this State, has resigned on account of ill health, and proposes to retire to a small farm in the milder climate of Virginia, there to recruit his strength, and train his sons to habits of independent, manly industry.

The Montpelier (Vt.) Journal says: We have a melancholy duty to perform, in announcing the very sudden death, on Sunday morning, at his room at the Pavilion, of Dr. William Cullen Warner, representative of the town of Bristol, aged 42 years. By a grievous mistake, Dr. Warner took a large dose of strychnine, which, in spite of the immediate services of a physician, resulted in death in the space of ten minutes.

There was a great fire at Columbus, Ga., a few days ago, by which four blocks of buildings, and great quantities of dry goods, were destroyed. Over fifty houses were blown up to check the progress of the fire.

The storm last week was very destructive in the Western part of the State, in consequence of the serious freshets it has produced in the rivers. There has followed from this a great break in the Erie Canal at Eagle Harbor, which will require ten days' industry to repair, which at this business season must produce great distress and embarrassment in the produce market. The Genesee Valley Canal is so much injured that it will not be used above Mt. Morris again this fall.

We find in our exchanges sad accounts of the storm of Tuesday, Oct. 13th. It was felt east, west, north, and south. Many buildings were thrown down, and some lives lost.

The New York Sun says that a story is going the rounds, of a slave ship chased a year or two ago, by two British cruisers. She passed her 300 slaves up from the hold, tied shot to their feet, and slipped them overboard—then started all the extra water, provisions, lumber, &c., and when overhauled by the cruiser, exhibited regular papers, and was released.

The Hartford Courant of Oct. 15th says: About 1 o'clock yesterday afternoon, our citizens were shocked to hear that Mr. Daniel F, Olcott, of the firm of J. B. Olcott & Co., proprietors of a livery stable in this city, and Mr. Lewis M. Holcomb of St. Louis, but formerly of Granby, were lying dead in a room in the 4th story of the U. S. Hotel—one having shot the other and then killed himself. A jury of inquest was summoned. They were unanimous in their verdict that Daniel F. Olcott came to his death by means of a pistol shot fired by the hand of Lewis M. Holcomb; and that Lewis M. Holcomh came to his death by means of a pistol shot fired by his own hand.

The Evening Post says:—"The quantity of Indian corn exported from this port previous to the first of September of this year is estimated at 562,000 bushels. From Philadelphia, during the same period, it amounted to 105,707 bushels, and from New Orleans 941,589 sacks. The export of this article from Boston and Baltimore each, was probably larger than from Philadelphia. The product of this country this year is estimated by some at five hundred millions of bushels. The census of 1840 states the product of that year to have been 377,531,875 bushels."

The value of the western produce received in New Orleans during the year ending the first instant, is estimated at seventy-seven millions, one hundred and ninety-three thousand, four hundred and sixty-four dollars. The value of cotton alone being a little less than thirty-five millions. Corn one and a half millions. Tobacco four and a half millions. Sugar one and a quarter millions. Lard near two millions. Pork and Bacon, near five millions.

A letter dated Porto Rico, Sept. 16th, says, a tremendous gale passed over this Island on the 12 inst. doing great damage in life and property. The French frigate Mithridate, the Spanish schooners Gran Remedio, Isabel, 2d, and Teresa, and the sloops Three Brethren and Little Margaret dragged their anchors and went ashore—some were totally lost and others sustained great injury. The Teresa suffered most, that of the loss of the Captain, four colored passengers, and Capt. Jose Baregeo of the 1st battallion of Ponce militia.

The Montreal Times translates the following from the *Revue Canadienue:* An old man died at Wexford, Upper Canada, a short time since, named Daniel Atkin, but rejoiced in the *soubriquet* of Black Dan. At the time of his decease, he was 120 years of age, and during his life had contracted seven marriages, by which he had an incredible number of children, grand-children, and great-grand-children, in all about 570—370 of whom are boys, and 200 girls."

The Springfield Gazette says:—"We have received a specimen of Pears about half ripened, of the second growth of this season, from a tree of James Cooley, Esq., of Granville. The first growth came to maturity early in July, after which the tree blossomed again, and bore another small crop, now nearly ripe. A similar thing occurred on the same tree last year."

Mr. Edward Hallock, of Milton, Ulster county, N. Y., has sent us samples of the fleeces of four yearling ewes. The samples are from eight to ten inches in length, without stretching, and the fleeces from which they were taken are stated to have weighed, respectively, 8, 8 9-4, 8 3-4, and 9 3-4 pounds.

The Customs receipts at Liverpool have increased to such an extent as to astonish the officers in the Long-room. The daily receipts at the Customs, until lately, reached from 7 to £8,000; whereas the receipts on several days recently have been 13 to £14,000.

As the freight train from Boston to Norwich was three miles this side of Oxford, it came in contact with some cattle, which got on the road in consequence of a fence having been blown down by the gale. This happened near a curve in the road, and so heavy was the concussion that the locomotive, together with the whole train of cars, 14 in number, was thrown from the track, and nearly all destroyed, but two or three of the cars being undamaged.

The amouut of tolls received on all the New York Canals, from the commencement of navigation to the 20th of September inclusive, is $1,891,165—an increase over last year of $138,065.

The recent rise of a penny a pound on cotton in Europe, is sufficient to increase the value of one whole crop upwards of five millions of dollars.

A bibliomaniac, of Vienna, has a work printed at Nuremburgh in 1588, with plates illustrative of the Polka; demonstrating that this dance has afflicted mankind for nearly three centuries.

Five thousand barrels American Beef have been purchased in Liverpool to be shipped to Dublin, Newry, and Belfast. The want of Ireland now occupies the constant attention of the British Government.

Mr. Hawkins, the Temperance Lecturer, stated at a meeting in Faneuil Hall, Boston, on Thursday evening, that he had visited a house in that city which contained forty-four families—as much misery as he had seen, he never beheld any thing before so revolting to humanity. In one room were six children—one infant—whose mother had been for six or seven days drunk in a cellar in Broad-street.

Newfoundland was visited on the 19th, 20th, and 21st ult., with a most terrible gale, which resulted in a fearful destruction of life and property. The Star has a Telegraphic dispatch, which says: "The hall at St. Johns was blown down, killing three persons, and injuring several others. Bridges were carried off. A boat with six or seven on board was upset and all perished. Wrecks cover the waters, and dead bodies are continually washed ashore."

The following days of the week are set apart for public worship in different nations:—Sunday, by the Christians; Monday, by the Grecians; Tuesday, by the Persians; Wednesday, by the Assyrians; Thursday, by the Egyptians; Friday, by the Turks; Saturday, by the Jews.

We have recently been informed of the death of Mr. Thomas Gilmore, at Watertown, Jeff. Co., Wisconsin, who removed from Onondaga Hollow, one year ago last June, with a family of six children. Since their arrival in the Territory, sickness and death have been the almost constant visitation of the family, until in the death of Mr. G. all but a daughter aged about 12 years and a younger son have been removed.

The Baptist Missionary Convention of the State of New York, is to hold its twenty-fifth anniversary with the Baptist church in Elbridge, Onondaga County, on Wednesday and Thursday, Oct. 21 and 22.

At Frankfort, Ky., a few days since, a carpenter, whilst engaged in repairing a house, found concealed in the roof about $6,000 in Commonwealth Bank paper, of which, with other money, that Bank was robbed as long as 16 years ago.

A temperance society has been formed of the officers and students of Brown University. At its first meeting, President Wayland, Dr. Caswell, and about one hundred students, came forward and joined.

The monument to the mother of Washington, the corner stone of which was laid by Gen. Jackson at Fredericksburg, has never been completed, but now remains in a shameful condition, unfinished and mutilated, and covered with coarse inscriptions written by idlers.

The Governor of South Carolina has set apart the 5th of November next, as a day of humiliation, thanksgiving and prayer in that State.

The Governor of Georgia has issued a proclamation, recommending the citizens of that Commonwealth to observe the same day in a similar manner.

Among the curiosities of the late State Fair, were three fine calves by one cow, a native, who are each marked with the same spots in every particular, even to a minute white spot on the head, behind the ears.

The citizens of Yazoo, Miss., have determined to make a charcoal road over the valley swamp of that place. Sixty hands cutting timber will burn and spread the coal over two miles in thirty days—the embankments being already thrown up.

It is reported that some of the rum advocates in the towns in which no licenses are granted, are giving away liquors for the purpose of showing that more drunkenness prevails under the "no license' system, than formerly.

By a recent telegraphic arrangement, the papers in Albany, Troy, Utica, Syracuse, Auburn, Rochester and Buffalo, are furnished with reports from New York twice a day—at 2 and 8 P. M.

The Baltimore Sun says:—"A communication was made from Buffalo to Baltimore last week, and an answer was received at the telegraph office in the former city in about two hours!"

At a meeting of the Horticultural Exhibition in Philadelphia, a few days ago, Mr. Cowperthwaite presented a bunch of Syrian Grapes; such, remarks the U. S. Gazette, as were never grown before in this country. The berries were as large, almost, as grape shot.

Rev. E. Burgess and Rev. A. Hazen, with their wives, missionaries of the American Board, sailed from Boston for Bombay a few days since. They are destined for the Ahmednugger mission.

A powerful revival is now in progress in the city of Baltimore, and it is said as the fruits of it, that upwards of 2,000 members have been added to the Methodist Episcopal Church in that city within the past two weeks.

The town of Worcester. Mass., at their last meeting, appropriated $11,400 for schools, and $15,900 more for the erection of school-houses.

Rev. C. Van Rensselaer intends building a church on the ground of Niblo's late Saloon, at his own expense.

The Boston papers make a comparison between the receipts of the different routes between New York and Boston in the month of July 1845 and the corresponding month in 1846. In July '45 the rates were only two dollars, and the receipts on the different routes were $45,208. In July of the present year the fare was four dollars, and the receipts were only $35,963, being $9,245 less for a single month than at the ruinous prices of the preceding year.

Among the improvements of the times, we find in England mercer shops in which articles of mourning are exclusively sold; and to be consistent, the storekeeper and his clerks are all clad in the habiliments of woe. A gentleman who called in to inquire if he could have a pair of dark grey gloves, was requested to step into 'the mitigated affliction department,' an inner room, where second mourning was kept.

He that cannot forgive others, breaks the bridge over which he must himself pass, for every man hath need of forgiveness.

Mr. Philip Pietch of this City has invented a new file for newspapers, which is a great improvement on those now in use. Journals filed on it may be folded up so as to be read with ease, while the old file renders the reading of the paper upon it a difficult operation, especially near the heads of the columns. The improved file has a flexible joint in the middle, which is made ripid at pleasure, and the journals are made fast without piercing or tearing them.

The Barnstable Patriot says that two men belonging to Nantucket, discovered on the shores of that Island a few days since, after an unusually low ebb tide, a cask, the head showing itself a little above the surface of the water, and which they found, on extricating it from its bed, to contain 5,000 Spanish dollars. It is thought to be a part of the cargo of a brig wrecked at that place more than fifteen years ago.

By the Tenth Annual Report of the Vermont Asylum for the Insane, Brattleboro, which has just been published, the Institution appears to be in a flourishing condition. The new buildings have been completed and are nearly filled. 460 have enjoyed its advantages the past year, 197 have been admitted, 162 have been discharged, and 291 now remain. Of those discharged, 94 have recovered. The terms are fixed at two dollars and fifty cents per week. Patients from other States are received on the same terms as those from Vermont.

The importation of Indian corn into England is increasing with a rapidity almost incredible. During the month of August, 1845, the quantity imported into Liverpool amounted to only 9,360 bushels, while in August of this year the importations reached 160,440 bushels.

Mr. Alger, of Bridgewater, gathered from two acres of meadow, 296 bushels and 17 quarts of cranberries, which, at $2 per bushel, would amount to the handsome sum of $593.

The National Intelligencer states that Major J. Graham will start immediately for the seat of war, with instructions to terminate the armistice and resume a vigorous prosecution of the war.

Rt. Hon. Henry S. Fox, late Her Britanic Majesty's Plenipotentiary to the Government of the United States, died at his residence in Washington on Tuesday, Oct. 13.

We learn by the Elizabethtown, N. J., Journal, that at least 100 horses have perished since this disease first appeared, within eight or ten miles of that place. It appears, however, to have ceased.

Portland, Maine, has licensed five persons only to sell Intoxicating Liquors, but not to be drunk on the premises in any case.

Maryland has decided by a popular vote to have Biennial instead of Annual Sessions of her Legislature.

At a recent trial for infringing a stove patent, it was stated that fifteen hundred patents have been issued in this country for stoves.

The Albany papers announce the sudden death of Henry L. Webb, formerly an eminent merchant of that city.

Thanksgiving in Michigan, Thursday, November 26th.

Thanksgiving in Ohio, Thursday, November 26th.

Washington was sometimes given to pleasantry. Journeying east on one occasion, attended by two of his aids, he asked some young ladies at a hotel where he breakfasted, how they liked the appearance of his young men? One of them promptly replied, 'We cannot judge of the STARS in the presence of the SUN!'

Under all circumstances there is but one honest course; and that is, to do right and trust the consequences to Divine Providence. 'Duties are ours—events are God's.' Policy, with all her cunning, can devise no rule so safe, salutary and effective, as this simple maxim.

The value of three things are justly appreciated by three classes of persons. The value of youth by the old, the value of health by the diseased, the value of riches by the needy.

The man who will live above his present circumstances, is in danger of living in a little time much beneath them, or, as the Italian Proverb runs, 'The man who lives by hope, will die by hunger.'

In Russia, coffins are generally brown, but children have pink, grown up unmarried girls sky blue, while other females are indulged with a violet color.

How noiselessly the snow comes down! You may see it, feel it, but never hear it. Such is true charity.

The County of Oneida has lost one of its oldest and most distinguished citizens, in the death of Hon. Henry Huntington, of Rome. Mr. Huntington, in the former part of his life, occupied several prominent public positions. He was a State Senator, a member of the Convention of 1821, and candidate for Lieut. Governor on the ticket with De Witt Clinton, in 1826. He was, until last spring, when his declining health obliged him to leave the post, President of the Bank of Utica, and was probably, the wealthiest man in the County.

Review of New York Market.

FLOUR AND MEAL—Genesee Flour $5 44 a 5 50. Michigan and Ohio 5 37 a 5 44.

GRAIN—White Wheat 1 18. Mixed 1 06. Corn 70 a 78c. Barley 61c. Rye 78 a 80c. Oats 35 a 37c.

PROVISIONS—Pork is dull at $9 25. Prime Beef 6 25 a 6 50. Lard 7 a 8c. Cheese 7 a 7½ Good Western Butter 13 a 15c.

LETTERS.

Ephraim Maxson, Walter B. Gillett, N. V. Hull, Wm. M. Fahnestock, Geo. R. Wheeler, Wm. H. Wyckoff, S. B. Bowen, Wm. Utter.

RECEIPTS.

Westerly and Hopkinton, R. I.—by S. P. Stillman—Benjamin Green, Lucinda Barder, Arnold Hiscox, Thomas M. Wilcox, Albert C. Green, Wm. Stillman, Jr., Benj. W. Bentley, Albert Witter, Phineas Stillman, Wm. Potter, Elnathan W. Babcock, Sophia Wells, Royal E. Capron, Simon Kenyon, Sands C. Carr, Luke Crandall, $2 each; Isaac C. Burdick, Centreville, $2.

West Edmeston—Ephraim Maxson, Ezra Coon, Wm. Hibbard, DeWitt C. Coon, Nathan Burch, Capt. Benj. Burdick, David Maxson, Alanson Coon, John Maxson, Kenyon Crandall, Ichabod Burdick, Daniel Coon, Henry Langworthy, John S. Coon, S. B. Crandall, Benjamin Burdick, Herman A. Hull, Saunners Crandall, $2 each; Mrs. Lucy Davis, Leonardsville, $2.

Brookfield—Jonathan Babcock, Clarke T. Rogers, $2 each.

Adams Center—E. W. Whitford, L. R. Green, $2 each.

Berlin—John Whitford $2, Asa Coon 65c.

Unadilla Forks—E. Clarke, M. Langworthy, $2 each.

New Market, N.J.—A. F. Randolph, Jr., $2, C. Blackford $1.

Plainfield, N. J.—Phineas F. Randolph $2.

NOTICE.

The Quarterly Meeting of the Executive Board of the Missionary Association will be held, by divine permission, on the first first-day in November, at the house of A. D. Titsworth, Metouchin, N. J., at one o'clock, P. M.

By order of the Board,
W. B. GILLETT, Rec. Sec'y.

SOUTH-WESTERN ASSOCIATION.

The next meeting of the Seventh-day Baptist South-Western Association will be held with the North Hampton Church, Clark Co., Ohio, commencing on the fifth-day before the second Sabbath in October, 1846. A full delegation from all the churches is desired.—And we would say to the brethren of our sister Associations, that we greatly need and earnestly solicit their attendance, counsel, and prayers.

WM. F. RANDOLPH, Cor. Sec.

MEDICAL NOTICE.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

DAGUERRIAN GALLERY.

GURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors blow the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

N. B. No charges made unless satisfaction is given.

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WEEKLY NATIONAL INTELLIGENCER.

This paper, being made up of such portions of the contents of the National Intelligencer proper as can be compressed within the compass of a single newspaper, continues to be issued and mailed to subscribers on Saturday, at two dollars a year, payable in advance in all cases—no account being opened with subscribers to the weekly paper.

To bring this paper yet more nearly within the reach of such as desire to take by the year a cheap paper from the seat of General Government, a reduction will be made in the price of it where a number of copies are ordered and paid for by any person or association at the following rates:

For Ten Dollars six copies will be sent.
For Twenty Dollars thirteen copies: and
For each sum of Ten-Dollars, above twenty-eight copies will be forwarded; so that a remittance of Fifty Dollars will command thirty-seven copies.

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

☞ Remittances for Tracts, addressed to the General Agent, PAUL STILLMAN, New York, containing full directions HOW and WHERE to be sent, will be promptly attended to

THE CHRISTIAN CITIZEN.

ELIHU BURRITT, Editor.

THE CHRISTIAN CITIZEN is published every Saturday, in Worcester, Mass., on fine white paper of double medium size, at $1 50 per annum, in ADVANCE.

It will aim to develope the Christian citizen into the full stature of a perfect man. Avoiding all controverted tenets of religious belief, it will seek to extract from the spirit of the Gospel a PRACTICAL CHRISTIANITY which shall pervade the heart and inspire all the actions of life. Sympathising with all the enterprises of Christian benevolence, it will speak for Peace, Temperance, Righteousness, Faith in God, and Faith in Humanity. It will speak against all War in the spirit of Peace. It will speak for the Slave, as for a brother bound. It will speak for the Universal Brotherhood of mankind. The Gospel it shall preach from, will be the Gospel of the Millennium. It will have a weekly message of good-will to every member of the social and family circle to which it may be admitted. For the younger portion of its readers it will have a department called the 'School Room,' in which the Editor will endeavor to interest them in the character of a fire-side teacher, assisting them to review their studies and to apply them to purposes of practical life It will present weekly a transcript of General News, both Domestic and Foreign.

The Citizen already enjoys a pretty extensive FOREIGN CORRESPONDENCE, which the Editor is endeavoring to increase in value and variety. To enhance the interest of this department of the paper, he is now on his way to England, with the view to make the TOUR OF THE COUNTRY ON FOOT, and to make the Citizen the record of his daily observations and incidents of travel.

Specimen Numbers of the Citizen will be forwarded for examination, gratuitously, if ordered post-paid.

All business communications should be addressed to ELIHU BURRITT & CO.

Worcester, Mass., June, 1846.

ELECTION NOTICE.

STATE OF NEW YORK, SECRETARY'S OFFCE,
ALBANY, July 24, 1846.

TO the Sheriff of the City and County of New York; Sir—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor and Lieutenant Governor of this State. Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next. A Senator for the First Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of John A. Lott on the last day of December next. A Representative in the 30th Congress of the United States, for the Third Congressional District, consisting of the 1st, 2d, 3d, 4th and 5th Wards of the City of New York. Also, a Representative in the said Congress for the Fourth Congressional District, consisting of the 6th, 7th, 10th and 13th Wards of said City. Also, a Representative in the said Congress for the Fifth Congressional District, consisting of the 8th, 9th and 14th Wards of said City. And also, a Representative in the said Congress for the Sixth Congressional District, consisting of the 11th, 12th, 15th, 16th, 17th and 18th Wards of said City.

Also, the following officers for the said County, to wit: 16 Members of Assembly, a Sheriff in the place of William Jones, whose term of service will expire on the last day of December next. A County Clerk in the place of James Conner, whose term of service will expire on the last day of December next, and a Coroner in the place of Edmund G. Rawson, whose term of service will expire on the last day of December next.

Yours respectfully,
N. S. BENTON, Secretary of State.

Sheriff's Office, New York, August 3d, 1846.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided for.

WM. JONES,
Sheriff of the City and County of New York.

☞ All the public newspapers in the County will publish the above once in each week until election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Satutes, vol. 1, chap. vi., title 3d, article 3d, part st, 140.

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Miscellaneous.

HOME.

"Then the disciples went away unto their own home."
John 15: 10.

Where burns the fire-side brightest,
  Cheering the social breast?
Where beats the fond heart lightest,
  Its humble hopes possessed?
Where is the hour of sadness
  With meek-eyed patience borne—
Worth more than that of gladness,
  Which mirth's gay cheek adorn?
Pleasure is marked by fleetness,
  To those who ever roam;
While grief itself has sweetness,
          At home—sweet home!

There blend the ties that strengthen
  Our hearts in hours of grief—
The silver links that lengthen
  Joy's visit, when most brief;
There, eyes, in all their splendor,
  Are vocal to the heart;
And glances, bright and tender,
  Fresh eloquence impart;
Then, dost thou sigh for pleasure?
  O! do not wildly roam;
But seek that hidden treasure
          At home—sweet home!

Does pure religion charm thee,
  Far more than aught below?
Would'st thou that she should arm thee,
  Againt the hour of woe?
Her dwelling is not only
  In temples built for prayer,
For home itself is lonely,
  Unless her smiles be there;
Wherever we may wander,
  'Tis all in vain we roam,
If worshipless her altar,
          At home—sweet home!

THE POOR IN IRELAND.

The Editor of the Lowell Journal, who is now traveling in Europe, writes the following in relation to his trip through Ireland, dated June 21, 1846:—

The great mass of the people in Ireland are poor, and live poorly, yet there is not that terrible suffering in Ireland that we hear of in America. Indeed, were we to judge of the condition of the people of Ireland by the beauty of their fields, and the luxuriant richness which nature everywhere displays, we would say that Ireland was the most happy country in the world—"a land flowing with milk and honey." But we see a great many very poor people and poor cottages in the South of Ireland, and everywhere in Ireland, yet one cannot help being amused with what he sees in Ireland, notwithstanding the poverty of the people. The natural wit and humor of the nation leaks out continually. We had many amusing instances of it as we journeyed on. It is the universal custom, I find in Cork, Tipperary, and Kilkenny, for the drivers to make remarks to the passers-by on the road, and the passengers do the same.

At a place called Watergrass Hill, ten miles from Cork, we changed horses. While there, as usual, we had half-a-dozen beggars around us, asking for alms. To a poor-looking being one of the passengers gave a penny. "There," said he, "take that and see that you put it in the savings bank." A half a mile further on, one of the horses cast a shoe; a man working on the road near by for ten pence a day, ran and picked it up and gave it to the driver. At the bottom of the hill was a blacksmith, who came out of his smythey with nothing on but his trowsers, and scant at that. He put the shoe on, but while he was at work the driver and many of the passengers were joking him. We had not got a mile before it came off again. Then if you could have heard the imprecations showered upon "the blackguard," you would have been amused. We came to another smith soon, and he tried his hand to put the shoe on. When he had finished, "now," said the driver, "will that not come off?" "Devil fear of it," said he. "If it does, just stop when you come back to-morrow and shoot me." While we were having the shoe put on, a ragged, red-headed boy went by on a poor, miserable donkey cart. One of the passengers beckoned to him to stop. He did not at first, but when about three rods past. "What do you want, please sir?" "Why," said the passenger, "come back here and pick up that half crown you've dropped, you piece of extravagance." I never saw a more ludicrous scene. The boy had probably never possessed a silver coin in his life. At one of the towns where we stopped, were a couple of dirty looking, ragged fellows standing near the door of a small whisky cabin. The driver, who was fond of his joke, looked at them a moment, and then said to the keeper of the shop who was at the door, "Jamie, just give those two *gentlemen* a bottle of champagne, if you please."

While passing through Tipperary county, amid its wild hills, the children would run out of the cabins by the road side, after the coach for pennies. I have often been surprised at the length of time some of the little girls would keep up with us. When three or more would be chasing us at a time, it was sport to see the whole of them dive into the dust and scrabble after a penny. Sometimes it would be a minute before it could be ascertained who had got it. When it was settled, up they would get again and after the coach. Of course these youngsters were not burthened very heavily with clothes. One little chap followed us a mile with nothing on but his shirt.

DYING FROM HOME.

The following is an extract from the Memoirs of the Rev. Mr. Thatcher, a distinguished clergyman of Boston, who died some years ago on the continent of Europe, whither he had repaired for the benefit of his health.

"It is a sad thing to think that we must die away from our home. Tell not the invalid who is yearning after a distant country, that the atmosphere around him is soft and the gales are filled with balm, and the flowers are springing from the green earth; he knows that the softest air to his heart would be the air which hangs over his native land, that more gratefully than all the gales of the South, would breathe the low whisper of anxious affection, that the icicles clinging to his own eaves, and the snow beating against his own windows, would be far more pleasing to his eye, than the bloom and verdure which only more forciqly remind him how far he is from that spot which is dearer to him than all the world beside. He may indeed find estimable friends, who will do all in their power to promote his comfort and assuage his pains; but they cannot supply the place of the long known and mute language of his face, they have not learned to communicate without hesitation, his wishes, impressions and thoughts to them. He feels that he is a stranger, and a more desolate feeling than that could not visit his soul. How much is expressed by that form of oriental benediction—may you die among your kindred."

SMOKING.

I do not dispute the right to smoke; but I do dispute any man's right to smoke in my face in the places of promiscuous resort. I do not say that it is degrading or ungentlemanly to smoke good segars, or bad ones, or a pipe. But I do say, that the man who comes upon the promenade of a steamer, "abaft the shaft," where ladies and gentlemen are assembled, and there sits himself down at the windward of them, to smoke and spit, is a violater of their individual rights, is uncivil, and for the time-being a blackguard, however much of a gentleman he may be elsewhere and on other occasions. If any thing could make me believe that tobacco smoking was in its very nature uncivilizing and degrading, it would be the exhibitions of incivility, such as I have described, which it induces men to be guilty of who in every other respect seem to be courteous and gentlemanly. When I went into the bar-rooms or the "smoking rooms" of the West, I should have thought myself quite uncivil to complain of those who were smoking. But I thought there was reason for complaint, when almost on no occasion could I get a seat in the fresh air, but some smoker would contrive to get further to the windward than myself and make me breathe out of his mouth. Ladies, though their sweet presence protects the gentlemen who accompany them from some inconveniences, and even introduces them to some choicer accommodations—even ladies, are no protection against the smokers. No decorum, no beauty, no necessity can propitiate the smoker.

CHINESE ADVERTISEMENT.

The following, says Cist, is an advertisement extracted from a periodical paper published in Canton:—"I Achen Teu Chinchen—a lineal descendant of Coap Boi Roche Chinchen, the celebrated sculptor and carver in wood, who, through his unremitted studies to promote rational religious worship, by the classical touches of his knife and chisel, has been honored by the emperors, kings, and rajahs of the east, and supplied them with superior idols for public and domestic worship, now humbly offer my services in the same theological line, having traveled from hence at a considerable expense to perfect myself in anatomy, and in copying the most graceful attitudes of the human figure, under those able masters, Nollekins and Bacon. Achen Teu Chinchyn is now in possession of casts of the most approved models and Elgin marbles. He is ready to execute to order, idols from 12 feet high, well proportioned, down to the size of a marmoset monkey, or the most hideous monster that can be conceived, to inspire awe or reverence for religion. My charges are moderate; for an ourang outang, three feet high, seven hundred dollars, ditto rampant, eight hundred; a sphinx, four hundred; a bull with hump and horns, six hundred and fifty; a buffalo, eight hundred; a dog, two hundred; ditto couchant, one hundred and fifty, and an ass, in a braying attitude, eight hundred and fifty;—the most durable materials will be used. Of stationary, granite, brass, and copper, I have provided sufficient to complete orders to any extent."

The Power of The Press.—Douglas Jerrold says, the power of the press is as boundless as that of society. It reaches the throne—it is enclosed in the cottage. It can pull down injustice, however lofty, and raise up lowliness, however deep. It castigates crimes which the law can only punish without repressing them. Wherever an eye can see, or a hand write, there is the press. Persons in tribulation rely on it for redress, and they feel sure that wrong will not go unpunished if it be known to the journals. Like light, it penetrates into every nook and cranny of society, and carries help and healing on its beams. It nips rising abuse in the bud. It stops the tide of tyranny when setting in full flood. It derives its vast power from the principles of its being. Speaking out truth and representing reason, it concentrates on one point the whole moral power of society, and persuades and governs without violence, by the mere knowledge that the physical power of society is always ready to vindicate the right. As it comes into operation, the course of society becomes uniform and equal, and its ends are obtained without those convulsions and rebellions by which a rude, unlettered people, make their will known.

The Wife.—It needs no guilt to break a husband's heart; the absence of content, the mutterings of spleen, the untidy dress, and cheerless home; the forbidding scowl and deserted hearth; these, and other nameless neglects, without a crime among them, have harrowed to the quick the heart's core of many a man, and planted there, beyond the reach of cure, the germ of dark despair. O may woman, before that sad sight arrives, dwell on the recollections of her youth, and cherishing the dear idea of that tuneful time, awake and keep alive the promise she then so kindly gave. And, though she may be the injured, not the injuring one—the forgotten, not the forgetful wife—a happy allusion to that hour of peace and love—a kindly welcome to a comfortable home—a smile of love to banish hostile words—a kiss of peace to pardon all the past—and the hardest heart that ever locked itself within the breast of selfish man will soften to her charms, and bid her live, as she had hoped, her years in matchless bliss—loving, and content—the soother of the sorrowing hour—the source of comfort, and the spring of joy.
[Chambers' London Journal.

Manlike and Godlike.—A gentleman who had filled many high stations in public life, with the greatest honor to himself, and advantage to the nation, once went to Sir Eardly Wilmot, in great anger, at a real injury he had received from a person high in the political world, which he was considering how to resent in the most effectual manner. After relating the particulars to Sir Eardly, he asked if he did not think it would be manly to resent it? "Yes," said Sir Eardly, "it would doubtless be *manly* to resent it; but it would be Godlike to forget it." This, the gentleman declared, had such an instantaneous effect upon him, that he came away quite another man, and in a temper quite altered from that in which he went.

Short Waists.—In 1794 short waists became fashionable; and that portion of the body which fifteen years previously had been preposterously long, reaching nearly to the hips, was now carried up to the armpits. This absurdity occasioned a waggish parody on the popular song, 'The Banks of Banna,' which begins with—

'Shepherds, I have lost my love;
Have you seen my Anna?'

The parody began with—

'Shepherds, I have lost my waist;
Have you seen my body?'

The gown was worn still open in front, but without hoops, and fell in straight loose folds, to the feet, which were decorated with shoes of scarlet leather. Immense ear rings were worn; the hair was frequently unpowdered, and from 1794 to 1797 large ostrich or other feathers were worn, single, or two and three together, of various bright colors, blue, green, pink, &c., standing half a yard high.

Going to Saratoga.—Somebody recommends to those who want to go to Saratoga to drink the water but cannot afford it, just to take at home the exercise that they would there, and prepare their own "Congress water" as follows—at a cost of six cents a gallon:

1 oz. super carbonate of soda.
1-2 oz. epsom salts.
1-4 oz. common salt.

Dissolved in one gallon of water. When bottled, add one dram tartaric acid to each bottle, and cork immediately.

A more simple mode may be adopted after a little practice, thus:

Put into a dry bottle two teaspoonfulls of soda—one of salts—one of acid—and one-third of salt—fill the bottle with pure water and cork it. It will be ready for use in two hours.

Things to be Remembered.—The English bushel of wheat weighs 70 pounds; 8 bushels, equal to 560 pounds, being a quarter of a ton weight.

9 2-3 bushels of American wheat, of 60 pounds to the bushel, equal the English quarter.

The English sack of flour weighs 280 pounds, and seven sacks, 1,960 pounds, equal to 10 American barrels.

The bushel of fine Liverpool salt weighs 56 pounds: the sack contains 4 bushels, 564 pounds.

Ten sacks make a ton weight, 2,240 pounds; the bushel of Ground Alum salt weighs 64 pounds, the sack contains 3 1-2 bushels, equal to 224 pounds—ten sacks make a ton.

To bring English sterling money to dollars and cents, double the pence, the answer is cents.

Preventative against Cold.—We take the following from the Tribune's account of the voyage of the Pilot Boat Romer across the Atlantic. We cheerfully commend the noble Irishman's "preventative."

"At nine o'clock the next morning, a Pilot Boat came alongside, and a Pilot was bargained to take the Romer into Cork. A line was thrown from the Irish boat to the Romer, in the center of which, in a tight noose, was securely fastened the Pilot, who was thrown into the sea, by his friends keeping fast hold of the other end of the line. He was now hauled on board the Romer, and jumping on deck, with the water dripping from him in streams, he made a single dash for the helm, singing out in the most indifferent manner imaginable, "Port your helm!" On being asked by the Captain if he would take some thing to prevent his catching cold, he pulled out a Father Mathew Temperance Medal which he said with a smile, was a sure preventative against taking cold."

VARIETY.

At Berlin and London the longest day has sixteen and a half hours. At Stockholm and Upsal, the longest has eighteen and a half hours, and the shortest five and a half. At Hamburg, Dantzic, and Stettin, the longest day has seventeen hours, and the shortest seven. At St. Petersburg and Tobolsk, the longest has nineteen, and the shortest five hours. At Toreno, in Finland, the longest day has twenty-one hours and a half, and the shortest two and a half. At Wandorbus, in Norway, the day lasts from the 21st of May to the 22d of July, without interruption; and in Spitzbergen, the longest day lasts three months and a half.

An improved yoke for oxen is constructed with sliding blocks attached to the under side of the beam of the yoke, near each end, and each sliding block is attached to the beam by bolts which pass through mortises so that the blocks may be made to slide occasionally to the right or left. To these blocks are attached the bows, the position of which are adjusted by guage screws; and by the sliding of the blocks, the distance of the oxen from each other may be regulated. The middle of the yoke is furnished with a draught staple or eye-bolt which is moveable and regulated by a hand-screw at the top, whereby the pitch of the draught it regulated.

An adventurous mouse attempting to run across the street, was seized by a barn door cock who was strutting in the warm sun. The poor mouse, unable to escape from the bill of his merciless enemy, in pure desperation forced his way some distance down the throat of chanticleer. The body of the defunct rooster, with nothing but the tail of the mouse protruding from his bill, furnished a warning as pertinent as any thing to be found in Esop, of the danger to any biped, with or without feathers, who may attempt to molest the seemingly helpless.

Eight of the twenty monarchs of Europe are Protestants; nine are Roman Catholics; two are of the Greek Church, and one is a Mohammedan. Those belonging to the Greek Church are the Emperor of Russia and the King of Greece. Four of them are men of irreproachable characters. Many of them are as respectable as our public men whom we delight to honor. The Queens are all of spotless character, which could not have been said of former times.

Why does sunshine extinguish a fire?

Because the rays engage the oxygen which had hitherto supported the fire.

Why does a fire burn briskly and clearly in cold weather?

Because the air, being more dense, affords more nourishment to the fire.

An expedition, which promises the most important results both to science and commerce, is at this moment fitting out in England, for the purpose of navigating some of the more important unexplored rivers in South America. It is to be under the command of Lord Ramelagh. Several noblemen and gentlemen have already volunteered to accompany his lordship, and the enterprising and scientific band, it is said, will sail as soon as the necessary arrangements shall be completed.

At Drontheim, in Norway, they have a regiment of soldiers, called Skate Runners. They wear leg gaiters for traveling in deep snow, and green uniform. They carry a short sword, a rifle fastened by a broad strap passing over the shoulder, and a climbing staff seven feet long, with a spike in the end. They move so fast in the snow that no cavalry can overtake them, and it does little good to fire cannon balls at them, as they go two or three hundred feet apart. They are very useful soldiers in following an enemy on a march. They go over marshes, rivers and lakes at a great rate.

The simple appearance and the whole deportment, says an American writer, of an obscure congregation at Hido, in the South Sea Islands, whom I had once known, and at no remote period, only as a set of rude licentious and wild pagans, did more to rivet the conviction of the Divine origin of the Bible, and of the holy influences by which it is accompanied to the hearts of men, than all the arguments, and apologies, and defences of Christianity, I ever read.

One of the English railways has a car devoted to lounging and smoking. It is forty feet in length, runs on six wheels, and reposes upon Adam's patent bow springs. It is provided with a long table, and parallel seats with morocco cushions. The lights are of plate-glass, and the beauties of the retreat are repeated again and again by superb mirrors inserted in the panels at each end. The furniture is richly carved mahogany; the groundwork of the vehicle is white, the mouldings gilt, the drapery bright crimson silk, the lamps of a self-balancing construction.

A patent for a New Invention has been obtained by Mr. William Beach, of Troy, for the application and mode of using cast iron plates for covering roofs. "They are about one foot square, and made to fit into another, so as to render the roof water-tight by applying white lead to the joints. It can be afforded at sixteen cents the square foot, and comes at about half the cost of copper. They weigh three and a half pounds a square foot." It is easily attached to the roof and promises to be of much utility.

M. Soyer, the Reform Club cook, of London, in a work recently published, called the 'Gastronomic Regenerator,' says; 'During the last ten months I had to furnish 25,000 dinners for the gentlemen of the Reform Club, and 33 dinner parties of importance, comprising about 70,000 dishes, and to provide daily for 70 servants of the establishment, independent of about 15,000 visitors, who have seen the kitchen department in that lapse of time.'

The most singular instance of longevity on record, is that of Thomas Cairne, who, it is asserted in the parish register of St. Leonard's, Shoreditch, deceased on the 2d of January, 1588, aged 207 years. He was born in the reign of Richard II., anno 1389, and lived in the reign of no less than twelve kings and queens, to wit, Richard II., Henry IV., V., and VI., Edward IV., and V., Richard III., Henry VII., and VIII., Edward VI., Mary and Elizabeth. So say the Annals of Health.

The Philadelphia Ledger says that a map of the State of Pennsylvania, wrought in lace—in which the towns, or cities, rivers, &c., are all distinctly shown, each county being worked in a style of lace different from those adjoining—may be seen at the Female Institute of Mr. Burns, in Baltimore. This unique piece of female ingenuity, is the work of one of the ladies of the Institute, and contains fifty-five different kinds of lace work.

The Cottage Gardener says, that Dr. Harrison of Edinburgh prefers dandelion coffee to that of Mecca; and many persons all over the continent prefer a mixture of succory and coffee to coffee alone. Dig up the roots of dandelion, wash them well, but do not scrape them, cut them into the size of peas, and then roast them in an earthen pot, or coffee roaster of any kind. The great secret of good coffee is to have it fresh burnt and fresh ground.

The Suabian Mercury publishes the following statistics relative to the Austrian Monarchy: "The Austrian Monarchy covers an extent of 12,104 square miles, containing 35,293,957 souls, inhabiting 713 towns, 2,468 burghs, and 64,208 villages. The clergy is composed of 65,565 individuals, and the church revenue, without including Hungary, Transylvania, and the military frontier, exceeds 7,000,000 of francs. Austria exceeds all other states in the number of primary schools, in which more than 4,000,000 of pupils are educated at an expense of 4,000,000 of florins."

A man 65 years old, a native and resident of Nantucket, has recently, for the first time in his life, visited the continent. He traveled as far as Sandwich, Mass., and greatly admired the appearance of an entire forest of trees; a curiosity he had never before witnessed.

Queen Victoria's income, says a late English paper, amounts to the snug little sum of £500,000 per annum, or nearly equal to two millions five hundred thousand dollars yearly. This would make in round numbers, $48,076 per week, $6,868 per day, $232 per hour, $4 70 per minute.

The annual income of Louis Philippe, from what the nation allows him, in addition to that of his private property, is estimated to be $3,000,000—about $9,000 per day.

"If I were so unlucky," said an officer, "as to have a stupid son, I would certainly, by all means, make him a parson." A clergyman, who was in his company, replied, "You think differently, sir, from your father."

We reserve our decisive judgment of a drama till the last scene closes—till the curtain drops. Shall we not treat the schemes on Infinite Wisdom with as much respect as the plot of a drama?

Afflictions are the same to the soul, as the plow to the fallow ground, the pruning-knife to the vine, and the furnace to the gold.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, }
IRA SAYLES, } Principals,

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

DE RUYTER INSTITUTE.

TEACHERS' Classses will be formed at the opening of the fall term, September 16, to continue seven weeks, which will be exercised in practical teaching under the immediate supervision of the Principals, with a thorough review of the common-school studies. Lectures on the theory of teaching, and other important subjects, will form a part of the daily exercises. The Principals will be assisted by Hon. Edward Cooper and the County Superintendents of Madison and Cortland Counties. All the improvements and important suggestions of the day in the art of teaching, will be brought before the class for their consideration.

J. R. IRISH, }
G. EVANS, } Principals.

DeRuyter, August 6, 1846.

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" John Whitford.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—S S Griswold,
" J. P. Livermore.
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BIBLE DISTRIBUTION IN GERMANY—APPEAL OF THE AM. AND FOR. BIBLE SOCIETY.

We have received a copy of the Periodical Paper of the American and Foreign Bible Society, accompanied by a polite request from the Corresponding Secretary to publish some extracts from it. The following letter of J. G. Oncken, Missionary in Germany, together with the Appeal of the Managers of the Society, will show the reader how wide a field is open, and how urgent is the demand for assistance. Mr. Oncken's letter was written from Breslau, in Silesia, and addressrd to the Cor. Sec. of the Am. and For. Bible Society.

My Dear Brother—Your very acceptable letter, dated May 9th, reached me in this place, and tended not a little to refresh my spirit and strengthen my hands amidst the spiritual destitution of the people by whom I am surrounded. The contents of your letter could not have reached me at a more acceptable time, as I was just mourning on account of the small number of the laborers in the promising field around me. The happy decision of your respected Board, when I read it, filled my eyes with tears of joy, and not less the assurance from you, my brother, that you and many others of God's people in the United States, continue to plead for me and our glorious work before the Lord. As the churches and converts increase, we need this more than ever. The responsibility of our work is almost overwhelming; yet the Word and Spirit of the Lord are sufficient, not only to keep us from all error, but also to enable us to build the Lord's house after the divine original.

We are in our time exposed to peculiar dangers in this country, when both our political and ecclesiastical institutions, venerable by age, are shaken to their very centre, and when the religious excitement among all classes has reached an unexampled height. The Lord keep us from the troubled waters of politics, in which the Christians of Great Britain and America have, I fear, been so much immersed as to injure their spirituality of miud, and zeal for the Lord. We have just one work to do, and whatever convulsions may shake the earth, we must have our eye and heart fixed on this; to preach Christ, become all things to all men, that we may save some, and restore apostolic churches. He who has called and sent us, has thus far been with and blessed us, above our most sanguine expectations, and on His unchanging word, 'Behold I am with you always,' relying, we will go forth to the battle, certain that the most glorious victories will be achieved in the strength of Jehovah.

The object of my visit to this place, is the formation of a little church. Two brethren, formerly Roman Catholics, natives of Silesia, the one residing here, the other engaged as colporteur near Landeck, but also with us at present, have testified of the Lord, and the first fruit of their laboring is, the ingathering of four souls to the Lord, whom I intend baptizing into Christ's death this evening. To-morrow morning (Lord's day,) the church will be formed. In the afternoon I shall have a good opportunity of preaching the unsearchable riches of the gospel in the saloon of the Moravian brethren, and in the evening we shall commemorate the Lord's death with the infant church. There are several other believers in this town, convinced of the truth of believers' immersion, but fear restrains them from following the Lord at present.

Brother Oncken thus speaks of one of our colporteurs:

Brother Straube is engaged among the Roman Catholics, distributing Scriptures, conversing with the people, and conducting small meetings for expounding the word of God, which, however, must generally be done in the forest. He is a dear, simple-hearted, but devoted brother. His abilities are not great, but his humility, zeal, and devotedness are of an extraordinary character. He has several times made excursions into Austria, an attempt always attended with imminent danger, for the object in view, the introduction of scriptures, if found out, he will be imprisoned for one or two years. He has supplied a number of Austrian peasants with testaments, which, in crossing the frontiers, were tied to his body. He will now and then renew these spiritual depredations, and we will pray the Lord to protect his poor servant, and deliver him from the mouth of the lion. If I can induce him, he will make his stay here, as there is a large field among the one hundred thousand immortal beings in the Silesian capital.

I leave this, if the Lord permit, on Monday morning, for Landshut and Gnadenfrei, the latter a Moravian settlement, and shall be back here on Tuesday or Wednesday evening on my way to Thorn, where I hope to meet brother Ehlert, another converted Roman Catholic, who is engaged as colporteur on the Vistula. In company with him, I intend to visit the Menonites, several of whom have already joined our ranks. In fact, the truth is advancing in every direction, and we only want a few hundreds of dollars to employ a greater number of brethren as colporteurs. The call for these is so loud, that I shall be compelled to visit Scotland in autumn, if spared, to induce the Scotch Baptist churches to give us an annual donation in aid of our funds. Oh! how desirable that the churches in America would give us annually five thousand dollars. We would then be enabled to employ ten more brethren. Six dear brethren, five of them converted Roman Catholics, have gone into Hungaria, and I have made arrangements to send them, through the booksellers at Leipzig, the holy scriptures for distribution. If you can do any more for us in this quarter, think of us.

Brother Kobner, one of my fellow-laborers at Hamburg, just returned from a tour to East Friesland and Holland. A church of fifteen members was formed between Leer and Wener, and we have prospects of seeing the cause advanced there by the labor of these brethren. What shall we render to the Lord for all the wonderful displays of his sovereign grace! And yet greater victories will be achieved by his gospel, if we are but steadfast, and immovable, always abounding in the work of the Lord.

I must still add that I visited Stettin in Prussia, where one hundred and twenty persons have been baptized since January. If we could place a dozen brethren there, immense good might be done to the souls of men. I gave one of the brethren there a small sum to enable him to labor among Protestants and Catholics in the circulation of the scriptures. I ordered a good supply of bibles and testaments for him from Hamburg. At Berlin, and at five or six villages where we have small assemblies, the work is progressing, and upwards of forty-nine have been baptized since January.

Now farewell, beloved brother.

Yours in Christ, our everlasting all,

J. G. ONCKEN.

APPEAL.

Whoever has carefully examined the facts collected in this periodical, will not need argument to be convinced, that at the present period there is an uncommon demand for the holy scriptures, and a corresponding opportunity for usefulness in their dissemination. It is a principle of Christianity, that responsibilities increase in proportion to opportunities for usefulness, and it thence results that there is now an increased obligation upon believers to contribute of their means, and to put forth their most vigorous exertions, to furnish the word of grace to the destitute.

This is especially true in respect to the supporters of the American and Foreign Bible Society. No preceding period in the history of this institution has been so replete with interest. Before it lies outstretched a widely extended and most inviting field. In addition to the Baptist Asiatic missions, embracing those in India, Burmah, Arracan, Siam, and China, for all of which it is accustomed to make annual appropriations according to their necessities, broad openings for active operations are presented in Germany, France, Hayti, the British possessions in America, the United States, Central and South America. In Germany, six colporteurs are already employed, and the facilities for usefully distributing the word of God in that country, are almost daily increasing. The earnest appeal for aid, in the interesting letter of brother Oncken, ought to meet a cheerful and fervent response in every Christian bosom. The churches of Christ have been praying for ages, that God will convert to the truth the members of the great anti-christian apostacy. Lately, the notes of alarm have been sounded through all the borders of Zion, that the enemy was hourly increasing in numbers and in power, and was coming in like a flood to overwhelm all the fairest portions of God's heritage. A species of panic and consternation has been manifested by some of the elect, and they have been almost ready to abandon efforts for the conversion of Romanists, from the conviction that the case was hopeless, until the great Captain of our salvation, in some signal and unprecedented manner, interposed to arrest the progress of the foe. But Jehovah Jesus delights to work through his people. While He leads them on to victory, He wishes them to fight. And He now revives their hopes and encourages their efforts, by creating a diversion among the enemy. The ranks of the latter are giving way; their ramparts lie broken, exposed, and defenceless, and He summonses his followers to enter the breach and strike home upon the foe. There are no stronger bulwarks of Romanism than ignorance of the scriptures, and that prejudice and bigotry which forbid their use. These barriers against the truth have already partly yielded, and it now depends upon Christians to force their way in and take possession in the name of Jesns, and by the aid of his word and Spirit. Every one who reads brother Oncken's letter, and bears in mind that he speaks as well of Romanists as of Protestants seeking the truth and receiving it in love, and contemplates the effects of Ronge's present movement in Germany, in breaking down the barriers of prejudice and superstition in the minds of hundreds of thousands of the inhabitants, and thus opening the way for the reception of the word of God, must feel convinced that *this* is the time, the *very* time, for those who love the Lord and the souls of men, to contribute freely for the distribution of the bible among the countrymen of Luther, the numerous reading population of Germany.

But it is not only in Germany that we need assistance. The French scriptures are in the progress of preparation for the press, and, when issued, we wish to distribute them in France, Hayti, Nova Scotia, and the Canadas. From all these quarters we have applications, and some are couched in terms of earnestness that compel us to early and efficient action.

We likewise wish to prepare the Spanish scriptures for circulation in Central and South America. In Central America, especially, we have facilities for scripture distribution, which it appears to us decidedly wrong to neglect. * *

But with all these wide and inviting fields spread out before us, the Society is at this very time *entirely destitute of pecuniary means*. We have *not a dollar in the treasury*. The last appropriation to Germany has been delayed for the space of two months, only on account of the want of funds. This state of things has originated from two causes. The calls upon us have been greater of late, and for nearly a year no special and urgent appeal has been made to the friends of the Society. During the early part of this period, the missionary operations of the Baptist denomination were regarded as in a perilous condition, and, as extraordinary exertions were being made to rescue them from danger, it was urged upon this Society not to push its efforts for the collection of funds. Upon the state of partial inactivity thence resulting, the spring and summer months supervened, a season not most favorable for collections in many of our best fields. The consequence is, that we are now obliged, most solemnly and pressingly, to call upon our friends to render us early and effectual aid.

The heathen need the bible. They cannot be evangelized without it. Any attempt permanently to diffuse among them the blessings of the gospel without imparting to them the word of God, must prove abortive. Such attempts have often been made by Roman Catholics, and the result has been a disgusting mixture of heathen superstitions and popish abominations. Upon the absolute necessity of the printed word in evangelizing the heathen, the remarks of brother Sutton, missionary in Orissa, are most impressive. "The usefulness of our Scriptures is indisputable. We could do nothing efficiently without them. Their influence resembles the showers of heaven and the glorious sun in maturing the fruits of the earth. However difficult it might be to assign to each influence its distinct result, there can be no difficulty in perceiving what would be lost by their withdrawment. Our scriptures and books are as much the means of intelligence and fruitfulness, in the hands of the Spirit, to our rising churches and schools, as the sun and clouds to the teeming earth."

Thousands and tens of thousands of Roman Catholics, in Germany and elsewhere, are ready to receive the bible at our hands. It depends upon the members and friends of this Society to furnish the means of tendering it to them. We have already colporteurs in the field who need support, and we wish to employ more. Shall we have the funds requisite for such a purpose?

The British and Foreign, and the American Bible Society, are extending the transfer, or truth-concealing, principle over the world. Shall we be enabled to prosecute vigorous measures for extending the translation, or truth-revealing, principle? * * *

In closing this appeal for aid, we ask those who love the bible, if, when they read its blessed pages and enjoy its delightful promises, they can feel contented not to contribute, according to their ability, to extend these glorious privileges to others? When they reflect, how small a sum is required to furnish a copy of the sacred scriptures to a fellow immortal, who otherwise may be for ever destitute, can they enjoy the peaceful calm of a good conscience, unless they assist to disseminate many copies among their brethren in iniquity, whose only hope of salvation is through the knowledge of the true God and of his Son Jesus Christ, as revealed in his word?

GERMAN CEMETERIES.

The German mind, if it be not highly religious, is, nevertheless, earnest and serious. It is more characterized by quiet reflection, than by that sort of activity which results in definite purpose. It is powerfully inclined to the superstitious, and it dwells with more satisfaction on the unknown and shadowy, than on the present and the real. It is to this peculiarity of the national mind, that I ascribe the extraordinary attention paid throughout Germany to the burial places of the dead. A burial ground, to the German, is like the house of an acquaintance, who, if he be no more bodily present, nevertheless, fills the place with his spiritual presence, and converses with the spirits of those who come to hold communion with his own. He therefore constructs the dwelling of death near his own living habitation; the path is worn by his frequent footsteps; its gate swings as easily on the hinges as if it opened to the mansion of earthly love; he fills the spot with the emblems of fresh existence; he plants it with the gay flowers of spring, and twines over it the unfading laurel; he carries his children to pass their holiday among its mounds and its monuments; and the lesson which he inculcates in their minds, as they rise to depart, is, "Do thus to me when I am gone, and keep green the sod of your father." I know that this practice of planting and strewing the graves of the dead with flowers, is not peculiar to Germany. It is done almost everywhere in Europe, and is likewise an old English custom. The beautiful passage in Shakspeare's Cymbeline, is undoubtedly familiar to my readers:

> "Whilst summer lasts, and I live here, Fidele,
> I'll sweeten thy sad grave; thou shalt not lack
> The flower that's like thy face, pale primrose; nor
> The azured hare-bell, like thy veins; no, nor
> The leaf of eglantine; whom, not to slander,
> Out-sweetens not thy breath."

A fresh grave in Germany is not only covered with bright flowers, but also with knots of brilliant ribbons, to which, commonly, papers are attached, containing some word of affection, some pious verse, or some simple prayer. Lemons are often mingled with these, the significance of which I do not know. The monument is generally in the form of a cross—that of the more humble class, constructed of wood painted black. German epitaphs are usually simple, and breathe a more religious, as well as a more naturally affectionate spirit, than those for instance, in Pere la Chaise. Yet, sometimes, the wildness and fancifulness of the German mind makes itself visible, even here. I met, the other day, the following inscription in a cemetery, just outside the walls of Berlin, where the philosophers Hegel and Fichte repose. It is engraved upon the monument of a royal counsellor, who seemed also to have been a philosopher.

> "Materie ist Ur-Schwere, Ur-Schwere verflieſſt nicht;
> Geist ist Urlicht erlischt nicht.
> Butte Arotomie. Lcite 118."

"Matter is primitive Gravity, primitive Gravity perishes not; Spirit is primitive light, primitive light is not extinguished."

This seems to have been a quotation from some philosophical work of the deceased, and expresses, if indeed it means any thing, a belief in the doctrine of materialism. Oftentimes, the tendency of the German imagination to take delight in whatever is horrible and gloomy, carries them, in the matter of which we treat, far beyond the bounds of good taste, and even decency. The sculpturings and devices upon tombstones are frequently of a character to cause involuntary loathing and abhorrence, making death more deathlike, and corruption more disgusting. Sometimes this gloomy fancy is carried from the church yard into the church, and over the funeral tablets which surround the inside walls, skulls and leg bones are cut in stone, with such grinning accuracy, that you can hardly convince yourself you are not viewing the mortal relics themselves, of those whose memories are thus unpleasantly perpetuated. In the burial ground at Leipsic, which is one of the oldest and most famous in Germany, there is one device upon a tombstone, which I am free to confess, is the most extraordinary sight I ever beheld. I can hardly permit myself to describe it. I will simply say, that it represents a human skull, and beneath it thigh bones, cut out of white marble in alto-relievo, and it evidently is intended to depict the state of semi-corruption. The bleached, glistening skull, itself horribly distorted and mutilated, is covered over with black reptiles, some looking out of the eyes, some sprawling over the forehead, some winding around the bones of the jaw, and—but enough. I cannot refrain also from saying, however unpleasant the theme, that, in this Leipsic burial ground, the same diseased and sombre taste suffers the vaults of tombs, which are often of great size, and most gorgeously sculptured and pompously inscribed, to remain open,—so that the pained and loathing eye sees the mouldering coffins of many generations, piled one upon another, and covered with the thick dust of time and mortality. After looking into these gaudy but sickening receptacles of death, the following simple lines suggested themselves to me. I hope I may not be considered egotistical in inserting them here:

> Let me sleep in mother earth,
> Lay her sod upon my breast,
> From her bosom I had birth,
> In her bosom I would rest.
>
> Let no pomp of marble rise,
> Writ with golden praises o'er,
> Foes will none the less despise,
> Friends will none the less deplore.
>
> If for Ill my life has been,
> Sculptor's toil were vainly spent;
> If to Good—the hearts of men
> Build the noblest monument.

[Berlin Corres. Prov. Jour.

STRIKING INSTANCE OF SELF-DEVOTEDNESS.

The most striking instance of self-devotedness in the cause of Christ of which I ever heard, in these days of deadness, I was told of last week by an English minister. It has never been printed, and therefore I will relate it to you just as I heard it, to stir up our cold hearts, that we may give ourselves to the Lord. The awful disease of leprosy still exists in Africa. Whether it be the same leprosy as that mentioned in the Bible, I do not know, but it is regarded as perfectly incurable, and so infectious that no one dares to come near the leper. In the south of Africa, there is a lazar-house for lepers. It is an immense space, enclosed by a very high wall, and containing fields which the lepers cultivate. There is only one entrance, which is strictly guarded. Whenever any one is found with the marks of leprosy upon him, he is brought to this gate, and obliged to enter in never to return. No one who enters in by that awful gate is allowed to come out again! Within this abode of misery there are multitudes of lepers in all stages of disease. Dr. Halbeck, a missionary of the Church of England, from the top of a neighboring hill, saw them at work. He noticed two particularly, sowing peas in the field. The one had no hands, the other had no feet, these members being wasted away by the disease. The one who wanted the hands, was carrying the other, who wanted the feet, upon his back, and he again carried in his hands the bag of seed, and dropped a pea now and then, which the other pressed into the ground with his foot; and so they managed the work of one man between the two. Ah! how little we know of the misery that is in the world. Such is the prison-house of disease. But you will ask, who cares for the souls of the hapless inmates? Who will venture in at this dreadful gate, never to return again? Who will forsake father and mother, houses and lands, to carry the message of a Saviour to these poor lepers? Two Moravian missionaries, impelled by a divine love for souls, have chosen the lazar-house as their field of labor. They entered it never to come out again; and I am told that as soon as these die, other Moravians are quite ready to fill their places. Ah! my dear friends, may we not blush and be ashamed before God, that we, redeemed with the same blood, and taught by the same Spirit, should yet be so unlike these men, in vehement, heart-consuming love to Jesus and the souls of men.

[McCheyne.

GOOD AND BAD LUCK.

"I may here as well as any where impart the secret of good and bad luck. There are men, who, supposing Providence to have an implacable spite against them, bemoan in the poverty of a wretched old age the misfortunes of their lives. Luck forever ran against them, and for others. One with a good profession, lost his luck in the river, where he idled away his time a fishing, when he should have been in the office. Another, with a good trade, perpetually burnt up his luck by his hot temper, which provoked his employers to leave him. Another, with a lucrative business, lost his luck by amazing diligence at every thing but his business. Another, who steadily followed his trade, as steadily followed his bottle. Another, who was honest and constant to his work, erred by perpetual misjudgments; he lacked discretion. Hundreds lose their luck by endorsing; by sanguine speculations; by trusting fraudulent men; and by dishonest gains. A man never has good luck who has a bad wife. I never knew an early-rising, hard-working, prudent man, careful of his earnings and strictly honest, who complained of bad luck. A good character, good habits and iron industry are impregnable to the assaults of all the ill luck that fools ever dreamed of. But when I see a tatterdemalion, creeping out of a grocery late in the forenoon, with his hands stuck into his pockets, the rim of his hat turned up, and the crown knocked in, I know he has had bad luck—for the worst of all luck is to be a sluggard, a knave, or a tippler."

[Rev. H. W. Beecher.

THE DYING MOZART.

Wolfgang Mozart, the great German composer, died at Vienna, 1691. There is something strikingly beautiful and touching in the circumstances of his death. "His sweetest song was the last he sung," the "*Requiem.*" He had been employed upon this exquisite piece for several weeks—his soul filled with inspirations of richest melody, and already claiming kindred with immortality. After giving it its last touch, and breathing into it that undying spirit of song which was to consecrate it through all time, as his "cygnean strain," he fell into a gentle and quiet slumber. At length the light footsteps of his daughter Emilie awoke him. "Come hither," said he, "my Emilie—my task is done—the Requiem—*my* Requiem is finished." "Say not so, dear father," said the gentle girl, interrupting him as tears stood in her eyes. "You must be better—you look better, for even now your cheek has a glow upon it—I am sure we will nurse you well again—let me bring you something refreshing." "Do not deceive yourself, my love," said the dying father, "this wasted form can never be restored by human aid. From Heaven's mercy alone do I look for aid, in this my dying hour. You spoke of refreshment, my Emilie—take these my last notes—sit down to my piano here—sing them with the hymn of your sainted mother—let me once more hear those tones which have been so long my solacement and delight." Emilie obeyed; and with a voice enriched with tenderest emotion, sung the following stanzas:

> Spirit! thy labor is o'er!
> Thy term of probation is run,
> Thy steps are now bound for the untrodden shore,
> And the race of immortals begun.
>
> Spirit! look not on the strife
> Or the pleasures of earth with regret—
> Pause not on the threshold of limitless life,
> To mourn for the day that is set,
>
> Spirit! no fetters can bind,
> No wicked have power to molest;
> There the weary, like thee—the wretched shall find
> A haven, a mansion of rest.
>
> Spirit! how bright is the road
> For which thou art now on the wing!
> Thy home it will be, with thy Saviour and God,
> Their loud hallelujah to sing.

As she concluded, she dwelt for a moment upon the low melancholy notes of the piece, and then turning from the instrument, looked in silence for the approving smile of her father. It was the still passionless smile which the rapt and joyous spirit had left—with the seal of death upon those features.

BIBLE READING OF PUBLIC CHARACTERS.

Lord Kenyon, who understood law rather better than the gospel, closed one of his charges to a jury as follows: "Finally, gentlemen, I would call your attention to the example of the Roman Emperor Julian, who was so distinguished for the practice of every Christian virtue that he was called Julian the *Apostle.*"

But we need not leave our own country for similar examples among our legislators. We find Mr. Hodge, a member of Congress from Illinois, in the course of debate, quoting the following lines as coming from the Bible:—

> "Whilst yet the lamp holds out to burn,
> The vilest sinner may return."

Col. Benton, in the Senate, spoke of our Saviour's having cast seven devils out of a certain man, and of the devils taking possession of the swine, who ran violently into the sea and perished, &c.

Two members of a State Legislature, at the close of the session, addressed a circular to their coustituents—"We hope the course we have pursued and the votes we have given, will meet your approbation. We hope you will say to us, as Nathan said to David, 'Well done good and faithful servants.'"

"Mr. Speaker," said a member of a legislative body, earnestly opposing a measure before the House, "Mr. Speaker, I would no more vote for that measure, than I would fall down and worship the golden calf that Abraham made." "Mr. Speaker," said another member, "it was not Abraham that made the golden calf, it was Nebuchadnezzar."

An editor of one of our newspapers, when giving an obituary notice of a worthy man, remarked—"We may say of him as the Holy Scriptures have so beautifully expressed it—'An honest man's the noblest work of God.'"

One of our own city editors, himself a clergyman, too, refers to Daniel as having persecuted the saints before he became a Christian.

The last case I shall give, is taken from Waddy Thompson's Recollections of Mexico, in which, speaking of the Hospital of Lazarus, he says, "The inmates would have rivaled, in sores and rags, the brother of Mary and Martha!"

How many of these men read their Bible?

[Cist's Advertiser.

The Little Princess Anne.—When the Princess Anne, daughter of Charles the First, who died the eighth of December, 1640, lay upon her death-bed, and nature was almost spent, she was desired by one of her attendants to pray; she said she was not able to say her long prayer, meaning the Lord's prayer, but she would say her short one. "Lighten mine eyes, O Lord, that I sleep not the sleep of death." The little innocent had no sooner pronounced these words, than she expired. She was not quite four years old.

The Sabbath Recorder.

New York, October 29, 1846.

DESPERATE DEPRAVITY OF BOATMEN.

We have read a great deal, within the last two or three years, about the condition and prospects of Boatmen on the Canals in the State of New York—particularly in connection with the efforts to stop the running of boats on Sunday. Sometimes, when Government was to be reproved, they have been represented as a most deserving class of men, whom the State had "robbed of their right to the Sabbath," and had *compelled* to labor on that day in opposition to their inclinations and the dictates of their consciences. And while reading this side of the story, one would be inclined to think that the boatmen were really men of whom the world was not worthy, and whom, therefore, the existing powers had determined either to ruin or to exterminate. At other times, when a good report was to be made respecting the Sunday reform movements, great importance has been attached to what had already been accomplished, in inducing boatmen to desist from labor on Sunday, and in bringing them under the influence of religious instruction. There is a paper published at Syracuse, N. Y., called the Religious Recorder, which has been very forward, although it has not stood alone, in making these representations. But in a recent number of that paper we find the following article upon the subject, by one of the editors, which puts entirely a different face upon matters, and shows that the boatmen, instead of being so very desirous of enjoying the rest of Sabbath, are the last men the to indulge any such desires, and also that the efforts which have been put forth to stop the running of boats on Sunday, instead of having to any considerable extent accomplished that object, have only been as a drop in the bucket. We do not copy the article because we are glad to hear of the existence of such a state of things. Far from it; the announcement gives us pain, and deepens our conviction that a reform is needed much more extensive than the advocates of a stricter observance of Sunday have ever yet conceived of—a reform which shall bring men back to the law of God, and make them appeal to that as the unchangeable standard of duty. But we copy the article for the sake of showing how contradictory are the representations upon this subject at different times, and how much that is said has no other object than mere present effect. If there is any one thing which we hate, it is religious cant, by whomsoever used, and for whatever object. It does nobody any good, but disgusts all reasonable and thinking men. We fear that the Sunday reform movement has been cursed with a great amount of it, and we are glad to see a growing disposition to dispense with it and look the facts of the case fairly and soberly in the face. The following is the article from the Religious Recorder:—

Sabbath-breaking Canal Boats.

We have just enough business on this canal, (the Chenango,) to keep the fact of Sabbath-profanation before the community; though it is not, as yet, a giant iniquity. Why it should be tolerated at all, where there is so little pressure of business, and so little apology for such desecration, would be a mystery, were it not that the canal is owned by the State; and it seems to be the settled policy of the men that rule over us, to encourage Sabbath-breaking on all public works.

I wonder if it ever occurs to them, or to any of our thinking men, that this is the great cause of the unfaithfulness and dishonesty, so loudly complained of in our boatmen and forwarders. Why has it come to pass, that so few of our forwarders, (I mean those directly engaged in running lines of boats,) can be relied on as men of strict integrity? Why, for example, is my furniture *five weeks* in coming from Syracuse to Binghampton? when a line of boats, advertised as "affording special accommodations to emigrants," run the whole distance, twice a week? Why was a poor woman cast ashore, a few weeks since, at Syracuse, when it was abundantly evident that she had paid her fare through to Oswego? Why is it unsafe ever to trust the word of a captain? or to leave your goods, on a promise of the agent that such or such a boat will bring them? Why do such men as Mr. D. (there are some who maintain their integrity) frequently caution those who ship through houses, *never to pay in advance*—and never to pay a bill of lading professing to come from them, till they are sure it has not been forged, or altered from the original? I might fill my sheet with details of facts of this description, going to show a degree of desperate depravity, which is truly astonishing. And yet it is not strange. *Men who fear God, are shut out of employment on our canals, except to a very limited extent.* The very terms of the contracts between the forwarders and the boatmen oblige them to set at defiance the laws of heaven. A regular system of coercion, extending from the forwarding houses clear down to the lock-tenders, compels every man and boy, in any way connected with the business, to violate the Sabbath. There are a few Sabbath-keeping lines, it is true, but they are a mere drop in the bucket. The great mass of the men engaged on the canal, are habitual Sabbath-breakers. They are a community of men who "fear not God." Is it strange that they "neither regard man?" Is it not to be expected that the people, who, through their representatives, authorize and sanction such high-handed wickedness, should already begin to feel the consequences? By the laws of this State this iniquity has been brought into being, and is still sustained. By the settled laws of Jehovah's empire, the people of the State are beginning to reap the terrible retribution—*in the want of confidence between man and man—in the prevalence of fraud, dishonesty and corruption—in the ruined health, and debauched characters of thousands of our promising young men—and in the regular training of an army of boys for the State Prison and the gallows.* How long will it be, if this process of demoralization goes on, before our laws will cease to afford us protection?—before the hoarded wealth of the very men who make themselves rich by the gains of Sabbath-breaking, will lie at the mercy of an infuriated rabble?—before all law and all authority will be trampled in the dust—and nothing but an iron-handed despotism can save us from plunder and assassination? We fondly imagine, that our mountain stands strong, and we shall never be moved. But, as sure as the laws of cause and effect remain unchanged, the people of this State will yet experience a terrible retribution, unless there is a speedy reformation, and an entire putting away of this legalized Sabbath-breaking. P.

HONOR TO WHOM HONOR IS DUE.

Having, in my article on the *Position of Sabbath-keepers*, taken the high ground of *Constitutional right*, as our only resource and dependence, to secure our religious immunities, and having expressed much distrust in any appeals, under present circumstances, to the people or to legislatures, still I am not insensible to the fact, that there are many generous spirits in the community who sympathize deeply with us, and that there would be many more, were we to wake up to our work and disseminate more information on the subject among the populace; and also, that there are some among our public functionaries, who recognize the broad principles of true republicanism, and have independence enough, not only to acknowledge those vital principles, but to stand by them against the strong current of prejudice and bigotry. To such I am ever ready to render honor, their just meed; and my object in taking up pen, at this time, is to say, that they ought to be remembered, and be remembered gratefully, by all Sabbath-keepers. It is seldom, in these days of political degeneracy, that we find men who look beyond party prejudices and sectarian bigotry, and succor the weak and oppressed, from a pure sense of republican principles. Like the Sibylline Leaves, they ought to be more highly valued as they lessen in number, and be cherished the more ardently, for the rareness of the virtue.

During the last session of the Legislature of this State (New Jersey,) we had a fine opportunity of testing the *sincerity* and the *duplicity* of truckling demagogues. I do not wish to rehearse the double-faced dealing and disgusting prostitution we witnessed while pressing our claims of religious equality on the sense of justice of the members of the Legislature. Men who can be insensible to their solemn obligations, will feel no compunctions on being reminded of dereliction of duty, and violation of engagements, made only to be violated. I leave them to the retribution of oblivion. On consulting the Journal of the Assembly, I cannot find any direct, yea and nay, vote on the "Bill Granting—(*restoring*; it should never have been named *granting*,)—Equal Rights"—for it was "*choked off*;" but on the motion to strike out the *provision* of the fourth section of Revised Act on Vice and Immorality—the objectionable part, the removal of which would have placed Sabbath-keepers, to all intents and purposes, on a perfect equality with all other denominations—only six members voted for it. All the other friends, the friends, *par excellance*, of *equal rights*—the Simon Pure friends of the dear people—the genuine friends of liberty and equality—the self-constituted champions of the rights of the people and the vociferous *execrators* of union of Church and State—almost to a man turned their heels against us and the dearest rights of freemen. The six, the immortal six, were CORY, C. LIPPINCOT, PHILLIPS, PIERSON, PULLEN, and SROPE. These were the steadfast friends of the religious rights of American citizens—the firm friends of *Constitutional Liberty!* Give them the honor due their deserts. And wherever a Sabbath-keeper has the opportunity—the privilege—of upholding such an honest upright servant, it is but rendering unto Cæsar what belongs to Cæsar, to sustain them by our influence and our votes. This we can do as *individuals*, in our *private capacity*, without combining as a party, and thereby bringing odium on our cause; as we apprehend much damage would accrue upon organizing a political party on religious grievances—creating strong prejudices where now none exist, and strengthening the obstacles to redress; for it would have the appearance of desiring to make political capital out of those grievances, and seeking to ride into power on the sympathies of the public. Let us, *individually*, honor all who succor the cause of unalienable rights and religious privileges; and honor our cause by keeping it strictly separate and apart from the political squabbles of the day. Our Master's Kingdom, he declared, was not of this world. Let us be careful to do it no damage by merging it in, or contamanating it with, political broils, and thus bring reproach on our sacred banner, by unfurling it in the political arena, and subjecting it to the taunts of partisan gladiators. We occupy high ground. We have an honorable calling, and an honorable standing, and a noble and righteous cause. While we preserve our present position, we shall command the respect of all good men of all parties; and we are confident that our object will be much easier reached and much more fully accomplished by resorting to the tribunal established for redress, by the Constitution of the United States. Should we fail there, then, and not till then, does it become necessary, or would it be expedient, to appeal to the people; and even not then, until we have enlightened public opinion on the subject of human rights and religious immunities; which can be much better effected without having any political aim or bearing connected with it; which will most undoubtedly incur inveterate opposition and hostility; and thus not only impede the attainment of our rights, but become a hindrance to the promulgation of the cause of our Master. I repeat, again, that we are on high ground; if we keep our true position, there will be no need to crawl or beg. In the mean time, honor and sustain those who honor and sustain true republican principles, and show by their acts, that they understand human rights, and stand by religious immunities. It is of the utmost importance that we should never lose sight of those who have proven themselves true and faithful. It is a most vital principle we contend for—it is primary and essential. Other topics are ephemeral and change from year to year. Religious rights are abiding and change not. It is every thing to us, and without it, every thing else is nothing. It therefore becomes us to lay aside all other party predilections, and go for our religious rights when trampled upon, and stand by those who appreciate true republican principles, and uphold unfettered religious freedom. But all in the right way. W. M. F.

Bordentown, N. J., Oct. 23, 1846.

SELLING LIQUOR ON SUNDAY.

The authorities of the city of Boston seem determined to enforce the law against selling spirituous liquors upon Sunday. For several weeks past the city Marshall has been on the look out for offenders, and has succeeded in arresting several, whom he has promptly lodged in jail until the Sunday was past.

This special legislation against selling liquor on one day of the week, while its sale is allowed on the other six, has always appeared to us rather one-sided. If the law is predicated upon the notion that selling liquor is injurious to the public, or is a public nuisance, then we do not see why it is any less a nuisance on other days than on this one. But if the law is passed under the impression that it is contrary to the word of God, and therefore wicked, to sell liquor on Sunday, we are unable to see why it is not equally wicked to sell other things on that day. There is certainly an appearance of partiality here, in singling out this one kind of business, which must greatly weaken the respect of the people at large for the law. We think, with the Ohio Judge whose decision we published some weeks ago, that a man's business cannot properly be called a nuisance upon a religious day, unless it is a nuisance also upon other days; and if it is a nuisance at all, then it ought to be abated upon any and every day. On the other hand, we think that if it is a violation of the law of God, and one which legislators ought to restrain, for men to traffic in ardent spirits on Sunday, then the law ought equally to restrain traffic in other things. But here comes the rub. Public opinion is against enforcing the strict observance of any one day of the week by civil penalties; and long experience has shown that efforts to do it are wholly unavailing. Hence the expedient is adopted of mixing up the injurious effects of selling liquor with the sin of trafficing on Sunday, and so making a sort of apology for the law. By this we do not mean to justify the rumseller. There can be no justification of his trade. It is injurious to society, and a violation of that law of God which forbids putting the cup to a neighbor's lip. What we do mean to insist upon is, that if legislators would have their laws obeyed, they must base them upon true and consistent grounds. If liquor-selling is a nuisance, then let it be abated at all times. If trading on Sunday is a sin which it is the duty of legislators to restrain, then let them carry out the principle in its application to all kinds of trading.

"A POINT OF CONSCIENCE."

Many persons seem to have a notion, that if a man rests from his labors on Sunday for conscience's sake, he may confidently expect the Lord, in some way or another, to make up the loss to him in the course of the following week. Hence this is the most effectual consideration to move them to keep strictly the Sunday and it is also the consideration by which they attempt to move others. Now we do not doubt that the Lord is exceedingly gracious to those who are faithful to him, and will in the end make all things work together for their good. But we do doubt whether there is much piety or consistency in urging men to be strict in the observance of the Sabbath upon such grounds. We are certain that there are many cases in which it is impossible to see exactly how the loss is made up. The following paragraph from the Western Recorder, presents a case in point. The editor is apologizing for some delay in the publication of his paper, and says:—

"We here state that a matter of conscience had somewhat to do with the delay of our paper. We were in Cincinnati on the 17th and 18th days of September, ult. Those two days were occupied at the Cin. Type Foundry in putting up our type. We were in readiness to leave for home on Saturday, and could have taken passage on board a better boat, and on more favorable terms, than we afterwards obtained. But we refrained from starting, on account of the near approach of the Lord's Day, knowing that we should then necessarily be journeying on that day. We accordingly spent the Sabbath in the city, and took one of the first boats starting for Pittsburgh on Monday, 21st. We had a slow and unpleasant passage, and did not reach Marietta, till Thursday night. We were then obliged to tarry on expense till Saturday, and then to leave our freight, and come home by stage, not reaching here till late at night. Had we left Cincinnati on Saturday instead of Monday, as we might have done, we would have reached Marietta in time for a boat to Zanesville, with but little detainure, would have got home several days sooner, type and all, with much less expense, and might have got out our paper, at least ten days sooner. Many an individual would without scruple have pursued this latter course. But though we have suffered much inconvenience and mortification by the delay, the question with us is, whether had we done so, we would have felt any better, or been prospered any more, by neglecting to have respect to the day of the Lord."

FAMILY WORSHIP.

Of all the relations sustained by human beings, the most important and serious is the parental. In this capacity, the training of immortal beings for this world and the world to come is entrusted to us. Our children are to fill stations in life for weal or woe to themselves and society. They will diffuse an influence around them, either good or bad, according to their characters and conditions in life. They will acquire and sustain a character here which will qualify them for heaven or hell. These considerations, to a reflecting mind, will induce a sense of obligation so powerful as to lead to a most solemn inquiry, Who is sufficient for these things? Piety, deep-rooted and abiding, is essential to the proper training of a family. Among the means needful to qualify us for the proper training of children, prayer is assuredly not the least. The closet is often a witness to the most fervent and affectionate prayers of a pious parent. "Oh that Ishmael may live before thee!" This patriarchal prayer is written on the heart of every Christian mother and father in Israel. It is needful, however, for our children to know that we pray for them. Every sensible heart in the family will be touched by the prayers offered at the domestic altar, and a sense of the strength of parental affection will be felt. Should any of the children be called away from home, to occupy stations for themselves, the exercises of religion in the family will have a place in their memories and hearts, and an inexpressible satisfaction will be felt that still they share an interest in parental supplications. No doubt they will be influenced by a recollection of their parents' ardent aspirations to heaven for blessings on their souls. Eternity only will disclose the effects produced on youthful minds by the devotions in which they have united in the family circle. The blessings promised in the sacred volume to religious families, are very great and abundant. The threatenings against those who call not on the name of the Lord, are very fearful. God says, "I will pour out my wrath on the families that call not on my name." Family worship seems to grow from personal religion as a natural result, nor do any godly pair consider their house complete without an altar for the Lord. There may arise excuses among Christians for its neglect, but for the most part they are the effect of declining piety in the soul. No business engagements or worldly things of any kind ought to interfere, nor will they, if the heart is right. Every pious wife and mother will make it a part of her business so arrange her domestic affairs so as to encourage these sacred exercises. Every pious husband and father will arrange his engagements as far as possible so that no neglect shall attach to him. Every sensible child, and certainly every pious child, will cheerfully be at home and at the place of prayer when heaven is to be invoked for a blessing on the whole family. Surely family worship must tend to bind together parents and children most effectually, and make home the sweetest place on earth. It may be the means of bringing the whole family around the throne of God in heaven, to praise him in everlasting songs. 'Tis a lovely scene on earth, to witness parents and children all engaged in reading the word of truth, and then prostrating themselves together in the exercise of prayer to the Author of their being. May the time soon come, when every family will have its altar, and every heart send up its grateful acknowledgments and devout supplications to the throne of God. W—R.

SALEM, N. J., Oct. 11, 1846.

IMPORTANT DECISION.—A correspondent of the Syracuse Journal says, that the Supreme Court, sitting at Rochester—Chief Justice Bronson presiding—has made an important decision. In an action for a penalty, under the new License Law, the Court held that strong Beer is "strong and spirituous liquor," within the meaning of the act, and that an action lies for retailing it. Another point was also raised in this cause, viz: whether the plaintiff should state *what kind* of liquor was sold. The Chief Justice thought he need not, on account of the difficulty in the proof, remarking that men did not always know what kind they drink.

THANKSGIVING.—In nine of the States, this ancient festival will be held on the 26th of November, viz: New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, Maryland, Ohio, Michigan. This uniformity may be the result of an understanding among the Governors of the various States. We hope the time may soon come when all the States in the Union shall observe the festival on the same day.

HONOR TO CLARKSON.—The Executive Committee of the American and Foreign Anti-Slavery Society have published a series of resolutions expressing their veneration for the character of the lamented Clarkson. They have also invited Hon. William Jay to deliver in this city a eulogy upon his life and labors.

TOLERANCE OF IBRAHIM PACHA.—An English paper says that the popularity of Ibrahim Pacha is on the increase. He has given proof of his great tolerance on a late occasion. The great Rabbi of the Jews had died, and it was indispensable to do that honor in death to the chief of a religion which was his due. The fear lest some fanatics might disturb the ceremonies, had caused an application for protection to be made by the Israelites, to the governor of Cairo. He gave in return an evasive answer, and it was determined that an address should be sent to Ibrahim Pacha in person. This address Ibrahim Pacha received in his divan, and after hearing it read, he turned towards the assistants and said—"Since my journey through Europe I am discontented with myself. We cannot conceal from ourselves the fact that much remains on our part to be done, not only to put ourselves on the level with Europe, but even to commence in the way of progress. I have seen what protection is generally given to religion of every description, and the respect in which all was held, and I do not intend that in Egypt it should be otherwise. We owe the same protection to all, and I should be most unhappy were it otherwise. Instead of giving you a few soldiers to escort the conveyance, we shall put £3,000 at your disposal, and my own carriages will be given to put the bier in." Pacha concluded by saying—"Fear not to be disturbed in the exercise of your religious duties to the head of your church. Go, and remember, that Egypt shall henceforth be a country where all religions may be followed with entire liberty."

OBITUARIES AND MARRIAGE NOTICES.—It is strange that these are still sent to us without a responsible name, or any name at all, notwithstanding our repeated admonitions. Such notices will go into the stove, or under the table, they will not be published. [Baptist Register.

The evil complained of above, is a serious one, but it does not tell half the story, or the Register is more lucky than some of his neighbors. Obituaries and marriage notices some times come to us without responsible names, and without the postage having been prepaid. We remember of having received a long obituary notice, on which we paid 10 or 12 1-2 cents postage, and found at the bottom of it a modest request that we would send a dozen copies of the paper containing it to the writer. In our *clemency* we complied with the request, although it subjected us, together with the postage, to an expense of about fifty cents. We wish this class of correspondents hereafter to remember two things. 1. Pay your postage. 2. Be short as possible in your obituary notices. A failure to comply with these terms will compel us to follow our neighbor Beebe's plan of disposing of them. [Christian Secretary.

DEATH OF THOMAS CLARKSON.—The last steamer from England brings news of the death of the venerable THOMAS CLARKSON, whose name has been identified with the efforts to abolish Slavery and the Slave Trade for the last fifty years. He died at his residence, Playford Hall, near Ipswich, on the 26th of September. The Ipswich Express says: "His spirit burned bright to the last, and while he ceased not to direct his thoughts to the great question of the emancipation of the human race, he calmly looked forward to 'the crown of life' laid up in Heaven for the faithful followers of the Cross. He was born at Wisbech, in Cambridgeshire, on March 28th, 1760."

THE COLUMBIAN MAGAZINE for November is upon our table. It contains, besides the usual variety of light reading, two beautiful engravings and a fashion-plate. Among the contributors to the present number are T. S. Arthur, James K. Paulding, Mrs. Frances S. Osgood, and "Fanny Forrester" or Mrs. Judson. Edited by John Inman and Robert A. West. Published by Israel Post, 140 Nassau-st.

PROCLAMATION,

By SILAS WRIGHT, Governor of the State of New York.

The year eighteen hundred and forty-six draws to a close. Its seasons have been uncommonly propitious, and its harvests are realized. Unusual health has blessed our State and the teeming earth has yielded its abundance to supply our necessities and minister to our comforts.

The wave of passion, which, during the past year, rolled over some of our Counties, has subsided, and internal peace is restored to our citizens, and tranquility to our firesides.

The most sublime spectacle connected with Civil Government is now exhibiting before us. The Representatives of the Sovereignty of our People, assembled to take in pieces and re-construct the frame-work of the State Government, have discharged the high trust and returned to their constituents, and to their private duties, without having excited passions, alarm or apprehension in the community; and our Freeman are examining their labors, and preparing to pass a verdict of approbation or rejection upon their work, with a vigilance inspired by a pervading patriotism, and with a calmness and confidence which Free Institutions can alone impart. Not an individual in the State apprehends an encroachment upon his just rights, or an abridgment of his civil and religious privileges, from this peaceful and voluntary revolution of his Government. Stronger evidence of high intelligence and sound morality in a People cannot be afforded.

These, and innumerable other temporal blessings of a kindred character, constantly flowing upon our State and its citizens, call for continued thankfulness to the bountiful Giver of every blessing.

The gift of a Saviour, and the full light of Divine Revelation, are spiritual blessings which should awaken to expressions of devout thankfulness the hearts and the voices of a Christian People.

I respectfully recommend Thursday, the twenty-sixth day of November next, to be observed as a Day of Public Thanksgiving; that the People of the State, abstaining from their ordinary business avocations, may assemble at their usual places of Religious Worship, and, uniting with each other, and with their fellow citizens of many of the other States, may pay their tribute of thanks to the Author of these and all temporal and spiritual good gifts; and may pour out their hearts in prayer to Him, that His rich smiles may be continued to our Country, and that the signal blessings of this year may be crowned by the termination of our existing Wars in an honorable and just Peace.

In testimony whereof, I have caused the privy seal of the State to be hereunto affixed. Witness my hand, at the City of Albany, the nineteenth day of October, [L. S.] in the year of our Lord one thousand eight hundred and forty-six. SILAS WRIGHT.

By order, HORACE MOODY, Private Secretary.

General Intelligence.

FIFTEEN DAYS LATER FROM EUROPE.

The steamship Caledonia left Liverpool on the 4th inst., and reached Boston at midnight of the 20th, bringing one hundred and ten passengers.

The most important news brought by the Caledonia, is of the loss of the steamer Great Britain, on the coast of Ireland, on the night of Sept. 22d. It seems that she left Liverpool on the morning of the 22d, with 185 passengers, 60 tons of valuable goods as freight, and about the same measurement of passengers' baggage. The day was pleasant, and the ship made good headway. But towards evening the breeze freshened, and the rain began to fall. About half past nine o'clock at night, the passengers were startled by an extraordinary noise on deck, and a cry of "stop her," "aground, aground!" "the breakers!" "we are wrecked!" "oh! we are wrecked!" It proved that the Captain had mistaken the light on "St. John's Point" for that of the "Calf of Man," and that the ship was ashore at Rathmullin, in Dundrum Bay. The passengers all remained on board until the following morning, when they were landed, and proceeded to Liverpool. It is a providential circumstance, that the ship struck when she did, for had she struck on any of the numerous rocks in the neighborhood, she must have been dashed to pieces, and in all probability many lives would have been lost. As it is, no lives were lost, but there is much uncertainty about the fate of the ship. There were hopes of getting her off, but this had not been accomplished when the Caledonia sailed.

Dr. Cox, of Brooklyn, was to preach in the Scotch Church, Liverpool, 4th October, on the providential escape of the Great Britain.

The prices of Cotton, and of Corn and Flour, had improved—the latter articles materially.

The Bishop of St. Asaphs, and Sir John Williams, Judge of the Court of Queen's Bench, have died since our last advices. Mr. Vaughan Williams has been appointed the successor of the latter.

On the 29th ult. Robert Scurfield, Esq., one of the largest ship owners of Sunderland, committed suicide.

A sad accident occurred at the Aberdeen Railroad works on the morning of the 28th of Sept. Three of the arches of the inclined plane gave way, and buried a number of the workmen in the ruins, seven of whom were killed.

The food prospects of the country form a subject of anxious controversy. The failure of the potato crop is not regarded as quite so heavy a calamity as it was a short time back.

In Ireland the distress and destitution consequent upon the failure of the potato crop, is really awful. The law for affording employment to the people is being carried out with alacrity by the government and landed gentry of the kingdom.

Serious riots had occurred in the County of Waterford, Ireland, on the 29th ult., large mobs having attacked bakers' shops for the purpose of obtaining bread. Two of the people had been killed by the dragoons ordered to disperse the rioters, and much excitement existed at the last advices.

The proposed marriage of the Queen of Spain to a son of Louis Phillippe, creates considerable disturbance throughout Europe. Several of the Spanish nobility have protested against it, and the English Government has made a formal protest to the French and Spanish Courts. Notwithstanding the protests, it was thought that the marriage would take place on the 10th inst.

On the 8th of July some English merchants and other foreigners came into collision with the populace at Canton, and were driven into factories. They fired upon the Chinese, killing four and wounding twelve. It does not appear that any but the Chinese were injured. The authorities on both sides had taken up the matter.

* * *

Incidents of the Storming of Monterey.—A correspondent of the Baltimore Sun writes as follows:—

The greatest loss of the Americans was on the first day, but there are different reports as to the number of killed and wounded. Some of the staff say that our loss is 700 killed and wounded, but I think there must be at least 1,000.

The Texan Rangers are the most desperate set of men in battle that I ever heard of. They charged up to the breastworks, dismounted, and rushed over on foot, with sword in hand. They were each armed with rifles, and, as may be supposed, did great execution among the copper skins.

I will relate you a number of incidents that occurred during the three days:

Col. McClung, of Mississippi, the great duelist, got upon the breastworks, waved his hat, and was in the act of giving three cheers, when a ball struck him, from the effects of which he has since died.

Samuel W. Chambers, one of the Rangers, or "the Delaware hero," as they call him, got over the breastworks, obtained a foothold on the top of an 18-pounder, and deliberately took aim with his "fire-shooter," firing with great effect, and crushing the Mexicans; until the piece was taken by Gen. Worth and turned on the city. Chambers escaped without a wound.

Capt. Gillespy, of the Texan Rangers, was killed while pouring water into the tube of a cannon, with the Mexicans around him. But it is impossible for me to mention all the numerous incidents that occurred at the present time.

Our army was about 7,000 strong before the battle, but is now about 5,500. I miss many a noble fellow from the ranks. The Mexicans were nearly double our number. Their loss in killed and wounded is not less than 2,000. A great many were killed in their houses, as we had to rush in and shoot them down to stop their destructive fire from windows and housetops.

The Great Wilderness of New York, says the Ithaca Chronicle, is an immense plateau of land, elevated more than 1,400 feet above tide, and occupies a central position between the Canada line on the North, and Mohawk on the South—the Champlain Valley on the East, and Lake Ontario on the West.

It covers an area of 8,000 square miles, equal to the whole of Massachusetts and a corner of Rhode Island. The Adirondac mountains are the crowning summits of the great uplift, and Tahawus or Marcy, the monarch of the whole, his brow of rock just on the boundary of Eternal Frost. You enter this savage region by Lake Champlain to Westport or Keeseville—or from the South more readily by Caldwell to Schroon Lake, and Portersville, thence to Long Lake or the Iron Works. In this uninhabited territory are 100 lakes of from one to twenty miles in length—some reposing in the perpetual shade of interlocking mountains, others flashing like silver mirrors in quiet valleys, and all of them alive with the finest fish. Streams disencumbered leap from the rocky flanks of lofty heights, and dash off oceanward beneath the foliage of a primeval forest. In these the speckled trout dart in shoals, and bound to the surface toward evening, as if in perfect frolic.

Through the mountain gorges stray the sullen bear and tawny moose, while the beautiful deer feeds along the solitary waters, and the panther screams in the tangled thicket.

From Tahawus and Whiteface you can sweep a circle of 500 miles in circumference, and all an ocean of mountains, holding in their embrace nearly thirty visible lakes.

SUMMARY.

Advices from Santa Fe to the 6th of September have been received. Gen. Kearney left on the 3d, with eight hundred men, for another settlement, and expected to be absent twenty days, allowing the main body of the army and the horses to recruit their strength in the mean time. He has captured another town, the fortification of which, situated on an eminence, sweeps in its range the whole town. The inhabitants have chosen a new government under the protection of the forces of the United States. A letter dated September 2d, reports that Gens. Armijo and Ugarta were marching for Santa Fe with an army of five thousand Mexicans. Our troops are in fine spirits, and Gen. Kearney says the larger the force of the enemy the better.

The great gun, lately cast at Alger's foundry, was fired a few times at South Boston Point. Shells, 12 inches in diameter, and 180 pounds in weight, were thrown various distances, according to the charge, elevation, and length of fuse used. With a charge of 20 pounds of powder, 20 seconds fuse, at an elevation of 22 degrees, a shell was thrown 2 1-2 miles, and buried deep in the earth an Squantum. A recochet shot was tried with 100 seconds in fuse, 20 pounds powder charge, and 7 pounds in the shell. It dashed through and over the water at an awful rate, and exploded at a distance of about 3 miles, in the water, throwing the fragments several hundred yards in every direction.

A letter dated St. Johns, N. F. Oct. 7, says:—A report was current for some days last week, of great loss of life at Burin, by the late gale, which we are sorry to state, has been confirmed. We have seen a letter addressed by a respectable person there to a gentleman in town, conveying the melancholy intelligence of the loss of ten large boats with forty-five men on board, many of them having large families, now rendered entirely destitute. We hear also that great distress exists to the Northward, occasioned by the failure of the fishery, and the destruction caused by the gale; it is even said that many are now brought to the verge of starvation.

The Boston Times says: We understand that the Grand Jury in the United States Circuit Court have, for two or three days past, had under consideration complaints against several of the Expresses running between this city and other places, for carrying letters out of the mail, in violation of the existing Post Office Laws. These investigations have resulted in finding three bills of indictment against Thompson & Co., Tuck & Co., and Bradford & Gardner. It is probable these cases will be tried during the present session of the U. S. Circuit Court, and will no dobut excite much public attention and interest.

The publisher of 'The New York Organ,' Mr. John W. Oliver, has been sued—damages laid at $2,000—for publishing an article in which the Westchester House, corner of Bowery and Broome-st., is called a terrible nuisance, and in which it is also stated that it is rare that persons from Churches in the neighborhood are suffered to pass on the Sabbath, without being annoyed by the profane or drunken revelry of the crowd which congregates there; and that it is not an unfrequent sight to see one or two of the Star Police among them, who seem about as jovial as the rest.

On Monday, August 31, Luke James Hansard, Esq., Printer to the House of Commons, gave a sumptuous dinner to the whole of his large establishment, consisting of 230 persons, at the King and Queen Inn, Brighton. The entire expense of the railway return tickets (available from the preceding Saturday to the following Wednesday,) dinner, tea, and beds, was defrayed by the above named gentleman, at an expense of £250.

The "Liberty Party" are about to establish a newspaper at Washington, to operate on a great scale. John Q. Adams, Mr. Giddings and all the great spirits are to be interested. The plan is to raise a fund by subscription, of $20,000 a year for three years, which it is thought will be sufficient. A considerable portion of this large sum, we are told, is already pledged.

Mr. Stewart Strong arrived in New York on Tuesday morning from Colborne, Upper Canada, reports that a snow storm was experienced there on Sunday morning, the 17th inst. Snow lay in the fields this side of Lake Ontario on Sunday the 18th, two or three inches deep. Accounts from Buffalo also state that snow fell there on Saturday.

It is said that the steamer Great Western was seized at Liverpool, on her late trip to England, in consequence of some one on board having attempted to introduce surreptitiously a large quantity of tobacco into that country. She was released on the payment by the owners of some £20,000 or £30,000.

While Albany, Utica, and even the Island of Manhattan itself, have had a foretaste of approaching winter, a garden on Staten Island proudly displays its Lilacs in full bloom; this garden belongs to Madame Vanderbilt. Thus in the circumference of a few miles one can witness the frosts of Winter and the splendors of Spring.

A French chemist, M. Jobbard, claims to have discovered a method of producing gas for illuminating purposes, from water. He charges the hydrogen from aqueous vapor strongly with carbonaceous vapor from oil gas, tar, or any other oil, and produces a bright white light.

The Springfield Gazette says, "We saw, this morning, three or four clusters of half grown pears of what the farmers would term the third growth of this season, from a tree belonging to the Parson's house, in State street."

Accounts have been received from Smyrna, announcing the capture of four pirate boats, with sixty men on board, by Lieut. Lyons (son of Sir E. Lyons) near Sancho.

The gold mines of South Carolina are more profitable. One of the mines is earning from seventy-five to one hundred dollars per day.

A man passing under the name of Alex. McDonald was lately arrested near Mobile. He is supposed to be James Cowan, who committed a murder in Pittsburg in 1838, and before his trial succeeded in breaking jail and making his escape, since which time he has not been heard of, until a short time since, when, being intoxicated, he made some unguarded remarks which led to his arrest. $1,000 reward was offered for his apprehension at the time of his escape.

Sheriff Gorham brought into our office yesterday morning, says the Springfield Republican of the 6th, a bunch of green pears, about the size of butternuts, which he said were the fruit of a third blossoming this season. They came from a tree in West State street. We have noticed in our exchanges a number of instances of pears and apples having attained a second growth, but we never heard of an instance like this before.

An old ship, valued at $6,000, that has been running from New Orleans to Brazos for a few months, has already remitted to her owners $10,000, and is still picking up the money. She is owned by a Maine Yankee, and he is still as anxious as ever to have the war continue.

Mrs. Rose Cilley, of Cold Spring, aged 90, has recently cut four new front teeth, being the third set, and her eye sight has been so renewed that she reads without glasses. She seems to be an ever-blooming rose.

It was resolved in Congress, June 14, 1777, 'that the flag of the thirteen United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field, representing a new constellation.'

A Quaker family, named Chase, residing in Yarmouth, Mass., claim to be the heirs of the Townley estate, in England, which is valued at fifty-two million pounds sterling, says the New York True Sun.

Gov. Shunk of Pennsylvania has appointed a Thanksgiving for the 26th of November—making eight States which are to observe the same day.

A fine schoonor, of about 200 tons, was launched on the 22d inst., from the ship-yard of Messrs. George Greenman & Co., of Mystic Bridge, Conn. She is to be called the "Elizabeth."

The colored cook of a canal boat on the Ohio canal, lately issued a writ of attachment against the boat, for her wages, but on the trial, the defence objected to the testimony of the witness, as a colored person could not testify in any case where a white person is a party. The judge, however, decided that a canal boat is not a *white person*, within the meaning of the law.

Section 91 of the Militia Law of the last session provided that certain portions of that law should not go into effect until twenty days after a proclamation by the Governor that the same might be carried into execution without detriment to the public interests and to the laws of Congress. Gov. Wright has issued his proclamation that the law may now be carried into full effect.

The whole of Oregon territory, both English and American, has been divided by the Pope into eight dioceses. M. Blanchet, heretofore Bishop in Oregon, has been nominated Archbishop of the whole country. Two of the eight dioceses only are filled up at present, one by a brother of the Archbishop, the other by his Vicar General.

A melancholy occurrence happened at Geneseo on the 15th. Two young men named McMinch and Traxler, (the later a son of Peter Traxler, Esq., a highly respectable farmer of Sparta,) who were attending the Geneseo Academy, and boarding with S. W. Spencer, Esq., placed a kettle of burning charcoal in their sleeping room on going to bed, and in the morning at 5 o'clock McMinch was just able to crawl from the room, and Traxler was dead. McMinch will probably recover.

A decision has lately been made in London that Insurance Companies are not bound to pay on the life of a suicide—he himself being the party insuring, and holding the policy in his own hands.

The U. S. Treasury department has received $50, from the collector of the customs at Baltimore, enclosed in an anonymous letter addressed to him, stating the same to be due to the United States from a Catholic.

The inauguration of the new President of Yale College (Professor Woolsey,) took place on Tuesday. His Inaugural Oration was, for the first time in the history of the College, in English.

The new ship Roman, from Newburyport for New York, and the brig Maria Spear, sailed hence for Ireland, came in contact off Montauk, both vessels being so much damaged that the crews were obliged to abandon them.

The Pittsburgh Chronicle states that fifteen new Roman Catholic churches are now in progress of erection in the diocese of Pittsburgh, all of which will be completed within the year.

The steamer Mutual Safety, recently purchased in New York to run between New Orleans and Galveston, was entirely lost in the late gale.

One of the laws of Oregon enacts that good merchantable wheat shall be lawful tender for the payment of taxes, and judgment rendered in the Court of Oregon territory, and for the payment of debts.

There is a chap traveling in Connecticut, who has fitted up a large double wagon into a sort of saloon, with a Daguerreotype apparatus, and is going about from place to place, like a tin peddlar, calling at houses and taking pictures here and there, as he can find customers.

It is said that a certain cure for the toothache is to lay a small piece of saltpetre on the tooth, till the saltpetre dissolves.

The Presbyterian Synod of Alabama and Mississippi have purchased the freedom of a negro man named Ellis, in Green County, Ala., for the purpose of sending him as a Missionary to Africa.

A little child in Cincinnati fell into a kettle, having only five inches depth of water in it, and was drowned.

The Connecticut river is now a foot lower than it has been for the last sixty years.

California will make 45 States as large as New Jersey, and New Mexico is equal to 25 New Jerseys.

The writer in Blackwood's September number or Mexico, says a large portion of the country between Vera Cruz and the city of Mexico, belongs to the well known General Santa Anna. The soil of his vast estate is fertile, but left to its natural fertility—the General being a shepherd, and is said to have from 40 to 50,000 head of cattle in his pastures.

One hundred and eight steamboats have been built at various points on the Ohio river this season, the aggregate tonnage of which is 51,660 tons, and the cost $1,400,000. The total number of steamers on the Ohio and Mississippi, is stated to be 760, the tonnage of which is 160,000 tons, and the cost $12,000,000.

The original estimate of the cost of constructing Girard College, its out buildings complete, was $900,000. The actual cost so far has been $1,643,398. It will take to complete it $285,283, which, added to the above, will make only $1,028,681 over the estimated cost.

A machine for cutting wrought nails has been invented by J. H. Holcomb, of Brandon, Vermont, which with two men will make as many nails per day as forty or fifty men can do, with a great saving of iron.

The Organ of Trinity Church is the largest in the United States. The case is solid oak in the Gothic style. The height of the Organ is 52 feet, width 27 feet, depth 32 feet. It has 44 stops, and nearly 2,500 pipes.

The portion of Oregon that belongs to the United States is said to contain 200,000 square miles, which is more than six times the superfices of the State of New York.

We have now ninety packets trading between New York and Europe; 52 to Liverpool, 16 to Harve, 8 to Glasgow, 5 to Marseilles, and 1 to Belfast.

A bill was recently introduced into the Legislature of Mississippi, allowing all females, over 14 years of age, the privilege of voting on the question of granting licenses for the sale of intoxicating drinks.

Mr. Clay said, in a famous speech, that the value of slaves in the Union was twelve hundred millions of dollars; and how, he asked, could it be expected that the South would ever consent to sacrifice that vast amount of property by emancipation?

The Liberator calls the "Evangelical Alliance" a brotherhood of thieves!

In the city of Rome there are 41 bishops, 1,533 priests, 2,846 monks, and 1,472 nuns. The whole population in 1836 was 170,100.

Review of New York Market.

FLOUR AND MEAL.—Genesee Flour $5 94 a 6 00.

GRAIN.—Genesee Wheat $1 28 a 1 30. Corn 75 a 78c. Rye 78 a 80c. Oats 35 a 37c.

PROVISIONS.—Prime Pork $9. Mess $10 25. Beef Hams 6c per pound. Cheese 7 a 7½. Butter, western dairy, 13 a 15c.

MARRIED,

In Waterford, Conn., Oct. 18th, by Eld. Lester T. Rogers, Eld. Alfred B. Burdick, of Hopkinton, R. I., to Miss Lucy C. Rogers, daughter of Eld. L. T. Rogers, of Waterford, Conn. ☞ The Printers, who were bountifully remembered on the occasion, send their best wishes to the thoughtful couple.

On the 17th inst., by Eld. Lucius Crandall, Mr. Nathan B. Palmer, to Miss Hannah Larkin, all of Hopkinton, R. I.

By the same, on the 17th inst., Mr. Benjamin F. Kenyon, to Miss Mary C. Langworthy, all of Hopkinton, R. I.

By the same, on the 18th inst., Mr. Peleg W. Crandall, to Miss Clarissa Kenyon, all of Hopkinton, R. I.

By the same, on the 19th inst., Mr. Charles Kenyon, to Miss Sarah Langworthy, the former of Richmond, the latter of Hopkinton, R. I.

In Alfred, N. Y., on the 15th inst., by Eld. N. V. Hull, Mr. Bennajah C. Hall, to Miss Maryette Maxson, all of Alfred.

DIED,

In Hopkinton, R. I., October the 17th, Mr. James Davis, aged 64 year, after an illness of about two years.

In Scott, N. Y., on the 8th inst., Mr. Tabor Babcock, aged 62 years. He left his house towards evening to milk his cow, after doing which he commenced cutting some pumpkins to feed her, when he was taken with a fit, as is supposed, and died immediately, without a struggle. He was formerly from Massachusetts, and was a member of the Baptist denomination.

L. P. B.

LETTERS.

Maxson Green, Luke P. Babcock, Lucius Crandall, Wm. M. Fahuestock, Reuben W. Utter, H. P. Burdick (yes.)

RECEIPTS.

Scott—Luke P. Babcock, Philander Knight, Jerome R. Babcock, Paul Clarke, John Barber 3d, A. D. C. Barber, Abel G. Lewis, Amelia Green, Anson L. Whiting, Ezekiel G. Potter, $2 each.

Alfred—Ira Crandall, George Maxson, Josiah Sherman, Henry Sheldon, Phineas Stillman, Wm. S. Burdick, Ezra Potter, Stephen R. Smith, Spencer Sweet, Lanson Potter, Fitch Palmiter, Silas Stillman, Riley F. Burdick, F. A. Pettibone, Elijah Lewis, Wm. M. Saunders, Amos Burdick 3d, H. P. Burdick, $2 each; Ezra Crandall, Dea. A. Crandall, Alonzo Potter, $1 each.

Andover—O. B. Call, Susan Langworthy, $2 each.

Almond Josiah Witter, David Potter, $2 each.

Little Genesee—Amos Green $1.

Phillips Creek—James Green $2.

Rushford—George W. Porter $3.

Nile—Ethan Lamphear $2.

Friendship—Joel Kenyon $2.

Short Tract—H. Mabie $1.

Lowell—John Lea $2.

Mayfield, Ky.—George P. Maxson $3.

Berlin—Jared Green $2, Lyman Saunders $1.

New London—John W. Green $1.

ACKNOWLEDGMENT.

The Treasurer of the American Sabbath Tract Society has received the following sums since his last report published in the Recorder:—

Joshua Wheeler, New Market, N. J.,	$ 50
Betsey Osgood, Westmoreland,	50
E. G. Champlin, New York,	1 00
Solomon Carpenter, "	50
Sylvanus Carpenter, Stephentown,	1 00
Hamilton Clarke, Petersburg,	1 00
Delia Clarke, "	1 00
Berlin Church	2 47
Traman Saunders, Berlin,	1 00
Phebe W. Saunders, "	1 00
Aaron Coon, "	1 00
Julia Coon, "	1 00
3d Hopkinton Sab. Tr. Soc. pr. B. W. Crandall,	6 00
Charles Saunders, Providence, R. I.,	1 00
A. S. Randolph, Shiloh, N. J.,	1 00
2d Alfred Church	5 00
Daniel Edwards, for tracts,	1 00
Ezra Coon, Brookfield,	1 00
Ethan Clarke, "	2 00
Isaac Clarke, "	1 00
Collection in Brookfield Church	3 00
Ann S. Clarke, Broadalbin,	1 00
Collection at General Conference, Shiloh,	8 00

NOTICE.

The Quarterly Meeting of the Executive Board of the Missionary Association will be held, by divine permission, on the first first-day in November, at the house of A. D. Titsworth, Metouchin, N. J., at one o'clock, P. M.

By order of the Board,
W. B. GILLETT, Rec. Sec'y.

MEDICAL NOTICE.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

DAGUERRIAN GALLERY.

GURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors blow the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

N. B. No charges made unless satisfaction is given.

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SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

☞ Remittances for Tracts, addressed to the General Agent, Paul Stillman, New York, containing full directions how and where to be sent, will be promptly attended to.

THE CHRISTIAN CITIZEN.

Elihu Burritt, Editor.

THE CHRISTIAN CITIZEN is published every Saturday, in Worcester, Mass., on fine white paper of double medium size, at $1 50 per annum, in Advance.

It will aim to develope the Christian citizen into the full stature of a perfect man. Avoiding all controverted tenets of religious belief, it will seek to extract from the spirit of the Gospel a PRACTICAL CHRISTIANITY which shall pervade the heart and inspire all the actions of life. Sympathising with all the enterprises of Christian benevolence, it will speak for Peace, Temperance, Righteousness, Faith in God, and Faith in Humanity. It will speak against all War in the spirit of Peace. It will speak for the Slave, as for a brother bound. It will speak for the Universal Brotherhood of mankind. The Gospel it shall preach from, will be the Gospel of the Millennium. It will have a weekly message of good-will to every member of the social and family circle to which it may be admitted. For the younger portion of its readers it will have a department called the 'School Room,' in which the Editor will endeavor to interest them in the character of a fire-side teacher, assisting them to review their studies and to apply them to purposes of practical life It will present weekly a transcript of General News, both Domestic and Foreign.

The Citizen already enjoys a pretty extensive FOREIGN CORRESPONDENCE, which the Editor is endeavoring to increase in value and variety. To enhance the interest of this department of the paper, he is now on his way to England, with the view to make the TOUR OF THE COUNTRY ON FOOT, and to make the Citizen the record of his daily observations and incidents of travel.

Specimen Numbers of the Citizen will be forwarded for examination, gratuitously, if ordered post-paid.

All business communications should be addressed to ELIHU BURRITT & CO.

Worcester, Mass., June, 1846.

ELECTION NOTICE.

State of New York, Secretary's Office,
Albany, July 24, 1846.

TO the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor and Lieutenant Governor of this State. Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next. A Senator for the First Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of John A. Lott on the last day of December next. A Representative in the 30th Congress of the United States, for the Third Congressional District, consisting of the 1st, 2d, 3d, 4th and 5th Wards of the City of New York. Also, a Representative in the said Congress for the Fourth Congressional District, consisting of the 6th, 7th, 10th and 13th Wards of said City. Also, a Representative in the said Congress for the Fifth Congressional District, consisting of the 8th, 9th and 14th Wards of said City. And also, a Representative in the said Congress for the Sixth Congressional District, consisting of the 11th, 12th, 15th, 16th, 17th and 18th Wards of said City.

Also, the following officers for the said County, to wit: 16 Members of Assembly, a Sheriff in the place of William Jones, whose term of service will expire on the last day of December next. A County Clerk in the place of James Conner, whose term of service will expire on the last day of December next, and a Coroner in the place of Edmund G. Rawson, whose term of service will expire on the last day of December next.

Yours respectfully,
N. S. BENTON, Secretary of State.

Sheriff's Office, New York, August 3d, 1846.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided for.

WM. JONES,
Sheriff of the City and County of New York.

☞ All the public newspapers in the County will publish the above once in each week until election and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.

See Revised Satutes, vol. 1, chap. vi., title 3d, article 3d, part st, 140.

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Miscellaneous.

THE FATHER IS COMING.

BY MARY HOWITT.

The clock is on the stroke of six,
The father's work is done;
Sweep up the hearth and mend the fire,
And put the kettle on!
The wild night-wind is blowing cold,
'Tis dreary crossing o'er the world.

He's crossing o'er the world apace,
He's stronger than the storm;
He does not feel the cold, not he,
His heart it is so warm;
For father's heart is stout and true
As ever human bosom knew!

He makes all toil, all hardship, light;—
Would all men were the same,
So ready to be pleased, so kind,
So very slow to blame!
—Folks need not be unkind, austere,
For love hath readier will than fear!

—Stay, do not close the shutters, child,
For far along the lane,
The little window looks, and he
Can see it shining plain;
I've heard him say he loves to mark
The cheerful firelight through the dark.

And we'll do all that father likes!
His wishes are so few—
Would they were more! that every hour
Some wish of his I knew!
I'm sure it makes a happy day
When I can please him any way!

—I know he's coming by this sign
That baby's almost wild;
See how he laughs, and crows, and stares,
Heaven bless the merry child!
His father's self in face and limb,
And father's heart is strong in him!

Hark! hark! I hear his footsteps now—
He's through the garden gate;
Run little Bess and ope the door,
And do not let him wait!
Shout, baby, shout, and clap thy hands,
For father at the threshold stands.

THE BURNING OF MOSCOW.

BY J. T. HEADLEY.

At length Moscow, with its domes, and towers, and palaces, appeared in sight; and Napoleon, who had joined the advanced guard, gazed long and thoughtfully on that goal of his wishes. Murat went forward and entered the gates with his splendid cavalry; but as he passed through the streets, he was struck by the solitude that surrounded him. Nothing was heard but the heavy tramp of his squadron as he passed along, for a deserted and abandoned city was the meagre prize for which such unparalleled efforts had been made. As night drew its curtain over the splendid capital, Napoleon entered the gates, and immediately appointed Mortier governor. In his directions he commanded him to abstain from all pillage. "For this," said he, "you shall be answerable with your life. Defend Moscow against all, whether friend or foe."

The bright moon rose over the mighty city, tipping with silver the domes of more than two hundred churches, and pouring a flood of light over a thousand palaces, and the dwellings of three hundred thousand inhabitants. The weary army sunk to rest; but there was no sleep for Mortier's eyes. Not the gorgeous and variegated palaces and their rich ornaments—nor the parks and gardens, and Oriental magnificence that everywhere surrounded him, kept him wakeful, but the ominous foreboding that some dire calamity was hanging over the silent capitol. When he entered it, scarcely a living soul met his gaze, as he looked down the long streets; and when he broke open the buildings, he found parlors, and bed-rooms, and chambers, all furnished and in order, but no occupants. This sudden abandonment of their homes betokened some secret purpose yet to be fulfilled. The midnight moon was sailing over the city, when the cry of "fire!" reached the ears of Mortier; and the first light over Napoleon's falling empire was kindled, and that most wondrous scene of modern time commenced,

THE BURNING OF MOSCOW.

Mortier, as governor of the city, immediately issued his orders and was putting forth every exertion, when at daylight Napoleon hastened to him. Affecting to disbelieve the reports that the inhabitants were firing their own city, he put more rigid commands on Mortier, to keep the soldiers from the work of destruction. The Marshall simply pointed to some iron covered houses that had not yet been opened, from every crevice of which smoke was issuing like steam from the sides of a pent-up volcano. Sad and thoughtful, Napoleon turned towards the Kremlin, the ancient palace of the Czars, whose huge structure rose high above the surrounding edifices.

In the morning, Mortier, by great exertions, was enabled to subdue the fire. But the next night, Sept. 15th, at midnight, the sentinels on watch upon the lofty Kremlin, saw below them the flames bursting through the houses and palaces, and the cry of "fire! fire!" passed through the city. The dread scene had now fairly opened. Firey balloons were seen dropping from the air and lighting upon the houses—dull explosions were heard on every side from the shut-up dwellings; the next moment a bright light burst forth, and the flames were raging through the apartments. All was uproar and confusion. The serene air and moonlight of the night before had given way to driving clouds, and a wild tempest had swept with the roar of the sea over the city. Flames arose on every side, blazing and crackling in the storm, white clouds of smoke and sparks in an incessant shower went driving towards the Kremlin. The clouds themselves seemed turned into fire rolling in wrath over devoted Moscow. Mortier, crushed with the responsibility thus thrown upon his shoulders, moved with his Young Guard amid this desolation, blowing up the houses and facing the tempest and the flames—struggling nobly to arrest the conflagration.

He hastened from place to place amid the blazing ruins, his face blackened with the smoke, and his hair and eye brows singed with the fierce heat. At length the day dawned, a day of tempest and of flame; and Mortier, who had strained every nerve for thirty-six hours, entered a palace and dropped down from fatigue. The manly form and stalwart arm that had so often carried death into the ranks of the enemy, at length gave way, and the gloomy Marshall lay and panted in utter exhaustion. But the night of tempests had been succeeded by a day of tempests; and when night again enveloped the city, it was one broad flame, waving to and fro in the blast. The wind had increased to a perfect hurricane, and shifted from quarter to quarter as if on purpose to swell the sea of fire and extinguish the last hope. The fire was approaching the Kremlin, and already the roar of the flames, and the crash of falling houses, and the crackling of burning timbers, were borne to the ears of the startled Emperor. He arose and walked to and fro, stopping convulsively and gazing on the terrific scene. Murat, Eugene, and Berthier rushed into his presence, and on their knees besought him to flee, but he still clung to that haughty palace, as if it were his Empire.

But at length the shout, "The Kremlin is on fire!" was heard above the roar of the conflagration, and Napoleon reluctantly consented to leave. He descended into the street with his staff, and looked about for a way of egress, but the flames blocked every passage. At length they discovered a postern gate, leading to the Moskwa, and entered it, but they had only entered still farther into the danger. As Napoleon cast his eye around the open space, girdled and arched with fire, smoke, and cinders, he saw one single street yet open, but all on fire. Into this he rushed, and amid the crash of falling houses and raging of the flames—over burning ruins, through clouds of rolling smoke, and between walls of fire, he pressed on; and at length, half suffocated, emerged in safety from the blazing city, and took up his quarters in the imperial palace of Petrowsky, nearly three miles distant. Mortier, relieved from his anxiety for the Emperor, redoubled his efforts to arrest the conflagration. His men cheerfully rushed into every danger. Breathing nothing but smoke and ashes—canopied by flame, and smoke, and cinders—surrounded by walls of fire that rocked to and fro and fell with a crash amid the blazing ruins, carrying down with them red-hot roofs of iron, he struggled against an enemy that no boldness could awe, or courage overcome. Those brave troops had heard the tramp of thousands of cavalry sweeping to battle without fear; but now they stood in still terror before the march of conflagration, under whose burning footsteps was heard the incessant crash of falling houses, and palaces and churches. The continuous roar of the raging hurricane, mingled with that of the flames, was more terrible than the thunder of artillery; and before this new foe in the midst of this battle of the elements, the awe-struck army stood powerless and affrighted.

When night again descended on the city, it presented a spectacle, the like of which was never seen before, and which baffles all description. The streets were streets of fire, and the entire body of the city a mass of fire, led by a hurricane that whirled the blazing fragments in a constant stream through the air. Incessant explosions from the blowing up of stores of oil, and tar, and spirits, shook the very foundations of the city, and sent vast volumes of smoke rolling furiously towards the sky. Huge sheets of canvass on fire came floating like messengers of death through the flames—the towers and domes of the churches and palaces glowed with a red-hot heat over the wild sea below, then tottering a moment on their bases, were buried by the tempest in the common ruin. Thousands of wretches before unseen were driven by the heat from the cellars and hovels, and streamed in an incessant throng through the streets. Children were seen carrying their parents—the strong, the weak, while thousands more were staggering under the loads of plunder they had snatched from the flames. This, too, would frequently take fire in the falling shower, and the miserable creatures would be compelled to drop it and flee for their lives. Oh, it was a scene of wo and fear inconceivable and indescribable! A mighty and close-packed city of houses, and churches, and palaces, wrapped from limit to limit in flames which are fed by a whirling hurricane, is a sight this world will seldom see.

But this was all within the city. To Napoleon without, the spectacle was still more sublime and terrific. When the flames had overcome all obstacles, and had wrapped every thing in their red mantle. that great city looked like a sea of rolling fire, swept by a tempest that drove it into vast billows. Huge domes and towers, throwing off sparks like blazing fire-brands, now towering above these waves, and now disappearing in their maddening flow, as they rushed and broke high over their tops, scattered their spray of fire against the clouds. The heavens themselves seemed to have caught the conflagration, and the angry masses that swept it, rolling over a bosom fire. Columns of flame would rise and sink, along the surface of this sea, and huge volumes of black smoke suddenly shoot into the air as if volcanoes were working below. The black form of the Kremlin alone, towered above the chaos, now wrapped in flame and smoke, and again emerging into view—standing amid this scene of desolation and terror, like virtue in the midst of a burning world, enveloped but unscathed by the devouring elements. Napoleon stood and gazed on this scene in silent awe; though nearly three miles distant, the windows and walls of his apartment were so hot that he could scarcely bear his hand against them. Said he, years afterwards:

"It was the spectacle or a sea of billows of fire, a sky and clouds of flame, mountains of red rolling flame, like immense waves of the sea, alternately bursting forth and elevating themselves to skies of fire, and then sinking into the ocean of flame below. Oh! it was the most grand, the most sublime, and the most terrific sight the world ever beheld."

◆

How to make an unproductive Tree bear.—A lady of our acquaintance, took us into her garden a few days ago, where we were shown an apple tree which she informed us had been planted for ten or more years, but had never until last year borne any fruit. In looking over an old volume, she accidentally met with what purported to be a remedy for this unproductiveness, which was simply to cut from each limb, close to where it diverges from the trunk, a piece of bark about four inches round the limb, one inch in width, immediately replace it by tying it on with a rag until it adheres again. Early last spring, she tried this experiment upon the tree we speak of, leaving, however, two or three limbs untouched. The result was, in the autumn it was filled with apples; but it is worthy of remark, that those limbs only which had been cut bore fruit. The operation is very simple, and as it has proved successful in this instance, we have no hesitation in recommending its trial in similar cases. [Reading Gaz.

Presevation of Apples.—Apples intended to be preserved for winter and spring use, should remain upon the trees until quite ripe, which usually takes place about the coming of the first heavy frost. They should then be plucked from the trees by hand, in a fair day, and packed up immediately in casks, in alternate layers of dry sand, plaster, chaff, saw-dust, or brand, and conveyed to a cool dry place, as soon as possible. The sand or saw-dust may be dried in the heat of summer, or may be baked in an oven at the time required to be used. The peculiar advantages arising from packing apples in sand, are explained and commented upon as follows, by the late Mr. Webster, author of the "American Dictionary of the English Language," "1st, the sand keeps the apples from the air, which is essential to their preservation; 2d, the sand checks the evaporation or perspiration of the apple, thus preserving in them their full flavor—at the same time any moisture yielded by the apples, is absorbed by the sand—so that the apples are kept dry, and all mustiness is prevented. My pippins, in May and June, are as fresh as when first packed. Even the end of the stems look as if just separated from the twigs; 3d, the sand is equally a preservative from frost, rats, &c. But after the extreme heat of June takes place, all apples speedily lose their flavor, and become insipid." [Am. Agri.

◆

Slaves in China.—The Chinese deal largely in slaves, not from Africa, but purchased from the families of their own countrymen. The Chinese slaves are seldom driven to incessant toil, but are treated in the manner of hired servants, and are restrained by a sense of justice and propriety from leaving the service of their owners. The supply of slaves to meet the demand is, generally speaking, from such sources as the following: A debtor, hard pushed by his creditor, will sometimes sell his wife or children, or even himself, (having no family,) into slavery, to pay his debts. Orphan children, left destitute, are often sold into slavery, merely to procure their support. Parents or guardians will often sell those under their care, either to get rid of the charge or to make a little money. Very large numbers of slaves are those who, in infancy, or too young to remember, were kidnapped from their friends. For many make it a business to procure young children, and maintain them till adult age, either to sell, or make them minister to the carnal appetites of the people.

◆

Romantic Incident.—A letter from Madrid, under date August 11, says: "A rather romantic incident occurred in the escape of 286 soldiers, compromised in the Gallacian Insurrection, which is not unworthy of being noticed. Amongst them was a young sergeant, who was attached to a beautiful girl. This attachment was returned with all the passionate fidelity of a Spanish female heart. When the lover was sentenced to be transported to the Havana, she dressed herself in soldier's clothes, and went on board with him at Ferrol. As the packet boat was approaching Lisbon, it was she who suggested to the crew of the revenue boat of the Vigo, and to others, to rise and overpower the crew of the packet; and she herself first laid her hand on the captain's collar and arrested him. She then placed herself at the head of the mutineers, who chose her for their leader without knowing who she was."

◆

A Sturgeon in Harness.—The following from the New York Evening Post goes ahead of any thing that we have read lately. We should advise the author to take out a patent for his invention—he might call it a Sturgeon Propeller. "A person who lived east of the Hudson, a little back of Tivoli, caught last spring one of those fish, (Sturgeon) which weighed about one hundred and sixty pounds. He carried it to a large pond near his house, the longest diameter of which is near a mile, and without taking it out of the net in which he had caught it, he knotted some of the meshes closely around it, and attaching them to a pair of lines put the creature into the water. To the end of the line he had taken eare to attach a buoy, to mark the place of the fish in the pond. He keeps a small boat, and when he has a mind to make a water excursion, he rows to the place where the buoy is floating, ties the lines to the boat, and pulling them so as to disturb the fish, is drawn backward and forward with great rapidity over the surface. The pond in its deepest parts has only about seven feet of water, so there is no danger of being submerged."

◆

Practices in the English Groggeries.—An ex-grogseller, of London, lets out some secrets of the craft, in a series of letters in the Boston Traveler. He says:—

"First, all *drippings* of glasses or measures having contained wine or spirits, are carefully collected in a zinc stand, kept for that purpose. This stand is regularly emptied out every morning or oftener, if necessary, and put away in bottles, to be afterwards made into cordials and compounds by the admixture of syrups and other ingredients. Some establishments calculate to pay their servants' wages from these drippings. Second, all drippings of ale, beer, or any other article that will not mix with the spirits, are collected in a zinc trough, in which is a pipe to convey it down into the waste butt in the cellar; this to be afterwards mixed with beer, as required.

◆

Draining and Ditching.—This is possibly one ef the best seasons of the year for carrying on these operations, and we would therefore advise the owners of land to avail themselves of its occurrence to relieve any fields they may have in a wet condition naturally, of their surplus of water. It is useless to expect good crops where the roots or plants have to struggle for existence in a bed of puddle. Aquatic plants may there exist, and flourish, but it is impossible that the grain crops or artificial grasses can thrive under disadvantageous circumstances of position.

◆

Good Night.—The sound is full of sweetness and tenderness. Why dost thou yet linger, departing one? Dost thou wish for another, and yet another good night? Is that word so grateful to thee? Where, indeed, is the ear that loves it not—that does not wait to have it repeated more than once? Let us receive these beautiful words, as one of the pledges of our fair acquaintance; a temporal emblem of those breathings of eternal peace which will gush forth from one bosom to another, as happy spirits meet and part in the city of our God.

VARIETY.

No well-bred person will be insolent to his inferiors. On the other hand, he will observe a scrupulous tenderness of manner towards them—a care of word and action, that shall lighten the burden of humility which they must necessarily feel, as much as possible. This refinement of heart is the most prominent characteristic of a high and noble spirit. It is the only mark of a lady or gentleman that is wholly unequivocal. When we see a person very choice of his words, and very dainty at the table, yet capable of insulting the unfortunate, or ridiculing distress, we always think of the ass in the lion's skin.

Two gardeners, who were neighbors, had their crops of early peas killed by the frost. One of them came to condole with the other. 'Ah!' cried he, 'how unfortunate! Do you know, neighbor, that I have done nothing but fret ever since? But bless me, you seem to have a fine healthy crop coming. What are these?' 'Why these are what I sowed immediately after my loss.' 'What, coming up already?' said the fretter. 'Yes,' replied the other, 'while you were fretting, I was working.'

Madam Regnier was once reprimanded by her husband in company. She was too loquacious, and he checked her by saying, 'Silence, madam, you are a fool.' She lived nearly thirty years afterwards, but never uttered one word even to her children. Imagine that long silence. A wife attentive to all her duties, careful of her husband's comforts, meek, chaste, tender, loving, speaking always with her eyes, weeping and smiling like April, reproving only with a frown, and dying at last without one word passing her lips from the moment when he whom she adored had rudely wounded her pride and arrested the flow of her happy spirits.

It is represented in some of the temperance papers, that certain church members are averse to the introduction of temperance principles, lest it should split the church. The sentiment thus expressed is, that it is better to indulge drunkenness and other flagrant sins in the church, than to reduce the number of tax-paying members.

We sometimes hear of buying titles of nobility in the Old World—sometimes of buying a wife—but not until now of buynig off from being shot in a duel. One of the foreign papers mentions that, lately, at Baden-Baden, an Englishman, after discharging his own pistol without doing execution, purchased his adversary's shot for £1,000! We think he was a very sensible fellow.

The report of a surveying commissioner in Maine, sometime since, mentioned the following names of places in that State: Soboomock, Passamegamic, Depskanegan, Parkwalamas, Abawljacamegas, Nawsawwaduhunkermuxas, Amagemaramus, Rapagenas, and Chesuncook.

It is estimated that 100,000 drunkards have become total abstinents since 1840. Of these, many thousands have become Christians, and are now in the way to heaven. No wonder that those few professors that are indifferent or are opposed to such a work as this are cursed with a spiritual death.

It is stated in a late number of the North American Review, that there are cypress trees in Mexico, whose ages have been ascertained to be upwards of three thousand years. A cypress stands at Montezuma whose girt is 45 feet. But the largest known stands at Santa Maiara del Thule, is forty feet in diameter, and is apparently healthy and sound.

A student in Western Reserve College, who has been there in various stages of education for the last nine years, has supported himself by grafting, inoculating, and otherwise introducing choice fruits, and has, in fact, revolutionized and luxuriated all the town around. That man will make himself a living any where, and not be dependent upon charity for assistance.

Says the Albany Knickerbocker, 'There is nothing takes the starch out of an aristocrat so soon as to nominate him to some office that comes before the people. He's as fawning as a dog, and as polite and neighborly as French dancing masters.'

The prisoners in the Charlestown prison have unanimously adopted the following pledge: "We, the inmates of the Massachusetts State Prison, do hereby solemnly promise, in the name of God, and by his help, to abstain from the use of all intoxicating drinks to the end of life."

Music is sweetest when heard over the rivers, where the echo thereof is best rebounded by the waters. Praise for pensiveness, thanks for tears, and blessing God over the floods of affliction, make the most melodious music in the ear of heaven.

The New Haven Courier says, the "sounding board" under which Dr. Dwight, once President of Yale College, delivered his sermons and promulgated his system of Theology, is now used in a neighboring town for the roof to a hog-stye!

To make a dark blue dye, boil four ounces of copperas in two gallons of water. Dip the articles in this, and afterward in a strong decoction of logwood, boiled and strained; then wash them thoroughly in soapsuds.

The path of duty leads to the heaven of peace and light, let the way be ever so thorny. Go only steadily on, weary pilgrim, go, go, and thou shalt reach the promised land.

One speculator in Missouri is said to have cleared $2,700 in thirty days in buying oxen for the Government. Uncle Sam bleeds for the war, and few but the speculators derive any profit by it.

The number of new works published in the Russian Empire, during the last year, 1845, amounts to 851, of which 795 are originals and 66 translations.

A negro lately found in the diamond district of Brazil a rough diamond weighing nearly an ounce. Its approximate value is £45,000 ($281,000) but it was sold by the finder for $175.

'Received by lightning—Printed by Steam!' is the stereotyped head of the telegraphic news in the Buffalo Courier.

The last session of Congress cost the country, in round numbers, seven hundred and fifty thousand dollars.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, }
IRA SAYLES, } Principals,

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

DE RUYTER INSTITUTE.

TEACHERS' Classses will be formed at the opening of the fall term, September 16, to continue seven weeks, which will be exercised in practical teaching under the immediate supervision of the Principals, with a thorough review of the common-school studies. Lectures on the theory of teaching, and other important subjects, will form a part of the daily exercises. The Principals will be assisted by Hon. Edward Cooper and the County Superintendents of Madison and Cortland Counties. All the improvements and important suggestions of the day in the art of teaching, will be brought before the class for their consideration.

J. R. IRISH, }
G. EVANS, } Principals.

DeRuyter, August 6, 1846.

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The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED.

BY JAMES A. BEGG.

SECTION V. [Cont'd from Rec. June 3.]

The Observance of the Weekly Sabbath enjoined upon the Israelites.

It is not, surely, necessary farther to insist, or to seek, from the nature of the duties enjoined in the ten commandments, to prove that the law is of a perpetual character. If the fourth were excluded, and God's law brought into accordance with the practice of a sinning church, its precepts would be accepted as unquestionably good and right. The duties enjoined in no other of the ten are regarded as of a temporary nature. Confessedly they flow out of the relation of man to his Maker, or the connection of man with his fellow man. They are all necessarily binding, as essentially right; and, therefore, we should not be led to expect that a different character attaches to the fourth commandment, (binding us to the maintenance of a memorial of the Creator,) since nothing of a temporary nature is expressed, while we do ourselves perceive the value which the Sabbath obviously has as made and fitted for man.

Enactments of the law, even as given to the Israelites through Moses, and more peculiarly pertaining to them than the ten commandments do, had an earlier origin than their being engrossed in the book of the law. Thus circumcision holds, in this respect, a prominent place; yet our Lord, in reasoning with the Jews, reminds them of its earlier origin, "not because it is of Moses, but of the Father," (John vii. 22.) and Paul, insisting on the value of the promises given by God to Abraham, reasons in a manner which bears forcibly upon our present argument. "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." (Gal. iii. 17.)

Besides, when a temporary character is attributed to the Sabbath, it is of the utmost importance to a right understanding of the purpose of God, that we observe how, in presenting it in the Decalogue, the Lord has given here the same reason as at first for the Sabbath's sanctification, and that this reason is one not arising out of circumstances peculiar to Israel, but is of universal interest. As we have already seen in the first mention of this blessed day, so here again, God's creation work and *His resting* on the *seventh* day, are repeated in the very words of the original narrative of the creation, forming still the reason appended for the commandment itself. "*For* in six days the Lord made heaven and earth, the sea, and all that in them is, and *rested on the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.*" It is not that God *blesses* and *hallows* the Sabbath NOW, but He "blessed" and "hallowed" it. This was past; it refers to the period of the *institution* of the Sabbath, and not to that when the injunction to its observance is merely renewed. But the same general object still continues to be contemplated by God,—the commemoration, as well by Israel as by all, of His creative power and His cessation from creating work—while, in that fidelity which mankind generally refuse to yield, He desires that they by their obedience should be to Him "a peculiar treasure," "a kingdom of priests, and an holy nation." Other nations by their idolatries were forgetting the Lord who "made heaven and earth, the sea and all that in them is, and rested on the seventh day; and He requires of that nation now chosen to be His witnesses, and thereby appointed as the world's instructors, that they should tell of Him who is the world's Creator, by remembering the Sabbath day to keep it holy.

We are thus furnished with instruction which may be profitable to us in reviewing the history of God's appointment. It was in Adam's innocence that God at first sanctified and blessed the seventh day; and the change, in respect of our condition, if not in respect of the Divine complacency in contemplating the workmanship of His hand, after it had come to be defiled by sin, might, had not evidence been furnished to the contrary, have led us to doubt whether the Creator, in looking back upon His work, so marred by the disobedience of the creature, could still, in speaking from Sinai's glory, assign the same reason which He had originally given, when now calling upon man to remember the Sabbath day. When the wickedness of man awfully prevailed, "it repented the Lord that He had made man on the earth, and it grieved Him at his heart." (Gen. vi. 6.) But as sin had not rendered unnecessary the sanctification of the Sabbath by the rebel, so neither in the mind of the all-wise and beneficient Creator was the primary reason impaired, or the purpose contemplated in His institution thereby affected. The observance of the Sabbath, therefore, as it had already been enjoyed from the first, is now also embodied among the duties of the Decalogue, and finds a place in Israel's code of laws, while the rest of complacent delight of Jehovah, and the *refreshing* which creation, all perfect and glorious, gave to Him who beheld it to be very good, (Exod. xxxi. 17,) are still urged as the reason for its blessing.

But the intimation of the Sabbath appointment and blessing stands, as we have already observed, in the Decalogue associated with a call for its *remembrance*, implying the danger of its neglect. In Eden, while man was unfallen, the mere intimation that it had been blessed for him by his God, and the announcement that the honor of the Creator is involved in its weekly sanctification by the creature, would, doubtless, have proved sufficient to secure its regular observance; and, when Israel first received the manna in the wilderness, the weekly miracle of its cessation was calculated to arrest attention, and suggest to them the purpose of the Father of mercies, that upon it they should enjoy a holy rest to His glory. But now, when God gives utterance in words to this law, it is with an injunction ro "*remember* the Sabbath day to keep it holy." In fallen man, the proneness to live by sense rather than by faith, renders necessary the injunction which calls upon him to confess, in ordinance expressive, his knowledge of, and confidence in, the invisible Creator. Of the ten commandments, the fourth alone has this special note of observation; but the words, "Remember the Sabbath day to keep it holy," are the expressions of friendly caution against neglect which should not be overlooked by any. He by whom that caution is uttered knows the importance and value of the Sabbath for the purposes of its appointment, and He also knew then, what has since become apparent in the history of the church, the very great need of that call to its remembrance.

The importance of sanctifying the seventh day,—for still the particular day, as well as the reason, remains the same,—seems, indeed, strongly set before us, in its present connection, standing as it does as one of those commands which all acknowledge not only as really good, but as essential to the well-being of our species. This importance is enhanced by the consideration that it was uttered by the same voice on such a solemn occasion, and with the same awful sanctions, as those prohibiting idolatry, and murder, and theft, and covetousness; and enjoining love and reverence to God, honor and obedience to parents, and regard for the universal well-being of man.

The commandment addresses itself directly to the *father* and the *master*—he to whom God has given the honor of ruling for Him, and on whom the responsibility is laid, that he and his house should serve the Lord. Not only by precept and example, is he bound to give instruction concerning the duty of honoring and serving God, by obedience to His command. His offspring are immediately associated with him in the obligation it imposes: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, *thou*, nor thy *son*, nor thy *daughter*." The parental authority, as well as the place of affection the father holds in his family, are to be used in both enjoining and encouraging his offspring to seek and to prize the blessings of the Sabbath, and in preventing the violation of its sanctity, by labor or otherwise refusing to hallow it to the Lord.

But the precept of God enlarges with the necessities of His creatures. As in Paradise there were none in servitude, and those to whom the Sabbath was then revealed had not yet come, in any degree, into the condition of evil, which seeks its gratification in oppression, there is in the intimation given in Paradise, no reference to the condition of *servants*. But now, that the God and Father of all re-promulgates His will in a fallen world, when the selfishness of the sinful heart was in danger of exacting labor in God's time, His command in regard to the Sabbath unites, in its hallowing embrace, the whole household, including the "man-servant" and the "maid-servant," and makes a special demand on the master for consideration of the necessities of all his domestics. While God claims the homage due to himself, as the Creator of all, he thus secures the blessed rest which the memorial of creation brings to inferiors, as well as to superiors.

Designed for all creation, God has by this commandment, extended the rest of the Sabbath to the *cattle* of His people. The "ox" and the "ass" are here included as sharers with their owner of the needed cessation from labor, that on the Sabbath they may enjoy periodic repose, and refreshing from the effect of their weekly toil for man's advantage. For if even a merciful *man* is merciful to his beast, much more so is *He* to whom, by right of creation, both belong. This purpose is more distinctly expressed in a following chapter: "Six days thou shalt do thy work, and on the seventh day thou shalt rest; *that thine ox and thine ass may rest, and the son of thine handmaid and the stranger may be refreshed.*" Exod. xxiii. 12.

"The stranger," whose care is thus brought before our notice, is also included in the provisions of the commandment uttered by God to His people. Whether attracted to the land of Immanuel to witness the glory of which already he had heard the fame, or whether brought for purposes of worldly aggrandizement, seeking shelter beneath the roof a saintly household, or entering within the hallowed gates of such a city, enjoying the protection afforded, he is made subject also to the jurisdiction exercised, while this influence and control are brought to bear upon the stranger that he may share of the blessings of the Sabbath. His position will not tend to remind him of Israel's God, by witnessing in the air of all around the stillness and the sanctity of sabbatic rest, but he is himself brought within its circle, and feels, in so far as external circumstances can impart, its blessed influence in his personal experience. The abstaining from labor on the Sabbath is thus made imperative upon "the stranger" as such. Of whatever race he may be, within the gates of Israel, he must conform to the sabbatic law. And this including of strangers in the observance of the Sabbath, is the more remarkable since there were institutions peculiarly Israelitish, from participation in which they were expressly excluded, unless, by compliance with the intiatory rite, they became naturalized, and united to the commonwealth of Israel. But as the Sabbath was made for man, the stranger in the land of of Israel was not only permitted and invited, but was virtually compelled to become sharer in the privileges it confers. And if he came from a land where such a privilege was not enjoyed, and belonged to a people by whom it was not observed, he was thus practically instructed in the blessed purpose for which it was given. [To be cont'd.

THE FIRST PRINTED BIBLE.

The earliest book, properly so called, is now generally believed to be the Latin Bible, commonly called the Mazarin Bible, a copy having been found about the middle of the last century in Cardinal Mazarin's library, at Paris. It is remarkable that its existence was unknown before; for it can hardly be called a book of very great scarcity, nearly twenty copies being in different libraries, half of them in those of private persons in England. No date appears in this Bible, and some have referred its publication to 1452, or even to 1450, which few perhaps would at present maintain; while others have thought the year 1455 rather more probable. In a copy belonging to the Royal Library at Paris, an entry is made, importing that it was completed in binding and illuminating at Mentz, on the feast of the Assumption, (August 15,) 1456. But Trithemics, in the passage above quoted, seems to intimate, that no book had been printed in 1452; and considering the lapse of time that would naturally be employed in such an undertaking, during the infancy of the art, and that we have no other printed book of the least importance to fill up the interval till 1457, and also that the binding and illuminating the above mentioned copy is likely to have followed the publication, at no great length of time, we may not err in placing its appearance in the year 1455, which will secure its hitherto impeached priority in the records of biography. It is a very striking circumstance, that the high-minded inventors of this great art, tried at the very outset so bold a flight as the printing an entire Bible, and executed it with astonishing success. It was Minerva, leaping on earth in her divine strength and radiant armor, ready at the moment of her nativity, to subdue and destroy her enemies. The Mazarin Bible is printed, some copies on vellum, some on paper of choice quality, with strong, black, and tolerably handsome characters, but with some want of uniformity, which has led, perhaps unreasonably, to a doubt whether they were cast in a matrix. We may see in imagination this venerable and splendid volume leading up the crowded myraids of its followers, and imploring, as it were, a blessing on the new art, by dedicating its first fruits to the service of Heaven.

[Hallam.

AMIABILITY WITHOUT GODLINESS.

Let us beware, then, how we entertain the hope of acceptance before God, either for ourselves, or for those we love, on the ground of an amiable cast of character. We would be far from disparaging those bright pictures of family-life, where, with affectionate rivalry, all the members vie in the work of making each other happy. Such examples shine as light in the darkness, and the homes which exhibit them look like cultivated spots redeemed from the vast spiritual waste—faint images of what earth for a brief space was, and of what man might have forever been. Still, we can never allow a man to plead these graceful affections as a reason why he should neglect to seek the great salvation; to set up the exactitude with which he discharges the duties of the second table, in extenuation of his deficient obedience to the spiritual requirements of the first. The qualities we speak of may serve for an ornament to religion, but they will not do as a substitute for it. They may dignify the Chirstian character, but they will not make one. The carved work of the temple would ill suit for a foundation; and the reed, which bows gracefully to the passing wind, will pierce the hand that makes it its support and staff. 'These things oughtest thou to have done,' we would say to one of this estimable class, 'and not to have left the other undone.' [Moore's Camb. University Sermons.

HEBREW SONG.

The following is a paraphrase of the touching melody sung by the few devout Jews who reside at Jerusalem, waiting for the restoration of Israel. Sitting on the ruins of what is deemed the old wall of the City of God, when the sun is shedding its last beams on the earth, they raise their mournful, yet hopeful, plaint to the ear of JEHOVAH.

Our nation is broken,
Our city in dust,
Nor comes the bright token
In which we have trust:
The Heathen surround us
And mock at our prayer;
These ruins around us
Turn Hope to Despair.
Great God of our Fathers! even Thou whose right hand
To our sires was a shield—to our foemen a brand;
Thou, whose glory illumined the city of old,
Ease the heart of the people waxed prayerless and cold,
Thee, thee, we implore,
Let thy temple arise,
In beauty once more,
To Judah's soft skies;
Even now, even now,
That the Gentile may see
Not in vain do we bow,
God of Jacob! to Thee.
For ever and ever thy glory shall live,
And mercy is thine to redeem and forgive;
Then forget not, O Lord! in its grief and despair,
The nation Thou lovedst when its city shone fair.
Thee, thee, we implore,
Let thy temple arise,
In glory once more,
To Judah's sad skies;
Even now, even now,
That the Gentile may see
Not in vain do we bow,
God of Isaac! to Thee.

FITNESS FOR MARRIED LIFE.

To married life all young women are tending, at least in expectation. A fitness to fulfil the peculiar duties of married life, should compose a part of your present education. I mention this subject, not to pander to a foolish affectation. I mention it as a minister of God. I find that it is made my duty to do so in the Bible. The institution of marriage is of God. So should it be regarded. All young women, I suppose, expect to be married, and will be very much disappointed if they are not. I regard the solemnization of marriage as one of the most momentous events that can transpire. Not even the burial of the dead has any greater solemnity or impressiveness to my mind. It involves the fate of many. And it deserves a more calm and serious and thoughtful consideration than it generally receives. You are not to rush into its obligations as a horse rusheth into battle. You are to regard marriage as the great event in your life, and prepare for it accordingly. All other things, and all other events are lost in this. Hear me, then, I entreat you, upon this matter.

You have already decided in your mind what you would regard as indispensable in a husband; are you what a wife should be? You wish to be happy in married life; are you qualified to make others so? Have you those qualifications and those accomplishments, and that fitness which will adorn your fireside, and induce your husband to praise your virtues? In the opinion of many, all that is requisite to enter that state, in which so much of the good and evil of life is to be gathered, is to be familiar with some of the lighter and more showy attractions of life. To talk a little French, perform well on the piano, be acquainted with the last novel, know the shade of the silk and the precise width of the ribbon worn at the levee of Victoria, or at the Tuilleries, is the fullness of preparation. I have no controversy with such knowledge and such attractions. But I ask you, as rational beings, will such acquisitions alone make home happy? Will they aid you in the new and strange duties of your household? Those duties, at best, will try your disposition; and if you know them not, confusion, mortification, regret, and tears, will overwhelm, but not relieve you. Secure the more useful, then will the brilliant be a garland of grace about your person. And those showy accomplishments, to gain which thousands have been expended, fortunes sacrificed, and years of the most precious portion of life consumed, fade in a day before the real duties of life. And those educated in ignorance of what is before them, are victims to excessive cruelty. Through a mistaken kindness, daughters are doomed to a bondage the most servile. They become a prey to the rapacity of servants, exposed to their impertinence, and dependent upon their caprice. The drudgery of domestic life need not be done. To other hands the absolute toil may be committed; but every young woman should know how to act and what to do. A commodore of a ship-of-war need not load or discharge his guns, but he should know how to direct. In the storm, he need not stand at the helm, but he should understand navigation, and be able to take an observation. He need not, in the gale, climb to the topmast, but he ought to know the ropes in the ship, and be able to give the right word, and direct others in their toil.

I cannot resist the conclusion, that the domestic education of our females is wrong. The evils that flow from the system now prevalent, may be learned from those who suffer the most from it. Your acquaintances who are settled in life can tell you, that they find little time to paint or embroider; the piano is seldom opened; and while many of them are chained down by a despotism they cannot control, such will assure you, that had they in early life given more attention to those duties which they are now called upon to perform in domestic life—duties which, in importance, increase year by year, they would have been far happier as wives, and as mothers better qualified. The young woman who would blush to have it known that she is at the head of her household, and has ability to direct all its concerns, mistakes the true dignity of her sex, and throws from her that which will secure to her a commanding influence.

[Rev. M. H. Smith.

The Christian churches and convents in Turkey have no bells, but use instead of them metal plates.

PERSONAL EFFORT.

One of the visitors of the New York City Tract Society offered tracts to two carpenters, and while one of them accepted, the other refused, saying that he had no time to read. "Do you never read the Bible?" inquired the visitor. "No," was the reply. "Do you never pray?" "No; there is no praying at my house." "But sir, do you not consider that you and your family are dependent upon God? How do you obtain your food and raiment?" "I work for them." "Well; but who gives you health and strength to work for them?" "God I suppose." "And can you be so ungrateful to one who gives you all that you enjoy? Let me entreat you to seek the forgiveness of your sins. Read this Tract. Read the Bible. Wrestle with the Lord in prayer until you enjoy a sense of his pordoning mercy. Go with your wife and your child to the sanctuary. Ask God for an understanding heart, and live no longer in rebellion against him." Subsequently to this interview two other christian friends called and conversed with him, at the request of the visitor. Soon after this he was found at a social prayer meeting once and again; then, listening to the ministration of truth; then, feeling its power; and now, both he and his wife rejoice in hope of eternal life, and love to tell what the Lord has done for their souls. Here was personal effort. No doubt it was accompanied by private prayer. And here are the fruits that may be expected from such effort when made in humble dependence upon the influences of the Holy Spirit.

AN INFIDEL'S DEATH BED.

Some years ago, an individual well known and highly respected in the religious world, narrated in my hearing the following incident. In early life, while with a college companion, he was making a tour on the continent, at Paris his friend was seized with an alarming illness. A physician of great celebrity was speedily summoned, who stated that the case was a critical one, and that much would depend upon a minute attention to his directions. As there was no one at hand upon whom they could place much reliance, he was requested to recommend some confidential and experienced nurse. He mentioned one, but added, "You may think yourself happy indeed should you be able to secure her services: but she is so much in request amongst the higher circles here, that there is little chance of finding her disengaged." The narrator at once ordered his carriage, went to her residence, and much to his satisfaction found her at home. He briefly stated his errand, and requested her immediate attendance. "But before I consent to accompany you, permit me sir," said she, "to ask you a single question. Is your friend a Christian?" "Yes," he replied, "indeed he is—a Christian in the best and highest sense of the term, a man who lives in the fear of God. But I should like to know your reason for such an inquiry?" "Sir," she answered, "I was the nurse that attended Voltaire in his last illness, and for all the wealth of Europe I would never see another infidel die." [Ford's Damascus.

AN ANECDOTE.—The celebrated mimic, Griffin, was asked to imitate the person, manner, and singularly awkward delivery of Dr. Woodward, the geologist and physician, in the character of Dr. Fossil, in a farce, then preparing under the title of "Three Hours after Marriage." The mimic dressed himself up as a countryman, and went to the doctor to ask his advice about a long series of diseases with which he pretended his poor wife was afflicted. All this he did to justify and prolong the interview, in order that he might have sufficient time to study the doctor's manner. This accomplished, he offered the fee of a guinea, which the doctor declined, saying, "Keep your money, poor man! Keep your money! You have need of all your cash and all your patience too, with such a load of diseases at home." The actor, on his return to the farce writer, related his conversation, and concluded by declaring that he would sooner die than prostitute his talents by making a public laughing stock of Dr. Woodward, who, receiving him as a poor man, had shown tender humanity and compassionate sympathy at the narrative of his assumed calamities.

THE LORD'S PRAYER.—On one occasion, traveling in the Barbary States with a companion who possessed some knowledge of medicine, we had arrived at a door near which we were about to pitch our tents, when a crowd of Arabs surrounded us, cursing and swearing at the "rebellers against God." My friend, who spoke a little Arabic, turning round to an elderly person, whose garb bespoke him a priest, said, "Who taught you that we are disbelievers? Hear my daily prayer, and judge for yourselves." He then repeated the Lord's Prayer. All stood amazed and silent, till the priest exclaimed, "May God curse *me*, if ever I curse again those who hold such belief! nay, more, that prayer shall be my prayer till my hour be come. I pray thee, O Nazarene, repeat the prayer, that it may be remembered and written among us in letters of gold." [Hay's Western Barbary.

THE "CAMEL" AND THE "NEEDLE'S EYE."—Lord Nugent, in his recent publication, "Lands, Classical and Sacred," has given an application of the words which at once proves the fitness of the expression for the subject our Saviour had in view. Lord Nugent describes himself as about to walk out of Hebron through the large gate, when his companions, seeing a train of camels approaching, desired him to go through "the eye of a needle;" in other words, the small side gate. This his lordship conceives to be a common expression, and explanatory of our Saviour's words; for, he adds, the sumpters camel cannot pass through unless with great difficulty, and stripped off his load, his trappings, and his merchandize.

The Sabbath Recorder.

New York, November 5, 1846.

LICENSING AND ORDAINING MINISTERS.

An impression prevails somewhat extensively, that to *license* a man to preach the Gospel is a matter of no very great importance any way; but that to set him apart to the work by *ordination*, is an act of vast importance and solemnity, which ought not to be done without a thorough examination, and entire satisfaction as to his qualifications for the sacred office. Hence it sometimes happens, that in small churches, the members of which would not consider themselves qualified to judge of a candidate's fitness for ordination, we may find one, two, or even half-a-dozen persons holding licenses to preach. The consequences are not unfrequently most disastrous. Good men, who might be exceedingly useful in the stations for which they are qualified, are induced to take stations which they can never fill to their own honor, to the permanent edification of their brethren, or to the advantage of the cause of Christ. They endeavor perhaps for a while to meet the expectations which they have raised; but they soon discover their inability to do it, and either throw up their licenses in disgust with themselves and others, or become the leaders of parties to embarrass and distract the church.

We cannot agree with those who regard it as an unimportant thing to *license* a man to preach the Gospel; on the contrary, we regard it as involving both the usefulness of the candidate, and the best interests of the church. It is very easy to say, that a license does not finally decide the question; that the candidate must pass the ordeal of an examination before an ordaining council or presbytery; that if any thing is wrong they will set it right; and that they are the proper guardians of the sacred office. But is it so? Do ordaining councils take the responsibility upon themselves, and act freely in these premises? We fear that in many cases they do not. Indeed, we believe that as a general thing the work is laid out to their hands. The church has given the candidate a license to preach, has called a council to ordain him, and in some cases has even gone so far as to give notice that the ceremony will take place at a certain time. In such circumstances the council assemble and examine the candidate. If he proves to be qualified for ordination, in the estimation of the examiners, then all is well. But suppose he does not prove to be just what is desired; then the question is, not whether the candidate ought to be ordained, but whether, in the peculiar circumstances of the case, it would not be better to ordain him than to refuse. Perhaps the case which we have supposed is a strong one. We believe, however, that it differs in no essential respect from those which frequently occur, and which might, by a little previous calculation, be made to occur at any time. It shows conclusively, that the act of a church in licensing a man and calling him to ordination, involves every thing else. Who then can intelligently regard that act as unimportant?

The remedy for the evil to which we have alluded, is not so easily pointed out. Some have recommended dispensing with licenses entirely, and letting any church member preach whenever and wherever he has an inclination and can find hearers. If a church should wish one of these preaching brethren for a pastor, then let them call a council for advice, and lay the matter before them in such a manner that they may act freely respecting his ordination. Others have recommended the appointment of a standing council, composed of ministers and laymen, to take the whole subject of licensing into their hands. We will not pretend to say which of these plans, or whether either, will meet the necessities of the case. But we will say—and that is what we began this article for—that the business of licensing men to preach the Gospel is a most solemn and responsible business; and farther, that the church which grants a license, either to gratify a favorite, or get rid of importunity, without a reasonable hope that the applicant will at some future day prove a useful minister, inflicts a lasting injury upon itself, and proves recreant to a sacred trust from God.

An Incident at the close of the Evangelical Alliance.—The Edinburgh Witness says, that an incident of a very unique character tended to shed a very interesting light on the last scenes of the Conference. The discussion and proceedings which had sprung out of the subject of American slavery were just drawing to a close, when a man of deep color (Rev. M. M. Clark, of Washington) entered the hall, and took his seat as a member of the Alliance. He stated that he was a minister of the Methodist Episcopal Church in the United States of America, and pastor of a congregation composed partly of freemen and partly of slaves in the neighborhood of Washington; and that the slave portion of his flock had deputed him to appear as their representative in the Alliance. He had come thus late, being detained by an accident full of danger, but in which God had mercifully preserved him. On the high seas he was overtaken by a storm; the ship in which he sailed was dismasted, and compelled to return to New York; thence setting sail a second time, he had arrived in London just in time to witness the conclusion of the Conference. He then proceeded to read a document which appeared to be generally regarded as one of the most interesting of the documents given to the Alliance. The address spoke of the seventeen thousand members of the Methodist Church who are slaves whom he represented, and bespoke the prayers of the people of God for the speedy abolition of slavery in his country. He thought that the church has this great thing to do, and that all she wants to effect it, is her concentrated energies brought to bear with wisdom, prudence, and discretion, upon the enlightened conscience of the church and the world.

THE CRIMINALITY OF A SABBATH-BREAKING SPIRIT.

To the Editor of the Sabbath Recorder:—

Whatever our views of truth may be, we ought to be watchful against a criminating spirit. There is a natural proneness to condemn all who do not think and act as we do. Hence have arisen many of the persecutions which have disgraced the church. Upon the absolute certainty of our being right, we must not persecute or pour contempt on those who are in error. To labor by every Christian and scriptural means to convince, is our duty; but we have no right to go any farther. This is the very thing we are pleading for in reference to our rights as Sabbatarians at the present time. These remarks are designed to introduce a subject which has frequently been hinted at in the Recorder. Some persons who write for it seem to think that none are punished for Sabbath-breaking but those who desecrate the seventh day, which is the Bible Sabbath. Perhaps the belief has not been expressed, that there is any retributive punishment at all for such conduct, even as it regards the Sabbath of the Lord our God. It may be seriously questioned, at least, whether direct judgment on Sabbath-breakers has ceased to be inflicted, more than on other violators of the divine requirements. Is it not a dangerous position to assume, that God does not take the daring rebel in his sins, and smite him? What are we to understand by the "wicked being swept away in his wickedness," but that the "righteous God takes hold on vengeance," uses the sword already sharp in his hands, and cuts off the sinner in the very act of rebellion? It may appear, to those who have been trained from their infancy to keep the true Sabbath holy, and to secularize the first day of the week, that no punishment can be inflicted on the individual who pursues business or pleasure on the first day of the week with consistency, there being no sacredness in it. It may be asked, however, whether there may not be a Sabbath-breaking spirit where there is no idea of the seventh day being the Sabbath? The greater part of the civilized, yea, evangelized world, have as much darkness on their minds respecting this subject as they once had in regard to a divine revelation and the gospel of Christ. They do as firmly believe that the first day is the Sabbath, as we do that the seventh is. Thousands as much deplore the desecration of that day as we do the rejection and violation of God's ancient and holy Sabbath. They are as sincere in warning the delinquent, in their estimation, as we are. Moreover, thousands pursue business and pleasure on the first day, who believe that it is holy time. They have been taught so by their parents, their ministers, and their Sunday School teachers. They have struggled hard to shake off restraint, and even after they have mastered their convictions, have sometimes had some qualms of conscience, especially in times of adversity. It has been confessed by some who have ruined themselves by public crimes, or by a life of sin, that the beginning of their course was Sabbath-breaking, using that word in reference to the first day. It may be fairly asked, whether a person who has no idea of a Sabbath save the first day, is not as rebellious if he violates it as the man is who transgresses the fourth commandment, believing it to be binding, except the former being guilty of the sin ignorance—a sin of which he himself would possibly have been guilty had he been trained in the same way, and lived under the influence of the same example. The first-day man who desecrates that day, as much lifts his hand against the divine throne in his own estimation, and says, "this man shall not reign over me," as you and I should, who decidedly believe in the seventh day Sabbath. A person who has always been a Sabbatarian may think it strange that any one should so firmly believe the first day to be sacred; but that does not disprove my position. So it is, and those who have changed their views and their course on this subject know it is so. Now the question is, are any of those calamities which befall individuals of the class refered to, the result of a Sabbath-breaking spirit or not—and do they come upon them in the way of judgment or otherwise? If judgments have ever fallen upon men for their crimes, and *that* while in the act of committing them, why not now, except the administration of the divine government be changed? The delay of judgment for a long time does not disprove the idea that God punishes in a signal and public manner the crimes of men. It would seem that Solomon believed God bore with sinners a long time, or he would not have said, "Because sentence againt an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." He seems to be sensible, too, that though judgment traveled slow, yet it was sure. Hence he says, "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Before we tell the sinner that there is no punishment to be expected from doing business or pursuing pleasure on the first day, let us endeavor to convince him that the seventh day is the Sabbath of the Lord his God, and then tell him, when convinced that God will hold him guilty if he profane it. Let no one plead ignorance to justify a criminal course, for God cannot be deceived; he knows whether we are honest or not, and he will judge us according to our works. With regard to the sincere, who are surrounded with "wood, hay, and stubble," when these combustible materials ignite with the fire of the last day, they will suffer loss, even if they are miraculously saved. The Sabbatarian may not be clear of Sabbath-breaking—(indeed, at the present day, sterling principle alone can save him,)—he may, if he looks at his conduct, perhaps discover some discrepancies upon this subject. Are not some busily engaged with their secular affairs until late on the sixth day evening? Are not many things done by them at home, which are neither works of necessity nor mercy, on the real Sabbath—a day in which we are not to "speak our own words, or think our own thoughts?" Alas! how many things are done in God's time, because we do not want to hinder in our own or to gratify a spirit of pride and vanity.

W—r.

☞ We cheerfully give place to the foregoing communication, because it contains much truth, and suggests the necessity of caution in speaking upon the subject of which it treats. We think our correspondent is mistaken, however, in supposing that any of the writers for the Recorder have intended absolutely to deny, either that God sometimes interposes to punish Sabbath-breakers, or that men are sometimes criminal in the sight of God for laboring upon the first day of the week. What the writers upon the subject have aimed to prove is, that the accidents which happen upon the first day of the week are no evidence for or against the sacredness of that particular day. This they have done in two ways. The first is by analyzing the facts, and showing the absurdity of inferring from them a peculiar divine regard for that day. The second is by collecting facts to prove that upon this ground we may with equal propriety argue the sacredness of any and every day of the week. [Ed. Rec.

THE BIBLE AND THE CREED.

We have sometimes been charged with using harsh and uncharitable words respecting the apostacy of Protestants from their fundamental doctrine, that the Bible is the only rule of faith and practice. Perhaps there has been some occasion for the charge, since it is almost impossible to use soft words in commenting upon practices which palpably belie boasted principles. Be that as it may, we have only spoken what we fully believed and deeply felt, and what, therefore, we can make no apologies for. Here is an extract which expresses our mind upon the subject exactly. It is taken from a sermon published by the Rev. Mr. Beecher, son of the venerable Dr. Beecher—a man who ought to be "an Hebrew of the Hebrews" for orthodoxy. Read and ponder it, ye who think that Protestantism needs no reforming:—

"There is nothing imaginary in the statement that the creed-power is now beginning to prohibit the Bible, as really as Rome did, though in a subtler way. During the whole course of seven years' study, the Protestant candidate of the ministry sees before him an unauthorized statement, spiked down and stereotyped, of what he *must* find in the Bible or be martyred. And does any one, acquainted with human nature, need be told that he studies under a tremendous pressure of motive? Is that freedom of opinion—the 'liberty wherewith Christ maketh free?' Rome would have given that. Every one of her clergy might have studied the Bible to find the Pontifical Creed, on the pain of death. Was that liberty?

"Hence I say, that liberty of opinion in our Theological Seminaries is a mere form. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuff, or Methodist, Baptist, Episcopal, or other evangelical handcuff. Hence it has already come to pass, that the ministry themselves dare not study their Bible. Large portions thereof are seldom touched. It lies useless lumber; or if they do study and search, they dare not show their people what they find. There is some thing criminal in saying any thing new. It is shocking to utter words that have not the mold of age upon them."

A Sad Case.—Some three weeks ago we received the first number of a very attractive weekly paper, which it was proposed to continue in this city for the promulgation of Unitarian views of religion. It was to be under the editorial supervision of Mr. Kiakland, husband of the distinguished "Mary Clavers," himself a writer of decided ability, who has given his attention chiefly to the discussion of moral and religious questions and to criticism. Soon after receiving that paper, we saw a notice in one of the dailys, that Mr. Kirkland, while on a visit to a sick relative in the vicinity of Newburgh, had very mysteriously disappeared. We regret now to learn, that the doubt hanging over his fate is dispelled by a mournful certainty, his body having been found in the Hudson River, near Newburgh. It is supposed that he was on the point of starting for New York, and while waiting for the boat, in the darkness of the night, he fell from the dock unobserved, and was drowned.

Monks for Pennsylvania.—The Roman Catholic Advocate says that a colony of missionaries, of the order of St. Benedict, started from Munich on the 29th of July, for the United States of America, to form at St. Joseph, in Pennsylvania, the first monastery of Benedictnes. It is composed of Rev. Father Boniface Wimmer, (prior,) F. Maximilian Goetner, two theologians, two scholastics, and several lay brothers.

SLAVE-HUNTING IN NEW YORK.

A case of slave-hunting occurred last week in New York, which excited a very deep and general interest. It seems that Capt. Buckley, of the brig Mobile, of Savannah, Georgia, while on his passage from that port to this city, on the 15th of October, discovered a colored lad concealed in the hold of his vessel, who confessed that he was a slave, and belonged to a Mr. Chapman, of Byrne Co., Ga. Now the penalty in Georgia for carrying off a slave is imprisonment not over two years, and a civil action for damages to recover the value of the slave. To escape this penalty, Capt. Buckley determined to keep the boy, who gave his name as George Kirk, on board of the vessel during his stay in New York, and then restore him to his master in Georgia on returning. But while the vessel was lying at the wharf, somebody got wind that there was a slave on board confined in the hold. A writ of habeas corpus was issued for him, and he was brought before Judge Edmonds of the Circuit Court. After a series of pleadings by the counsel on both sides, the slave was pronounced free, and left the Court in company with his friends; who, fearing that some other process would be issued, concealed him in a box, directed to a minister in Essex, N. Y., and so sent him off by a carman. But in the mean time the Mayor of the city sent a posse of policemen in search of the slave. They had their suspicions excited by the box, followed it, broke it open, and found the fugitive. He was immediately brought before the Mayor and Recorder, in accordance, as it was claimed, with a provision of the Revised Statutes authorizing the Captain to make the arrest on account of finding the slave concealed on board his vessel. After one or two days delay, during which no little excitement prevailed, Judge Edmonds decided that the old law was unconstitutional, and could not justify retaining the slave for the purpose of returning him to his master; and so he was set free again. While this question was pending, Capt. Buckley, as if determined that in some way or another the slave should be detained until his master could demand him, had procured a warrant against him for assault and battery. However, after some parley, and after receiving distinct notice that in case of pressing this charge he would be taken up for assault and battery on the slave, the Captain withdrew his complaint, mutual releases were exchanged, and the slave discharged. The last that was seen of him, he left the Tombs in a closed carriage, accompanied by his counsel and two policemen. It is to be hoped that before this he has found his way to a land where slave-hunting is neither sanctioned by law nor upheld by public opinion.

Baptist Mission in Oregon.—Encouraging letters have recently been received from the missionaries of the Baptists in Oregon. They started from Iowa in April, 1845, in company with numerous emigrants, and arrived at the Twalletine Plains about the 5th of December, having been seven months and a half on the road. There was only one regularly organized Baptist church in Oregon, but two or three others were to be organized soon. Of Protestant schools there are but few, on which account the inhabitants are represented as feeling very anxious for their children. The population from the States is estimated at from 5,000 to 6,000, who are settled principally on the Willamette river. The missionaries have commenced establishing primary and Sunday schools, and think the field around them is uncommonly encouraging. They are, however, greatly in want of libraries, elementary school books on geography, grammar, arithmetic, natural philosophy, &c. These they solicit their friends in this part of the country to provide. Boxes, papers, or letters for them can be forwared from most of our seaports, addressed to Rev. Ezra Fisher, or Rev. Hezekiah Johnson, Oregon City, Oregon.

The Jews of Leghorn.—The following account of the Jews of Leghorn, is given by a correspondent of the Boston Olive Branch. It is the language of a candid man speaking of the habits of a persecuted but deserving race.

"There are four or five hundred Jews in Leghorn, a few of them rich, but the greater part are small pedlers, like the Jews every where—they buy and sell old clothes, old iron, old furniture, old any thing—and legions of them perambulate the streets with cases of sham jewelry, which they sell for the real whenever they can—combs, jack-knives, wallets, purses, silver pencil cases made of copper, and such small matters, consisting of the Jew's stock in trade in Leghorn, and you can hardly move a step without being bothered by their importunities—they come into the coffe-houses and shove your cup one side to make room for their cases of knicknacks, knock at the door of your chamber after you have gone to sleep—hang upon you like an incubus. I suppose the Jews were not always such an over-reaching set of small pedlars as they are now—the oppressions of Christian states must have driven them to it. It has only been a few years since the Jews enjoyed civil rights, or could hold landed property in any part of Europe—so that they were compelled to resort to trade for a living—if they established themselves in shops their goods were often confiscated upon the most frivolous pretences, so they were obliged to become pedlars—to carry their stock in trade on their backs, and to carry only as much as they could hope to turn into money before they should be robbed of it—they were obliged to resort to cunning and artifice to conceal their gains, until cunning and artifice have become their characteristics—every man's hand was against them, and instead of wondering why the Jews are such a mean, sordid race, I only wonder why the persecutions of Christian communities have not made them a thousand times worse than they are."

The Foreign Mission.—An important meeting of the Executive Board of the Missionary Association was held at Metouchin, N. J., on first-day last. The principal subject for consideration was the location of our Foreign Mission. Facts which have come to light within a few months past respecting the climate of Zanzibar, and the difficulty of proceeding from thence to Abyssinia, have led members of the Board to question the wisdom of designating the missionaries to Eastern Africa. The subject was discussed somewhat at the recent special meeting of the Board in New York, and referred to the regular meeting at Metouchin for decision. After a full and prayerfull consideration, it was decided to change the location from Eastern Africa to China. A complete statement of the reasons for this change, together with the prospects in the new field, prepared by a committee appointed for the purpose, will be published next week. We feel confident that it will satisfy all minds, and deepen the existing interest in our Foreign Mission.

"Days of Old."—Our readers have not forgotten the beautiful series of articles under this title, which we published some months ago. We have recently learned that these articles were written by Mrs. Tonna, better known as "Charlotte Elizabeth," and were only broken off by her physical incapacity to continue them. The following account of her may be new to some of our readers, and will interest all:—

Charlotte Elizabeth Tonna, the celebrated authoress, became deaf in childhood, and thus dwelt in a world of comparative silence; yet she was not lonely. Her active mind was always busy, and, as the object of her whole life, from the time the Lord brought her to the knowledge of himself, was to do good, she found abundant employment among the ignorant, the suffering, and the sinful. Though unable to hear a word of the service, she was always in her seat at public worship, and from the fingers of her devoted husband, Mr. Tonna, were transferred to hers, the idea of the sermon. It was a common remark, "Mrs. Tonna knows more of the sermon than any body else in the church." For years she suffered with a cancer under her arm, which deprived her of her favorite employment of writing, and compelled her to depend on the aid of her husband, as her amanuensis, in preparing her later works for the press.

Christianity Planted in Egypt.—A London correspondent of the Philadelphia Inquirer commmunicates the fact that a Christian Church was about to be erected in the "Land of Egypt"—a land where the light of Divine truth, more than three thousand years ago, shone just enough to reveal its utter darkness; and where, both since and a long time previous, vegetables and reptiles, stars which gem night's canopy, as well as sun and moon, have been adored, instead of the great Creator. He says:—

"Among the wonders of modern Egypt, that, to a contemplative mind, though utterly opposite in their nature and character, outvie those stupendous works of the olden time—wonders, too, which all owe their creation to the old man, himself the greatest wonder of them all, Mehemet Ali—among them may be named a splendid Protestant Christian Church, now in progress of erection in the most splendid portion of the Frank quarter of Alexandria. The following is the enumeration of Europeans whose fixed or occasional residence made such a structure necessary: In 1845, permanent residents, 107; travelers in transit, 2,200; ship's crews, 2,007; tourists, 166; total, 6,050. For these it was proposed to erect a very humble structure, and the British resident (Col. Campbell) mentioned the matter to Mehemet Ali. He at once gave a plot of ground on the south side of the Great Square, intimating his wish that the building should correspond in size and magnificence with the other buildings in the neighborhood. By an act of Parliament, where British subjects abroad raise one half of the support of a clergyman, the Government may contribute the same amount, and the clergyman may be Episcopalian or Presbyterian, according to the majority of those for whom the church is intended. In this case, the majority being Episcopalians, the clergyman was licensed by the Bishop of London. The building is dedicated to St. Mark, and is the first Christian edifice in that region in modern times."

Speech-Makers of the Evangelical Alliance.—The Rev. Pharcellus Church, who was a member of the Evangelical Alliance, in a letter to the editor of the Christian Reflector, giving some account of the proceedings, writes thus respecting the speech-makers of the occasion:—

"Unfortunately, those most fierce for speaking, were, as a general thing, least competent to throw light on the subject in hand. My friend, Dr. Jenkyn, was much amused with the unsolicited prayer of an American Methodist, wherein he told the Lord that he had not before opened his mouth in this Conference. But this silent brother had one thing to console him, that he was in very honorable company. Such men as Harris, Jenkyn, Tholuck, except when specially called on, and many others of a like character, were in the same category. Dr. Jenkyn told me, what I before suspected, that many of the best London members had not spoken at all, and that so far as selections of speakers were made for the occasion, the social positions or connections of the man are much more regarded, than his ability to entertain the audience. The English leaders in this movement act somewhat like the landscape painter, who allows the old wall or broken hedge near him, to figure more largely on his canvass, than the lofty mountains, extended plains, and magnificent buildings that stand in the back ground. Their own little sects and feuds must be conciliated, and are more to them than all continental Europe and America. This feeling, my connection with the business committee enabled me fully to appreciate. Of all the speakers, none impressed me so favorably as those of the established church. On the score of cultivation, *naviete in modo*, catholicity of feeling, and every quality which adorns the social state, they are certainly much in advance of their dissenting brethren. I speak only of those present in this meeting, who are no doubt the choicest spirits in the English church."

General Intelligence.

TERRIBLE STORM AND LOSS OF LIFE.

The New Orleans Picayune of Oct. 23d gives the details of a terrible gale in the Gulf of Mexico, the fury of which is unexampled. At Key West it commenced blowing from the North-East on the morning of the 11th, and the tide rose rapidly. The storm increasing in violence raged to a hurricane until midnight, when it abated. The next day it blew a moderate gale. But the hurricane had swept away every dwelling-house save six in Key West. They were totally destroyed. The Custom House and the Marine Hospital, were both unroofed. It is supposed that of Government property destroyed the amount is $300,000. The loss of life is very great. A great many persons were drowned and killed by falling buildings. The light-house and dwelling-house attached were destroyed, and 14 souls perished in these buildings. The Sand Key light-house is gone, and the buildings and people in them. The U. S. brig Perry ran ashore, but it is thought she may be saved. Com. Sloat was on board her; all the hands were saved. The Perry lies in seven feet water. The Cutter Morris Waldron, is ashore three miles from Key West with loss of masts, anchors, chains, guns, bulwarks, and probably a total loss. The brig Colorado, of Boston, was probably dismasted and went ashore, but was got off much injured. The schooner Com. Kearney is ashore in two feet water. The schooner Gov. Bennett, Warfield, was dismasted, is now discharging, and will be condemned. The H. W. Safford of N. Y. for Brazos Santiago came in dismasted, and would probably be condemned. Brig Matamoros from New York for St. Marks was dismasted, but lies high and dry with part of her cargo thrown overboard. The brig Waskallow, from New York, left before the gale; the schr. Catharine H. Bacon, damaged but, not lost; also the Adelia, Waldron, of Rhode Island; the brig Gen. Wilson of New York, went ashore in three feet water. The brig Napoleon, of Boston, dismasted, was connemned and sold for two hundred dollars. The bark Frances, Watts, from Havana for New York, was damaged and two masts gone. The pilot boats Lafayette and Louisa sunk in the harbor. The ship Eben Preble, of Boston, went ashore on the north-west bank, and is now high and dry, and can't be got off. There are 4 or 5 vessels in the vicinity bottom up. About 20 vessels are ashore on the reef, among them is the bark Iris, from New Orleans to New York. Their cargoes are mostly lost. The current ran six miles an hour through Key West. As far as ascertained, fifty persons had lost their lives. Stones could not withstand the gale, so violent were the elements. The scene was awful in the extreme.

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ICELAND; EPUPTION OF MOUNT HECLA; EARTHQUAKE SHOCKS.—A letter from Copenhagen, of September 21st, has the following intelligence:

"We have just received news from Iceland to the 18th, and from the Ferroe Islands to the 25th ult. Never in the memory of man has there been a more disagreeable Summer than the present. Torrents of rain and storms succeeded each other without intermission. The measles and the dysentery, carried off almost a fourth of the inhabitants, especially on the coasts, which caused the cultivation of the land to be paralyzed, and the fishery, which would have otherwise been most abundant, to be neglected. The bad weather prevented the Danish, German, French, Belgian and English *savans* from pursuing their researches into the State of Mount Hecla, but they have decided on passing the Winter in Iceland, in order to profit by the cold and dry weather to carry on their investigations. Toward noon on the 23d ult., there was a sudden and violent eruption of Mount Hecla, the commencement of which was accompanied by several shocks of an earthquake, extending to a radius of about three miles, (seven French leagues.) The eruption lasted about forty minutes; the flames rose to an immense height, and all the country round the volcano was covered with a thick layer of ashes."

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EARTHQUAKE AT TRINIDAD.—Letters of a recent date from the Island of Trinidad state that twelve or fifteen shocks of an earthquake had been experienced in that Island within the last few days—some of them more severe than any that had been felt there for many years. Much damage had been done to buildings, and even the ground was cracked in several places. Two of the shocks occurred during divine service, and one while the people, or a portion of them, were assembled at the Theatre. In one of the churches a very large stone fell from the roof or tower directly in the midst of the congregation, but providentially no person was hurt. A general consternation prevailed among the inhabitants on account of the number and violence of the shocks, and an apprehension that they might again be repeated. As yet no lives had been lost.

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FROM VENEZUELA.—A correspondent of the N. Y. Tribune, under date of Puerto Cabella, Oct. 9, 1846, says:—"Since the elections commenced here we have had some political disturbances, which, it is to be regretted, have resulted in bloodshed. Fortunately, Gen. Paez was immediately named as Commander-in-Chief of the Army, and through his energetic movements the country has been saved from the full effects of a most disastrous plot, formed by what is termed the 'Guzman party.' On the 29th ult. a battle took place between that party and the Constitutionalists, in which the latter came off victorious, having killed a hundred, and wounded double that number. The Government party were headed by Col. Guerrero, who had some 400 choice and valiant men, against 500 Rebels, supposed to be headed by one Rangel.

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MULTITUDE OF BOOKS.—In 1732, when there were not half the number of books in the world that now exist, we read the following complaint: "Books, indeed, are the magazines of learning, but they are so multiplied that it is difficult to know where to begin; and therefore it would be a work of merit to point out such authors as best deserve our attention." This multiplicity of books is an evil, however, which in a measure effects its own cure, by making more apparent the necessity of confining one's self to a choice selection.

WRECK OF THE RHODE ISLAND.—The steamboat Rhode Island, from Stonington to New York, was struck on Sunday morning about 6 o'clock, when six miles East of Huntington, L. I., by a tremendous sea, which carried away her rudder and snapped the main braces and stanchions in an instant. Her engine was kept going, however, until she drifted within about half a mile from shore, when her anchors were let go. After great trouble the life-boat was then got out and immediately stove upon touching the water—five men in her narrowly escaped destruction. A letter was then sent on shore in a bottle, which was secured by the people on shore and an express immediately started to New York to procure assistance. As there was no prospect of any communication with the shore, a second bottle attached to a barrel was sent adrift at about one o'clock. This barrel drifted beyond the Point, but was secured by an excellent dog, which gnawed off the string, and brought the bottle on shore, in which was contained a letter, requesting that lights might be kept on the beach all night. At low tide the bow of the boat took the ground, and she lay quite easy, so much so, that the passengers were not much alarmed for their safety. About half-past 3 o'clock, Captains C. Bunce, John Uddle, Wm. King Higbee having obtained a whale boat, which was transported from several miles distance, overland, succeeded in boarding the steamboat. At about half-past three, the landing of passengers commenced, and continued until about half-past six, when about sixty got ashore, including all the ladies, twenty-five in number. The gale then increased, and no farther communication was had with the shore. About eighty passengers and crew were left on board. They all, however, got off before the boat from New York arrived. About half the freight was thrown overboard.

* * *

A COACH UNDER SAIL.—The New Orleans Bulletin gives the following description of a novel vehicle in use on Galveston Beach, and in Texas, viz: a coach propelled by wind. The vehicle is constructed with four wheels, the front ones being much wider apart than those behind, and on them rests a body like that of an omnibus. In front is the mast, on which the mainsail is placed, and where the tongue of an ordinary carriage is, is a bowsprit for the jib. It is steered by an apparatus which directs the hind wheels. The beach on Galveston Island is as level as a floor, and hard almost as stone, and when there is a fair wind the carriage runs at railroad speed. When the trade winds prevail, the wind blowing then from Southeast, it runs from one end of the Island to the other and back with the utmost facility.

* * *

LIME AND RATS.—A gentleman of this city who had occasion to use considerable lime about his premises, which had hitherto been much infested with rats, informed us that these destructive vermin had suddenly ceased to appear or to annoy him. "Before using the lime," said he, "you could scarcely walk across the yard after night, without treading on them. He showed us several of their principal holes, around which he had deposited a small portion of fresh unslacked lime, which evidently had the effect of driving them from these places, which they before resorted to in great numbers. The above is a simple and cheap method of getting rid of this annoying and destructive pest. Suppose you try it?

SUMMARY.

A counterfeiter was caught on the 16th, near Franklin, Tenn., and carried to Nashville, who had between six and ten thousand dollars in fraudulent money, with other matters pertaining to the trade, in his saddle bags—evidence was so full and clear of his villainy, that he concluded not to put the civil authorities to any trouble, but went to jail without formality of a trial. He is an Italian, and stated that he cleared eleven thousand dollars in good money, last year, as his share of the spoils.

On Saturday afternoon a man named Dwyer, one of the several men in the employ of Joel Rathbone, Esq., in quarrying out stone in the neighborhood of the Norman's Kill, received serious injury by the premature discharge of a blast, that he died shortly afterwards. Dwyer leaves a wife and family. Col. Rathbone headed a subscription list, for the benefit of the family of Dwyer, with a handsome sum, to which additions were made by the persons in his employ.

A serious accident occurred at Wheeling, Va., on Friday evening, which resulted in the instant death of Mr. Robert Boyd, iron merchant, and an injury to Mr. John W. Bowring, Washington Bowring, two German laborers and another man named Myers. The wall of an unfinished building fell upon them.

A driver of a team between Westboro' and Mendon, in this State, got asleep on his team a day or two since, and fell off under the fore wheel, which passed over his ribs. He then endeavored to extricate himself, but, the team being still in motion, the hind wheels passed over his hips. He was taken up alive, but was so much injured that no hopes are entertained of his recovery.

A fire occurred in Hudson on Friday night in the carriage establishment of Delamater, near the Railroad Depot, destroying that establishment with most of its contents. Loss is estimated at some $10,000; said to be insured. In the same block was a large tannery, owned by Mr. Reynolds, which was also consumed.

The Chicago Democrat gives the following summary of the assessors' returns of the property of that city, the first store of which, a wooden building, was erected twelve years since. The total valuation is $4,500,000—and the taxes on the same are 17,000, of which the 1st and 2d Wards pay $11,000.

The other day we heard a poor Irish woman describing her love of children. She never tired of tending them, she said, and when she heard one cry, "*her heart eried with it.*" There is infinitely more real poetry in this simple idea, than in half the verses that are sent us for publication.

There is said to have been invented in England, recently, a preparation which promises to supersede the use of gunpowder, as it more than answers its purposes—is stronger, more combustible, cheaper, and less dangerous. This new material is made of cotton.

The Griggsville (Ill.) Free Press says that a person charged with murder was tried and acquitted at the late term of the Macoupin Circuit Court. The circumstances attending the killing, as related to us, should have left no doubt but that it was murder. The counsel for the prisoner assumed, however, on the trial, that there were some individuals in every community, who ought to be killed, and that the unfortunate man who had been murdered belonged to that class. If this new doctrine in regard to murder is to prevail, (and it seems to have had the sanction of a Macoupin jury,) it will entirely eclipse the fashionable plea of insanity, which prevails so extensively "down east."

The Angelica (N. Y.,) Advocate states that the late storm did great damage in that region. Several animals were drowned in various parts of the country, and from 100 to 200 bridges taken off. A saw mill in the town of Rushford, belonging to Mr. Walker, was razed by the flood at a loss to the owner of some $800.

It is said that M. Jobard, following out a hint of Sir Humphrey Davy, has ascertained that water may be made the means of a cheap illumination. It is decomposed by a very simple process and furnishes a beautiful light. A penny's worth of oil duly mixed with water in a retort will furnish the light of ten candles, for twenty-four hours. The French Government has become the owner of the patent for public purposes, and several large manufactories in France are now successfully using it.

A New York company have contracted to remove a whole row of six two-story brick houses, situated on the Ridge Road, and adjoining Peers & Co.'s stables, Philadelphia, over to a lot on the other side of the road. They are to remove four of the houses at once, and then the other two together. The undertaking is to be accomplished by means of screws and rollers. The company expects to make a progress of about thirty feet a day.

At a recent trial in Boston in which the jury were unable to agree, Judge Ward said that three witnesses on one side or the other must have committed perjury on the trial. In remarking upon the contradictions in the evidence, in his charge he said, that such an exhibition of false swearing was calculated to create a well-grounded apprehension that there is no safety for property, or life, or liberty in Boston.

A paragraph from an English paper lately appeared, stating that Dr. Ryan, of London, had illustrated, before the Royal Polytechnic School of that city, a method of cutting and boring glass by common iron instruments, employing a solution of camphor and turpentine, instead of the usual preparation, such as emery, sulphate of copper, etc.

A telegraphic dispatch from Buffalo, dated Oct. 25th, says: "We learn from the Canal Collector's office, that during the week ending 24th inst. eight hundred thousand pounds weight of cheese was shipped Eastward from this port. We have now in this port half a million bushels of wheat. These two items give an idea of the wonderful extent of the produce business transacted in Buffalo."

The mail statistics for the month of October, give the number of letters mailed during that month as follows, viz: Total number 2,877,496, of which 1,993,387 were mailed in the free States, and 884,109 in the slave States. The number mailed in Ohio during that month was, 203,303, and in Kentucky, only 74,133.

There is employed in Mr. Cooper's Iron Establishment, at South Trenton, a man by the name of Sweeney, who has visited nearly every part of the world—has spent many years among the Indians of the Pacific Ocean—and speaks more Indian languages, probably, than any other man in the State.

The Albany Argus says that potatoes are received there in great quantities, by canal. They sell, as they arrive, at 25c. the bushel. They are then selected, and the choice lots forwarded to New York, where they bring a handsome profit.

The house of Mr. Tutman Denman, in North Carolina, was struck by lightning which instantly killed his wife and set fire to his house. Two children and a negro were stunned and hurt, but recovered shortly. The negro and one child escaped, but the other remained by the body of the mother and was burned to death in the house.

Rev. Amos A. Phelps has gone to the West Indies for the winter on account of his health. He will no doubt collect important facts illustrating the workings of Emancipation.

The Columbus correspondent of the Zanesville Courier states that Miss Dix, the celebrated philanthropist, lies dangerously ill at the Lunatic Asylum, but every care and attention is paid to her.

A chimney, one hundred and fifteen yards high, is now in the course of erection at Edinburgh, and another, one hundred and sixty-five yards in height, is nearly completed at Wigan.

It is stated that James M. Scofield, Editor of the New London Morning Star, has recently become sole heir by the death of a bachelor uncle to an estate in the Northern part of Scotland, said to be worth £180,000.

The common Cholera is raging with great violence in Prince Edward Island, caused it is supposed, by the effect of the drouth on the water. Adults, as well as children, were dying in considerable numbers.

The three persons in Richmond, Va., charged with the murder of Mr. Hoyt, have had their trial and been acquitted.

There was a disastrous fire in Apalachicola, on the 17th of Oct. which nearly laid the city in ruins. It was the work of incendiaries, and the loss is estimated at $80,000.

The proprietors of a number of the first hotels in Boston have been arrested for selling liquor on Sunday.

The steamboat Oregon was compelled to return to New York on Saturday evening in consequence of an accident which occurred on the other side of Hell-Gate. It appears that after she passed through the Gate, she came in collision with a bark, the bowsprit of which carried away the smoke-pipe of the Oregon, and completely raked her deck from the pipe to the stern.

The New York Observer of Saturday contains a letter from a 'gentleman of great distinction, who was one of the passengers on board the unfortunate steamer Great Britain,' intimating that her recent misfortune was the result of intemperance. This is indeed a serious charge, and will undoubtedly be fully investigated.

The New Orleans Picayune of the 24th says, Capt. Winsor, of the ship Sunbeam, which arrived yesterday from Boston, reports that he spoke on the 18th inst., thirty miles east of Key West, the U. S. schooner Flirt, bound to Norfolk, and all well. The Flirt reported that on the 11th inst., there had been a tremendous gale at Havana, and that fifty sail of vessels were lost in that harbor.

The 10th section of the late act of Congress establishing the Smithsonian Institution, requires the author or proprietor of any book, map, chart, musical composition, print, cut or engraving, for which a copyright shall be secured, to deliver a copy thereof within three months after its publication, to the Secretary, to be placed in the library of said institution.

Rev. Geo. B. Cheever, D. D., has withdrawn from the editorial chair of the New York Evangelist on account of his increasing cares and responsibilities as Pastor of the Church with which he has lately become connected.

A man named Hollahan was hanged in Florida on the 4th inst., for murder. He walked to the gallows in his shroud, and *smoked a cigar* as he went.

The schooner Atlantic, with a load of coal for the Government, was lost near the mouth of the Rio Grande, on the 8th inst.

At Burlington, Vt., on Sunday, Oct. 8th, the snow was four inches deep, and people rode to church in sleighs.

Joseph Robert has been sentenced to death at Three Rivers, Canada East, for Rape.

* * *

THE TRUE AMERICAN DISCONTINUED.—The No. of this paper for Oct. 21st, says: "We have to announce the discontinuance of the True American. Orders have been received from C. M. Clay's attorney, to let it cease with the present number. The necessity assigned for taking this step is pecuniary. Mr. Clay's attorney does not feel willing to meet the regular expenditures of the paper. Its discontinuance therefore, is deemed indispensable by him." The gentleman who has edited the paper during Mr. Clay's absence, expresses a firm conviction that this discontinuance is merely a suspension, and that a paper will be established in its [illegible], in Kentucky, *permanently*, in a few weeks.

* * *

FROM THE SEAT OF WAR.—No news of importance has been received since our last. The papers are extensively occupied with accounts of the recent sanguinary battle at Monterey. The loss of the opposing forces has been variously stated. The American loss was probably about 260 killed and 300 wounded. The Mexican loss was upwards of 1,000. A feeling of great hostility to the Americans exists throughout Mexico.

Review of New York Market.

MONDAY, NOV. 2.

FLOUR AND MEAL.—Genesee Flour $5 94 a 6 00. Southern brands 5 75 a 5 87. Jersey Meal 4 00 a 4 12. Rye Flour 4 12.

GLAIN.—Western White Wheat $1 15. Iowa 1 12. Corn 72 a 74c. Rye 78 a 79c. Oats 36 a 37c.

PROVISIONS.—Butter and cheese are rather more plenty, but the demand is good. Western Dairy Butter 13 a 15c—for choice lots 16c. Cheese 7 a 7¾c. in boxes; 6½ a 7c. in cases.

MARRIED,

In Cussewago, Crawford Co., Pa., Sept. 3d, by Rev. A. A. F. Randolph, Mr. MANNING FREEMAN and Miss JULIA ANN STELLE, all of that place.

By the same, Sept. 24th, Mr. JONATHAN F. RANDOLPH, of Friendship, Allegany Co., N. Y., and Miss ALMIRA EASTWOOD, of Cussewago.

In Shiloh, N. J., on the 14th ult., by Eld. Samuel Davison, ENOCH J. DAVIS to EUNICE F. RANDOLPH, all of Shiloh.

On fourth-day, Oct. 21, by the Rev. Mr. Holcomb, REED STILLSON, to MARY A. TRACY, both of Plainfield, Otsego. Co., N. Y.

Also, on the same day, by the same, BENJAMIN D. WEEKS, of Utica, to HARRIET A TRACY, of Plainfield, Otsego Co., N. Y.

At Westerly, R. I., on the 25th inst., by Eld. Alexander Campbell, Mr. GEORGE M. NASH to Miss HARRIET BLIVEN, both of Westerly.

DIED,

At Westerly, R. I., on the 11th of October, of a lingering and distressing illness, JESSE MAXSON, Esq., in the 74th year of his age. The subject of this notice was a member of the first Seventh-day Baptist Church of Hopkinton for about thirty-four years, and for more than three years he was a worthy member of the Seventh-day Baptist Church at Pawcatuck, where he ended his Christian pilgrimage. He endured his sufferings with much Christian fortitude and patience, and expired in good hope of everlasting life. A. G.

At Norway, Herkimer Co., Oct. 24th, 1846, very suddenly, of the typhus fever, Mrs. MARY ANN MAXSON, wife of Dr. Thomas A. Maxson, formerly of Petersburg, Rens. Co., aged 26 years.

In Verona, N. Y., on the 11th ult., of consumption, ELIZABETH A., second daughter of A. Jones, Esq., in the 14th year of her age.

In Verona, N. Y., on the 24th inst., of chill fever, EMILY WILLIAMS, eldest daughter of Henry Williams, Jr., in the 21st year of her age.

LETTERS.

Abel Stillman, Charles M. Lewis, Norman Palmer, G. W. Hinkley, E. D. Barker. H. Dusenbury, Wm. Logan Fisher, Wm. Utter, Ephraim Maxson—(thanks for the suggestion; it shall be adopted.)

RECEIPTS.

Newport, R. I.—Edmund D. Barker, Keturah C. Barker, $2 each.
Leonardsville—Nancy Burdick, Jabez Brown, Nathan Burch $2 each.
DeRuyter—Alanson G. Coon $2, Betsey Crumb $1 50.
Brookfield—Ethan Stillman $2.
New York—Charles S. Benson $2.
New Market, N. J.—Reuben Titsworth $1.
Somerville, N. J.—Rev. Mr. Fish $1.

TO OUR SUBSCRIBERS IN RHODE ISLAND.—We have recently prepared, and placed in the hands of Sanford P. Stillman, a complete statement of our accounts with subscribers in Rhode Island. Those in arrears for the first and second volumes may find, by referring to his book, the exact amount of their indebtedness to us. Those who have not yet paid for the third volume, will find that fact distinctly noted. We hope our debtors will not subject us to trouble by neglecting to make prompt payment. The first half of the third volume is more than two-thirds gone; it is necessary, therefore, for all such as intend to have their papers at the advance price to give immediate attention to this subject.

MEDICAL NOTICE.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

NOTICE.

Brethren visiting the city and remaining over the Sabbath, are informed that meetings are held every seventh day, at 11 o'clock in the morning, at the meeting-house recently purchased of the Eleventh-street Baptist Church, in 11th street, a little east of Grace Church, between Bowery and Third Avenue. The public are also respectfully invited to attend. Evening lectures by the pastor, Eld. Thos. B. Brown, will be appointed as soon as circumstances will permit.

DAGUERRIAN GALLERY.

GURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors blow the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

N. B. No charges made unless satisfaction is given.
oct22 6m

NATIONAL INTELLIGENCER.

This paper, being made up of such portions of the contents of the National Intelligencer proper as can be compressed within the compass of a single newspaper, continues to be issued and mailed to subscribers on Saturday, at two dollars a year, payable in advance in all cases—no account being opened with subscribers to the weekly paper.

To bring this paper yet more nearly within the reach of such as desire to take by the year a cheap paper from the seat of General Government, a reduction will be made in the price of it where a number of copies are ordered and paid for by any person or association at the following rates:

For Ten Dollars six copies will be sent.
For Twenty Dollars thirteen copies: and
For each sum of Ten-Dollars, above twenty-eight copies will be forwarded; so that a remittance of Fifty Dollars will command thirty-seven copies.

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

☞ Remittances for Tracts, addressed to the General Agent, PAUL STILLMAN, New York, containing full directions HOW and WHERE to be sent, will be promptly attended to

THE CHRISTIAN CITIZEN.

ELIHU BURRITT, Editor.

THE CHRISTIAN CITIZEN is published every Saturday, in Worcester, Mass., on fine white paper of double medium size, at $1 50 per annum, in ADVANCE.

It will aim to develope the Christian citizen into the full stature of a perfect man. Avoiding all controverted tenets of religious belief, it will seek to extract from the spirit of the Gospel a PRACTICAL CHRISTIANITY which shall pervade the heart and inspire all the actions of life. Sympathising with all the enterprises of Christian benevolence, it will speak for Peace, Temperance, Righteousness, Faith in God, and Faith in Humanity. It will speak against all War in the spirit of Peace. It will speak for the Slave, as for a brother bound. It will speak for the Universal Brotherhood of mankind. The Gospel it shall preach from, will be the Gospel of the Millennium. It will have a weekly message of good-will to every member of the social and family circle to which it may be admitted. For the younger portion of its readers it will have a department called the 'School Room,' in which the Editor will endeavor to interest them in the character of a fire-side teacher, assisting them to review their studies and to apply them to purposes of practical life It will present weekly a transcript of General News, both Domestic and Foreign.

The Citizen already enjoys a pretty extensive FOREIGN CORRESPONDENCE, which the Editor is endeavoring to increase in value and variety. To enhance the interest of this department of the paper, he is now on his way to England, with the view to make the TOUR OF THE COUNTRY ON FOOT, and to make the Citizen the record of his daily observations and incidents of travel.

Specimen Numbers of the Citizen will be forwarded for examination, gratuitously, if ordered post-paid.

All business communications should be addressed to ELIHU BURRITT & CO.

Worcester, Mass., June, 1846.

PROCLAMATION,

By SILAS WRIGHT, Governor of the State of New York.

The year eighteen hundred and forty-six draws to a close. Its seasons have been uncommonly propitious, and its harvests are realized. Unusual health has blessed our State and the teeming earth has yielded its abundance to supply our necessities and minister to our comforts.

The wave of passion, which, during the past year, rolled over some of our Counties, has subsided, and internal peace is restored to our citizens, and tranquility to our firesides.

The most sublime spectacle connected with Civil Government is now exhibiting before us. The Representatives of the Sovereignty of our People, assembled to take in pieces and re-construct the frame-work of the State Government, have discharged the high trust and returned to their constituents, and to their private duties, without having excited passions, alarm or apprehension in the community; and our Freeman are examining their labors, and preparing to pass a verdict of approbation or rejection upon their work, with a vigilance inspired by a pervading patriotism, and with a calmness and confidence which Free Institutions can alone impart. Not an individual in the State apprehends an encroachment upon his just rights, or an abridgment of his civil and religious privileges, from this peaceful and voluntary revolution of his Government. Stronger evidence of high intelligence and sound morality in a People cannot be afforded.

These, and innumerable other temporal blessings of a kindred character, constantly flowing upon our State and its citizens, call for continued thankfulness to the bountiful Giver of every blessing.

The gift of a Saviour, and the full light of Divine Revelation, are spiritual blessings which should awaken to expressions of devout thankfulness the hearts and the voices of a Christian People.

I respectfully recommend Thursday, the twenty-sixth day of November next, to be observed as a Day of Public Thanksgiving; that the People of the State, abstaining from their ordinary business avocations, may assemble at their usual places of Religious Worship, and, uniting with each other, and with their fellow citizens of many of the other States, may pay their tribute of thanks to the Author of these and all temporal and spiritual good gifts; and may pour out their hearts in prayer to Him, that His rich smiles may be continued to our Country, and that the signal blessings of this year may be crowned by the termination of our existing Wars in an honorable and just Peace.

In testimony whereof, I have caused the privy seal of the State to be hereunto affixed. Witness my hand, at the City of Albany, the nineteenth day of October, in the year of our Lord one thousand eight hundred and forty-six.

[L. S.] SILAS WRIGHT.

By order. HORACE MOODY, Private Secretary.

Miscellaneous.

LABOR'S THANKSGIVING HYMN.

BY MARY HOWITT.

That I must work, I thank thee, God!
I know that hardship, toil, and pain,
Like rigorous winter in the sod,
Which doth mature the hardy grain,
Call forth in Man his noblest powers;
Therefore I hold my head erect,
And, amid life's severest hours,
Stand steadfast in my self-respect.

I thank thee, God, that I must toil!
Yon ermined slave of lineage high,
The game-law lord who owns the soil,
Is not so free a man as I!
He wears the fetters of his clan;
Wealth, birth and rank have hedged him in;
I heed but this, that I'm a MAN,
And to the great in mind akin!

Thank God, that like the mountain oak
My lot is with the storms of life;
Strength grows from out the tempest's shock,
And patience in the daily strife
The thorny hand, the furrowed brow,
Degrade not, howe'er sloth may deem;
'Tis this degrades—to cringe and bow,
And ape the vice we disesteem.

Thank God for toil, for hardship, whence
Come courage, patience, hardihood,
And for that sad experience
Which leaves our bosoms flesh and blood;
Which leaves us tears for others' woe!
Brother in toil, respect thyself;
And let thy steadfast virtue show
That man is nobler far than pelf!

Thank God for toil; nor fear the face
Of wealth nor rank; fear only sin,
That blight which mars all outward grace,
And dims the light of peace within!
Give me thy hand, my brother, give
Thy hard and toil-stained hand to me;
We are no dreamers, we shall live
A brighter, better world to see!

NEVER TOO OLD TO LEARN.

Socrates, at an extreme old age, learned to play on musical instruments. This would look ridiculous for some of the rich old men in our city, especially if they should take it into their heads to thrum a guitar under a lady's window, which Socrates did not do, but only learned to play upon some instruments of his time—not a guitar—for the purpose of resisting the wear and tear of old age.

Cato, at eighty years of age, thought proper to learn the Greek language. Many of our young men, at thirty and forty, have forgotten even the alphabet of a language, the knowledge of which was necessary to enter college, and which was made a daily exercise through college. A fine comment upon their letters truly!

Plutarch, when between seventy and eighty, commenced the study of Latin. Many of our young lawyers, not thirty years of age, think that *nisi prius, seire facias, &c.*, are English expressions; and if you tell them that a knowledge of Latin would make them appear a little more respectable in their profession, they will reply that they are *too old* to think of learning Latin.

Boccaccio, was thirty-five years of age when he commenced his study in polite literature. Yet he became one of the three great masters of the Tuscan dialect, Dante and Petrarch being the two others. There are many among us ten years younger than Boccaccio, who are dying of *ennui*, and regret that they were not educated to a taste for literature; but now they are *too old.*

Sir Henry Spelman, neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time he became a most learned antiquary and lawyer. Our young men begin to think of laying their seniors on the shelf when they have reached sixty years of age. How different the present estimate put upon experience from that which characterized a certain period of the Grecian republic, when a man was not allowed to open his mouth in caucuses or political meetings, who was under forty years of age.

Colbert, the famous French Minister, at sixty years of age returned to his Latin and law studies. How many of our college-learnt men have ever looked into their classics since their graduation?

Dr. Johnson, applied himself to the Dutch language but a few years before his death. Most of our merchants and lawyers of twenty-five, thirty and forty years of age are obliged to apply to a teacher to translate a business letter written in the French language, which might be learned in a tenth part of the time required for the acquisition of the Dutch; and all because they are *too old to learn.*

Ludovico Monaldesco, at the great age of one hundred and fifteen, wrote the memoirs of his own times. A singular exertion, noticed by Voltaire, who was himself one of the most remarkable instances of the progress of age in new studies.

Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek till he was past fifty.

Franklin did not fully commence his philosophical pursuits till he had reached his fiftieth year. How many among us are there of thirty, forty, and fifty, who read nothing but newspapers for the want of a taste for natural philosophy! But they are *too old to learn.*

Accorso, a great lawyer, being asked why he began the study of law so late, answered that indeed he began it late, but he should therefore master it the sooner. This agrees with our theory, that healthy old age gives a man the power of accomplishing a difficult study in much less time than would be necessary to one of half his years.

Dryden, in his sixty-eighth year, commenced the translation of the Iliad; and his most pleasing productions were written in his old age.

We could go on and cite thousands of examples of men who commenced a new study and struck out into an entirely new pursuit, either for livelihood or amusement, at an advanced age. But every one familiar with the biography of distinguished men will recollect individual cases enough to convince him that none but the sick and indolent will ever say, "*I am too old to study.*"

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DR. GOLDSMITH.—A poor woman, who had seen better days, understanding from some of her acquaintance that Dr. Goldsmith had studied physic, and hearing of his great humanity, solicited him in a letter, to send her something for her husband, who had lost his appetite, and was reduced to a most melancholy state of continual anguish. The good natured poet waited on her instantly, and after some discourse with his patient, found him shrinking into that worst state of sickness, poverty. The doctor told him they should hear from him in an hour, when he should send him some pills, which he believed would prove efficacious. He immediately went home, and put ten guineas into a chip box, with the following label: "These must be used as necessity requires; be patient and of good heart." He sent his servant with this prescription to the comfortless mourner, who found it contained a remedy superior to any thing Galen or his tribe of pupils could administer for his relief.

THE SEA OF ICE.

The guide soon summoned us to the sea of ice, and we began, "with cautious steps and slow," to descend the steep and rugged face of the mountain. As we approached the surface of the glacier, those inequalities that appeared from the summit of Montanvert to be no more than gentle undulations, rose into considerable elevations, of from fifty to a hundred feet, intermingled with half formed pyramids, bending walls, and shapeless masses of ice, with vast blocks of granite and frightful chasms, exhibiting a scene the most savage and fantastic that ever entered into the imagination of man. It is improperly called "the *sea* of ice," although the surface cannot, perhaps, be better compared than to a stormy sea, but it is in fact a river; and if you conceive of two enormous mountains, rising to the height of eight or ten thousand feet, forming a deep ravine about a mile and a half in breadth, that pursues a straight course for several miles, but divides at the upper end into two glens, that run up to the highest elevations of the Alps, and that terminates at its lower extremity in an icy precipice of nearly two thousand feet, whose base is in a still deeper valley—if you then imagine innumerable torrents to roll, deep and impetuous, from the summits of the mountains—conceive them as collected by those two glens, meeting in this deep ravine, and as they hurry to dash with their collected waters down the precipice into the deeper valley, arrested by a mighty hurricane—wrought into the wildest forms by the fury of the tempest, and then, by the fiat of the Almighty, instantly congealed—if, moreover, you add the innumerable fissures and chasms torn in the ice by the undermining torrents and the unevenness of the bed below, you will have a tolerably correct idea of the sea of ice. And if you gather round it lofty peaks and snowy summits, cataracts and avalanches, clouds and storms, you will have completed the outline of this wonderful picture.

THE INVINCIBLE WAR-CLOAK.

A friend in Charlestown, Mass., has kindly sent us the following extract:—

Extract from a letter from J. F. B. Marshall, merchant, of Honolulu, Oahu, Sandwich Islands, to his friends in Charlestown, Massachusetts, written in May, 1839.

I have to-day seen the most valuable cloak in the world, computing the value or the price of the material, and the labor bestowed upon it. I mean the feather war-cloak of the King, which belonged to his father, the celebrated warrior Tamehameha. The King's Secretary, Haalileo, brought it for us to look at—his Majesty having heard us express a wish to see it. We were deeply sensible of the distinguished honor done us, and examined the cloak with much pleasure and interest. It is of yellow feathers, and the enormous value of it arises from the fact, that the birds from which these feathers are taken, are very rare, having but one feather under each wing, and consequently very valuable. The common price for one feather is a piece of nankin, or $1,50. Thus at a rough estimate the cost of the cloak, computing it at the value of the feathers alone, is at least one and a half millions of dollars. The cloak has been seven generations of kings in making, and computing the value of the labor bestowed upon it at the average rate, that is 25 cents per diem, the whole cost of the cloak would be quite as much as I should wish to see at the foot of any of my tailor's bills. It is eleven feet broad at the bottom, two and a half at the top, and four feet long. It is called the "Invincible Cloak," old Tamehameha being impressed with the idea that when he wore it, he was invincible. His war spear was also shown us. It is of a dark, hard wood, 10 feet in length, and a very formidable weapon in the hands of a master of the exercise. [N. Y. Evangelist.

THE DEW.

The theory of the dew is interesting to all the admirers of nature, and illustrates in a striking manner the beautiful economy of the operations of her system. Professor Johnson, in his agricultural chemistry, remarks: That the dew is celebrated at all times, and in every tongue, for its sweet influence, presents the most beautiful and striking illustration of the agency in the economy of nature, and exhibits one of the wise and bountiful adaptations, by which the whole system of things animate, is fitted and bound together. All bodies on the surface of the earth radiate or throw out rays of heat, in straight lines—every warmer body to every colder—and the entire surface itself is continually sending rays upward through the clear air into free space. Thus on the earth's surface all bodies strive, as it were, after equal temperature, (an equilibrium of heat,) while the surface as a whole tends generally towards a cooler state. But while the sun shines this cooling will not take place, for the earth then receives in general more heat than it gives off; and if the clear sky be shut out by a canopy of clouds, these will arrest and again prevent it from speedily dissipating. At night, then, when the sun is absent, the earth will cool the most; on clear nights, also, more than when cloudy, and when clouds only partially obscure the sky, those parts will become the coolest which look towards the clearest portions of the heavens.

Now when the surface cools, the air in contact must cool also, and like the warm currents on the mountain side, must forsake a portion of the watery vapor it has hitherto retained. This water, like the floating mist of the hills, descends in particles almost infinitely minute. These particles collect upon every leaflet, and suspend themselves from every blade of grass, in drops of "pearly dew." And mark here a beautiful adaptation. Different substances are endowed with the property of radiating their own heat, and thus becoming cool with different degrees of rapidity; and those substances, which, in the air, become cool at first, also attract first, and most abundantly, the particles of falling dew.

THE POWER OF IMAGINATION.—A thousand instances might be brought forward to demonstrate the influence of imagination. One of the most remarkable was the dancing mania, which prevailed all over Europe in the fourteenth century, and which actually grew into a real epidemic. It is only requisite to relate two or three instances of more recent date in England. At a cotton manufactory at Holden Bridge, in Lancashire, a girl, on the 15th of February, 1787, put a mouse into the bosom of another girl, who was thereby thrown into convulsions, which lasted for twenty-four hours. On the following day, six girls, who had witnessed these convulsions, were affected in a similar manner, and on the 17th six more. The alarm became so great that the whole work was stopped, under the idea that some particular disease had been introduced in a bag of cotton opened in the house. On the 18th three more, and on the 19th eleven more girls were seized. Three of the whole number, namely, twenty-four, lived two miles from the factory, and there were at another factory, at Clitheroe, about five miles off, but who were strongly impressed with the idea of the plague, as the convulsions were termed, being caught from the cotton. Dr. Sinclair relieved all the cases by electrifying the affected girls. The convulsions were so strong, as to require four or five persons to hold the patients, and to prevent them from tearing their hair or dashing their heads on the floor or on the walls.

◆

AN INGENIOUS PUFF.—A story is told of Signor Blitz, which took place in Hartford. It runs thus:—"A clergyman came into a public house where he was stopping, and, without knowing the Signor was present, commenced talking pretty severely against the trickery. The Signor bore it very good naturedly, and, stepping up to the clergyman, expressed his opinion that such language came with an ill grace from one who had a pack of cards in his pocket, and who had probably come here for the purpose of gambling. This charge was received with great surprise by the gentlemen present; and the parson was in a towering passion at the insinuation. The Signor reiterated his charge, and agreed to prove it. The clergyman defied his examination; but, lo and behold! he proceeded to take from the parson's bosom a pack of cards; another pack was found in his hat, and a box of dice in his coat pocket. If he had been caught with a sheep in his pocket he could not have been more surprised; and, joining the general laugh, he evinced a determination to be out of the Signor's company as soon as possible."

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THE LARGEST CITY IN THE WORLD.—*Sou Tchou* is a large city in the interior of China, the largest silk market in that vast empire. To Europeans it has been unknown since 1781, when the Romish missionaries were driven out. The Paris correspondent of the National Intelligencer, says that M. Hedde, completely disguised as a Chinese trader, obtained ingress to Sou Tchou. M. Hedde says, its population is five millions, and that within a radius of four leagues around, there is a population of ten millions. Pekin has four millions. M. Hedde brought to Paris many samples of the domestic silks of China, of all colors and all prices. One of them, exceedingly fine, is called the flower of the Gardens. It comes from the interior, and until now has not been seen in France.

◆

EXPOSURE TO THE SUN.—There are few points which seem less generally understood or more clearly proved than the fact, that exposure to the sun, without exercise sufficient to create free perspiration, will produce illness, and that the same exposure to the sun, with sufficient exercise, will not produce illness. Let any man sleep in the sun, he will awake perspiring, and very ill, perhaps he will die. Let the same man dig in the sun for the same length of time, and he will perspire ten times as much, and be quite well. The fact is, that not only the direct rays of the sun, but the heat of the atmosphere, produces abundance of bile, and powerful exercise alone will carry off that bile.

◆

TELEGRAPHIC WIRES.—Much inconvenience and interruption have been occasioned by the breaking of the copper wires generally used in this country on lines of electric telegraph. This metal is expensive, but has been adopted on account of freedom from rust. In Great Britain, however, and on the continent of Europe, it is said that recent discoveries in chemical science allow iron wire to be employed, which, with greater size and strength, at much less cost, possesses all the advantages of copper and other metals which naturally do not oxidize. This iron wire is tinned and galvanized by a patent process, and on account of its advantages, it is said it is to be placed on telegraphic lines in the United States. Iron in sheets, and iron nails and spikes, are also rendered proof against rust by the same process.

◆

MORE ROMANCING.—We have already announced the apprehension of Harper, charged with the murder of Mr. Meredith, of Baltimore. He is confined at Van Buren, Arkansas, waiting for an official requisition from the Governor of Missouri. The Lexington (Mo.) Express, having occasion to allude to the matter, lets us into the secret of the manner of his escape. His trial was a month off. "He was securely guarded, but the dictates of humanity prompted his guard to allow his wife to visit him. Woman's ingenuity suggested to her the means of effecting his escape. Hanging some of her clothes against the wall, knowing they would not be touched, she contrived to work out the mortar and bricks therefrom, carrying them out daily concealed about her person. None ever thought of examining her, and she worked away at her task of love unmolested. The result was the escape of her husband."

◆

MISERIES OF INDOLENCE.—None so little enjoy life and are such burdens to themselves as those who have nothing to do. The active only have the true relish of life. He who knows not what it is to labor, knows not what it is to enjoy. Recreation is only valuable as it unbends us. The idle know nothing of it. It is exertion that renders rest delightful, and sleep sweet and undisturbed. The happiness of life depends on the regular prosecution of some laudable purpose, or calling, which enlarges, helps and enlivens all our powers. Let those in active usefulness retire to enjoy themselves. They are a burden to themselves.

VARIETY.

Benedict Arnold, the traitor, originally resided at New Haven, "did business," it would seem, as a merchant in all sorts of commodities, by the advertisement below, inserted by him in the Connecticut Journal, the first number of which appeared in April, 1755; the sheet was ten and one-quarter inches in length, and fifteen and a half wide—containing four pages, of two columns each:—"Benedict Arnold wants to buy a number of large, genteel, fat horses, pork, oats, and hay, and has to sell choice cotton and salt, by quantity or retail, and other goods as usual. Dated New Haven, June 24, 1766."

A most singular disclosure or confession of robbery has been made by a young man in this country. In the year 1843, during the carnival, two crowns of gold, studded with diamonds, valued at over $50,000, were stolen from the church of Sainte Marie in Aux-la-Chapelle, France. The Cure of this church has lately received a letter from Boston, it is said, in which a young man, well-known at Aux-la-Chapelle, offers to return the property in perfect condition, provided a yearly pension is settled upon him, and that an agent comes to Boston to receive the lost treasure.

When a marriage takes place in Norway, open house is kept for all comers for a whole week. Every neighbor and relation of the bride and bridegroom, brings provision as a contribution to the feast, and the new-married couple are expected to provide beer and brandy. When the guests take their leave, they make presents to the married pair, according to their circumstances and consanguinity, so that generally $100, and sometimes $500, are collected for the young couple.

Cuts for advertisements are not always so significant as they might be, but we have met with one in a Worcester paper which contains a rare combination of utility and wit. It is a picture over an advertisement of hair cutting and curling, and consists of a hare cutting off at full speed before an anaconda, who is curling up to spring upon him. This is cutting and curling with a vengeance.

Scientific men, from extensive and careful observation, have attempted to ascertain the mean length of human life. One calculation makes it eight years—that is one half our race die before they are eight years old; one quarter before one year; and one third before two years. One in four lives to fifty years; one in nine, to seventy; and one in thirty, to eighty.

The young ladies in one of the manufacturing towns in England have devised a novel way for imparting instruction to the poor and ignorant peasantry around them. They cut from newspapers and other periodicals, items descriptive of passing events of interest and containing the current news of the day, and paste them upon the doors, or some other conspicuous place in their houses.

The Rev. Mr. Norton recently visited and preached to a Protestant church, gathered from the French Romanists in Canada, consisting of 81 members, "every one of whom was born and trained in the Roman Catholic church." "While looking upon them," he says, "and noticing the peaceful and happy expression of their countenances when singing the praises of God, the tears started from my eyes. Hard indeed must be the heart that would not be affected by such a sight."

A gentleman was at a stable buying a horse, and wanted to see his motions. The horse trader called the boy, who happened to be away, to come and ride the horse, and he accordingly mounted; but not having heard the previous conversation, the boy was at a loss how to proceed, till he called his master to him and asked him in a low voice, which rather unluckily was overheard, "Sir, am I to ride him to sell by or to buy by?'

In Hampshire, near Stockbridge, England, there is a religious community, calling themselves the 'Little Benleyites,' who live in common in all things, without respect to marriage ordinances, or the usual laws of property. They sink the names by which they have been known in the world, go half naked, let their hair and beard grow, and subsist entirely on uncooked vegetables.

The New York Herald says 'the women of New York dress more gorgeously than those of any other city in the world. We know ladies who wear shawls worth one thousand dollars, and pocket handkerchiefs worth two hundred and fifty dollars.'

A certain eminent medical man lately offered to a publisher in Paternoster-row, a 'Treatise on the Hand,' which the worthy bookseller declined, with a rueful shake of the head, saying, 'My dear sir, we have too many treatises on our hands already.'

The steeple of the Central Congregational Church, at the Falls in Norwich, was blown down during the late storm. After turning a summerset, it fell through the roof to the floor of the church, making a hole just large enough to admit of its passage.

The earth is the habitation, the natural inheritance of all mankind, of ages present and to come; a habitation belonging to no man in particular, but to every man; and one in which all have an equal right to dwell.

By a Meteorological Journal kept by Professor Snell, of Amherst College, it appears that less than one half an inch of rain fell during the month of September—a less quantity than has fallen in any month for eleven years.

The Chinese affect to despise European ingenuity, but they cannot mend a common watch; and when it is out of order, they say it is dead, and barter it away for a living one.

There have been fifty kings, two protectors, and six queens of England; and the regular succession to the throne has been changed ten times since the kingdom was founded by Egbert, 1018 years ago.

It is estimated that the annual amount expended in New York city for segars is not less than $730,000.

Sixty-five students graduated at Cambridge Law School at the recent commencement.

By the earthquake of 1755 at Lisbon, 60,000 persons perished in six minutes. This shock was felt over nearly all Europe.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, }
IRA SAYLES, } Principals,

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 23, 1846.

DE RUYTER INSTITUTE.

TEACHERS' Classses will be formed at the opening of the fall term, September 16, to continue seven weeks, which will be exercised in practical teaching under the immediate supervision of the Principals, with a thorough review of the common-school studies. Lectures on the theory of teaching, and other important subjects, will form a part of the daily exercises. The Principals will be assisted by Hon. Edward Cooper and the County Superintendents of Madison and Cortland Counties. All the improvements and important suggestions of the day in the art of teaching, will be brought before the class for their consideration.

J. R. IRISH, }
G. EVANS, } Principals.

DERUYTER, August 6, 1846.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" Hiram P. Burdick.
Berlin—Wm. B. Maxson,
" John Whitford.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—S S Griswold,
" J. P. Livermore.
Leonardsville—Jabish Brown.
Newport—Abel Stillman.
New London—C. M. Lewis.
Otselic—Joshua Clark.
Petersburg—Geo. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Watson—Wm. Quibell.

RHODE ISLAND.
Westerly—Alex. Campbell,
" S. P. Stillman.
Hopkinton—Joseph Spicer,
" A. B. Burdick.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

NEW JERSEY.
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
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VIRGINIA.
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MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISKONSAN.
Milton—Joseph Goodrich,
" Stillman Coon.

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The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED.

BY JAMES A. BEGG.

SECTION V. [Continued.

The Observance of the Weekly Sabbath enjoined upon the Israelites.

Hitherto, although the mind of God in other respects as well as in this may have been known and obeyed on the earth by His people, in their individual and social character, we yet read of no great united manifestation of that mind, arresting the world's eye by its magnitude as well as by its righteousness. Now, however, in written testimony, and with a voice divine, uttered in the hearing of Israel, henceforth to be declared to them, and through them in word and the lively symbols of their appointed worship, that being received in faith and love, that mind may be exhibited by them individually and collectively. Not that now a new revelation of truths heretofore unknown is given; the same great and blessed truths which had been believed in previous ages, and which were lived upon by saints and patriarchs, are those now promulgated, and are to be set forth embodied in forms fitted to the now existing state of the world and of the church,—the substance of the whole being, the knowledge of and enjoyment in the living God.

Thus, although in the law given through Moses to Israel, besides the commandment to remember the Sabbath, new services, peculiar to the descendants of Israel, were connected with its sanctification. This does not, however, affect the nature of the Sabbath itself. That God should, for example, enjoin (Num. xxviii. 9,) the number of animals to be offered in sacrifice on each returning Sabbath to be greater than on other days, and that the shew-bread should be renewed regularly upon that day, (Lev. xxiv. 8,) cannot be regarded as proof that the sanctification of the Sabbath itself is less obligatory upon those who are not required to sacrifice at all. It was observed by the Israelites themselves, in the wilderness, previous to their receiving the law at Sinai, and therefore previous to their offering sacrifices upon it. The force of the obligation upon them is not therefore weakened when now the beautiful house where formerly their fathers worshiped, and in which alone acceptable sacrifice could be offered, has been destroyed, and they themselves are scattered far from its hallowed precincts. Public worship, where attainable, is a proper part of Sabbath sanctification; and sacrifice forms part of that worship which God required of His ancient people. None will question that while captives in the land of Babylon, the judgment of their God for the pollution of His Sabbaths, the sanctification of His day remained in unabated force; while yet no sacrifice could be offered except in the temple of God, in the city of Jerusalem, which the spoiler had burnt with fire,—proving that that which God had previously appointed in His law as an accessory, was not an essential even to Israel's sanctifying the day.

The sacrifices were but a part of that external form in which, for its more perfect preservation, the more essential part was enshrined. In them God gave manifestation of His character; and to faith, therefore, they were channels of life. It is only when thus viewed that the real value of the Mosaic institutions can truly be perceived. For though it is true that the mere observance of a form has no value in the eyes of the Lord, it is equally true that by that form the worshiper may be aided in yielding that which God does regard, yea, value highly. It is indeed for the sake of the kernel, that the nut is provided with a shell; but the very value of the one is imparted to the other, seeing that by it that which is prized is protected and preserved. When men are left without the stated calls which *forms* present, they are very ready to become remiss in attention to that the value of which they acknowledge. When the Apostle forbids the forsaking of the assembling of ourselves together, as the manner of some is, it is not that we may be led to believe that the mere circumstance of Christians meeting together, without the corresponding spirit for exhorting one another aright, will be acceptable to God, but that he would teach us that in the daily assembling of the faithful there may be found the needed aid to our faith and love for discharging this duty of mutual exhortation.

Subsequently, God gave to Moses farther instructions for Israel, recorded Exod. xxi. xxii. xxii., after which we read that Moses and Aaron, Nadab and Abihu, with the seventy of the elders of Israel, were called up into the mount, "And they saw the God of Israel; and there was under His feet as it were a paved work of sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel He laid not His hand; also they saw God, and did eat and drink. And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua, and Moses went up into the mount of God. And he said unto the elders, Tarry ye here for us, until we come again unto you; and behold, Aaron and Hur are with you; if any man have any matters to do, let him come unto them. And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day He called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights." Exod. xxiv. 9—19.

While Moses thus romained during so long a period with the God of Israel, he received additional instructions relative to the ordinances of worship, the object of which, as regards the table of stone, the law and commandments, was, as expressed above, that he might teach them. The instructions of the Lord, on this occasion, concluded with a statement to which it is needful we should now advert. "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily *my Sabbaths* ye shall keep; for it is *a sign between me and you*, throughout your generations; that ye may know shat I am the Lord that doth sanctify you. *Ye shall keep the Sabbath, therefore*, for it is holy unto you; *every one that defileth it shall surely be put to death;* for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in *the seventh* is the *Sabbath of rest*, holy unto the Lord; whosoever doeth any work in the Sabbath day, *he shall surely be put to death.* Wherefore *the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual eovenant. It is a sign between me and the children of Israel forever;* for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed. And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone written with the finger of God." Exod. xxxi. 12—18.

A distinction, it is obvious, is to be drawn between that which was inscribed on the tablets of stone, "written with the finger of God," and the other laws, which, through Moses, God gave for the guidance of His people Israel. Much and important instruction indeed may be derived from the whole of the Mosaic institutions, for they are deeply impressed with the marks of divine wisdom and grace, in a consideration of the character and circumstances of those for whom they were designed. Still, however, there are in these appointments that which renders them specially fitted for those enjoying such opportunities, possessed of the knowledge, and making those acknowledgements of God which distinguished His peculiar people. God himself had audibly enjoined His law; they understood it without transmutation or mystification; they accepted it as divine, and covenanted to obey it. And even in regard to principles universally obligatory, there are, in their application to Israel, peculiarities which obviously were designed for them alone,—or, if for others, for such only as may be similarly situated. The precept calling for a *remembrance* of the Sabbath preceded its *enforcement* by the penalty of death annexed to its violation here; as, in the same code of laws, the punishment of death was enjoined for the presumptuous violation of other of the ten commandments. But the duty and the penalty are not necessarily connected. Thus, in reference to another precept of the Decalogue, the worship of the one living and true God only, is a duty incumbent upon all; and it was a duty before the appointment of the Mosaic economy rendered idolatry and blasphemy also capital crimes. The fifth commandment, too, enjoining honor and reverence to parents, is in itself essentially right and applicable to all, whether or not stubborn disobedience be visited with death. And so, likewise of adultery, which, according to the law of Moses, is also a capital crime.

It is important that we should know and understand the rectitude of principles, even though we should be placed in circumstances different from those of the people upon whom the penalty of their violation has been enforced. For in regard to all these crimes, and, perhaps, we ought to say especially in regard to the observance of the weekly Sabbath, nothing less than daring rebellion against the authority of the Most High could, in the land of Israel, involve the severe visitation. In judging of the penalty annexed, we are called to remember that the violation of the law, there, could not be the result of ignorance of the mind and will of God respecting it. The remembrance of the duty of sanctifying the Sabbath forms part of the "ten words" which God himself uttered in the hearing of all the people when He "added no more;" the intimation of the penalty which its violation incurred, is part of that with which Moses was entrusted, as a servant over the house of God; and Levites, priests, and prophets, were God's ministers for their farther instruction.

(To be Continued.)

THE REAPER AND THE FLOWERS.

BY H. W. LONGFELLOW.

There is a reaper whose name is Death,
  And, with sickle keen,
He reaps the bearded grain at a breath,
  And the flowers that grow between.

"Shall I have naught that is fair?" saith he;
  "Have naught but the bearded grain?
Though the breath of these flowers is sweet to me
  I will give them all back again."

He gazed at the flowers with tearful eyes;
  He kissed their drooping leaves;
It was for the Lord of Paradise
  He bound them in his sheaves.

"My Lord hath need of these flowrets gay,"
  The reaper said, and smiled;
"Dear tokens of the earth are they,
  Where he was once a child.

"They shall all bloom in the field of light,
  Transplanted by my care,
And saints, upon their garments white,
  These sacred blossoms wear."

And the mother gave, in tears and pain,
  The flowers she most did love;
She knew she would find them all again,
  In the field of light, above.

O. not in cruelty, not in wrath,
  The reaper came that day,
'Twas an angel visited the green earth,
  And took the flowers away.

QUARRELS AMONG CHRISTIANS.

If Christians, who have a matter of difference, would graciously agree to meet with each other in prayer, and to pray together kindly for each other before the throne of grace; surely, if they meant the attainment of that right and truth which they prayed for, they might soon find it out, and settle it accordingly. But it is the flesh which comes in, and mars all. One cannot stoop; and the other will not. They are not so wise as Luther's two goats, that met upon a narrow plank over a deep water. They could not go back, and they dared not to fight. At length one of them lay down, while the other went over him; so peace and safety attended both. Why should not believers try this method. But, alas! while grace remains idle or neutral, the world jeers and triumphs; the devil is busy and excites; good men mourn and lament; the weak are stumbled and turned aside; and a long train of inquietudes and jealousies fill the breasts of those who humbly hope to dwell with God and with each other through eternity. These things ought not to be.

If my brother be in the wrong, how shall I show myself in the right? By wounding him more than he hath wounded himself? By doing wrong likewise, and rendering evil for evil? No; let me pray, that God would open his eyes, and not shut my heart; that he would give him more grace, and me more patience to meet what is not gracious in him; and, at the utmost, that I may not be a partaker with him of anger, or of those sins which may follow upon it.

Am I in the wrong? What then shall I do? Shall I persist in it, and make myself more in the wrong? This would not be gracious; this would be bringing misery by heaps upon myself. Rather let me go first to God, and then to my brother, acknowledging my fault, or my error, to both. There is no shame in confessing our sins to God, nor any meanness in owning them to men. It is the mark of a noble and generous spirit in common life; and it is wisdom, as well as the duty and privilege, of a much better life in the Christian.

SLAVERY MUST CEASE.

"The spirit of the age, and the points of elevation which we have gained in the progress of events, are against the institution of slavery; and that instittnion is destined certeinly to fall. It is a system at variance with the settled views of mankind, and from which our race is not to go backward. Every thing which has been developed in the long track of ages and in the revelation of God, about the essential equality of man, the fact that all are of one race, that the same blood has been shed for human redemption, and that the same heaven is open for all, is against this institution. Every thing that has been elicited or established about the dignity of man, the nobleness of the soul, the honor of human nature, the distinction between intellect and matter, between man and the brute, is against the existence of this institution. Every blow that has been struck in the cause of liberty, either in this land or in the old world; every lesson taught by the struggles of the Puritans for freedom here, is against the spirit of this institution. Every common school, academy, and college in the land, and all the views we have adopted, that the human mind, as such, has a right to instruction;—and all that is sacred in the right of trial by jury, and all our views that every accused man, no matter what his color, has such a right—all our convictions that the Bible is made for mankind, and is to be withheld from none; and all the deep-felt and inextinguishable convictions which men are settling upon, that every man has a right to the fair avails of his own labor—all these things are against this institution. All the settled notions of religion, too, are against it; and it is only by a warfare upon the plain and indisputable principles of the Bible, that it is maintained.

"From these fixed points in regard to liberty, education, trial by jury, the right to read, and the right to the avails of labor, our race do not go backward. These are matters settled now, in the age in which we live. 'One generation passeth away, and another generation cometh,' but these principles, like 'the earth, abide for ever.' The spirit of Slavery is coming more into contact every year with these great principles; and as they acquire a deeper hold on the mind, the mind becomes more repellant to the system. The opposition made to the institution in this land and age, is not the ebullition of passion or excitement. It is the spirit of the age against it—the growth of centuries, the result of conflict, the fruit of liberty, the offspring of religion; and if any thing may be predicted in regard to the future, it is, that, somehow, *the institution of slavery must cease forever.*" [Barnes.

THE STAGE ACTOR A PREACHER.

Some years since a young man from North Carolina, belonging to a company of play-actors, had his attention arrested one evening by a copy of the Dairyman's Daughter lying in his room at his boarding-house. He read it with deep interest and emotion, as have thousands of others, and while he read the touching delineations of Christian character contained in this inimitable narrative, his repentings were kindled together —his hard heart was dissolved into contrition, tenderness, and love.

He renounced the fascinations of the stage for the high pleasure and responsibilities of the Gospel ministry. He was a chosen vessel of mercy, and God honored him in winning many souls to Christ, as he had before decoyed many to perdition. He has been greatly blessed of God in revivals, and has enjoyed pleasing evidence that he has been instrumental in the conversion of a thousand individuals, amongst whom twenty are now ministers of the Gospel.

This is but the beginning of good done by a single tract. How greatly will this good be augmented through time and through eternity, while these thousand converts and these twenty ministers shall go forth and labor in their Master's vineyard, extending and widening the circle of blessed influences to the latest generations. What Christian shall have the glorious reward of distributing that tract? Who that loves the Saviour and the souls of men will not aspire to the honor and privilege of aiding to scatter these leaves of the tree of life, carrying them to every dark habitation in our land, and to every benighted corner of the globe?

[Rev. Mr. Kean.

STATED PRAYER.

There is no religion without prayer. Have stated times for devotion. At least, begin and end every day with God. Take time from sleep rather than want proper time for prayer. Watch against formality in your devotions. It is heartfelt prayers that are alone acceptable to God. Besides your intercourse with God at stated seasons, often look up to him, and ever go to him in the name of Jesus. Go into your closet, and down upon your knees with as much reverence as if you beheld the great and blessed God.

You require to be often reminded of this. For whether in childhood, in youth, or in manhood, we are all too apt to have a wandering heart in prayer, and repeat an outward form with the lips, but with a heart, alas, far from God.

Oh! pray against heartlessness, as one of the most powerful temptations of your spiritual enemy. Could you ascend into heaven every morning and evening to offer your devotion to the Most High, and then return to earth again, what a life of holiness you would lead! What fervent prayer and thanksgiving would you offer! Consider that the eyes of the Lord are in every place, beholding the evil and the good, and that "all things are naked and open before him with whom we have to do."

ILL-NATURE RECOMPENSED.

I once heard of a young man traveling by night outside a coach, with an old man, who was a cripple. The young man had with him a new silk umbrella, and the old man a gingham one. Suddenly the old man cried out that his umbrella had fallen from the coach. In much distress he called on the coachman to stop, and requested the younger passenger, as a favor, to step down and recover for him his lost property; but the young man refused, saying it was rather too much trouble. Not content with this, he unfeelingly told the coachman to drive on, for he could not stop there all night for old fools who could not take care of what belonged to them.

The coachman, who expected to get more from the young man than the old cripple, broke into a loud laugh, while he touched his horses smartly with the whipcord. Round went the wheels with increased speed, to the delight of the one passenger and the dismay of the other. But when they arrived at the end of the journey, it was discovered that the old gingham umbrella was safe on the top of the stage coach, while the new silk one was missing. Thus, ill-nature was suitably recompensed, and the idle excuse, "It is too much trouble," met with a sharp reproof.

THE THRONE OF GRACE.

If you are a Christian, the throne of grace is yours. Your father is seated on it. Your Saviour has sprinkled it with his own blood. The Holy Spirit draws you sacredly to kneel before it; and the promise, when there, is, "Open your mouth wide, and I will fill it." What an honor to approach the King of Kings! Were we to have an audience with an earthly monarch, we should deem it an era in our history, and boast of it through life. But you, and I, and others may have audience with the King of the universe. Nay, we have liberty to approach him at any time, and under any circumstances. Have we wants? He can supply them. Are we in trouble? He can extricate us. Do afflictions press our souls? He can mitigate and remove them. Does sin pollute our joys? With him is the fountain of cleansing. Does Satan vex our souls? He invites us to his arms as our refuge. All relief and every blessing is from God.

[John Newton.

THE CHRISTIAN'S WORK.

The proper work of Christians is the extension of Christianity; the adding to the cloud of witnesses, the diminution of the sons of darkness, the accession of the gems to the Redeemer's crown. It is to be imbued with holy, untiring anxieties to rescue beings like themselves from going down to the pit; and because time is short, to devote every power, to consecrate every talent, devise every means, employ every resource, to "save souls from death,"—consequently to remember that men are always perishing, that therefore, we should be always laboring; that the season for activity is circumscribed, and that ere long, the night will come—it is coming—when our tongues shall be silent, our hands motionless, and our hearts pulseless; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.

WEAR A SMILE.

Which will you do, smile and make others happy, or be crabbed and make every body around you miserable? You can live among beautiful flowers and singing birds, or in the mire surrounded by fogs and frogs. The amount of happiness you can produce is incalculable, if you will show a smiling face—a kind heart—and speak pleasant words. On the other hand, by sour looks, cross words and a fretful disposition, you can make scores and hundreds wretched almost beyond endurance. Which will you do? Wear a pleasant countenance—let joy beam in your eyes and love glow on your forehead. There is no joy so great as that which springs from a kind act or a pleasant deed—and you may feel it at night when you rest, at morning when you rise, and through the day, when about your daily business.

"A smile—who will refuse a smile,
  The sorrowing breast to cheer?
And turn to love the heart of guile,
  And check the falling tear?
A pleasant smile for every face,
  O, tis a blessed thing!
It will the lines of care erase,
  And spots of beauty bring."

INCONSIDERATE DEFIANCE.

"They may turn me out of the church if they please," said a rumselling Methodist Protestant some time since, when expostulated with upon the crime of trafficing in ardent spirits—"they may turn me out if they will; there are plenty of other churches that will be glad to receive me."

So there may be, brother. But have you ever thought to ask yourself, what if your love of gain should cause God to cast you out of heaven? Are there plenty of other heavens where you will be received gladly? What, if at the judgment day, when your trial shall come up before the Judge, there should be gathered about you a crowd of witnesses, testifying against you and your nefarious traffic—charging you with beggary in this life, and their condemnation in the life to come? What then? Ah! my brother, you do not consider what you are doing. Gold has dazzled you, but depend upon it, it will one day become dim. In your grasp after it, take care that your hand fasten not upon a serpent that shall sting endlessly. Beware! lest there be

"Some chosen curse,
Some secret vengeance in the store of Heaven,
Red with uncommon wrath, to blast the wretch
Who makes his fortune on the wreck of souls!"

[Methodist Protestant.

Temperance.—An incident, at one of the dinners of the Evangelical Alliance in London, may serve to keep before our minds the duties which we owe to our English brethren, of which we spoke a few weeks ago. An American member of the Alliance chanced to sit at the dinner table between two Englishmen, strangers to him. When the dinner was about half through, these two Englishmen seemed to be requiring the wine bottle, but were under some embarrassment. So one of them put out a feeler, and said to the American—"The temperance cause has made great progress in America, we hear." The other replied—"Yes, but there is much yet to be done there." The first remarked, "We in England have a difficulty, from not finding in the Bible a warrant for this doctrine of total abstinence." The American replied—"We in America feel sure that it would not be displeasing to God to have drunkenness cease; and as this is the only way to cause it to cease, we think he will not be displeased with us, if we abstain from intoxicating drinks." Silence was here resumed, and the wine bottle left untouched. [Puritan.

Eggs in Wafers.—The New York Observer quotes from a Roman Catholic paper of Paris, a statement that an English vessel lately arrived at Gigon, a Spanish port in the principality of Astarias, with a quantity of consecrated wafers, large and small, which were immediately offered cheap for sale to all the curates of the diocese. The bishop of Oviedo having had some of these wafers analyzed, because they were manufactured by Protestant speculators, the chemist found them to contain a little wheat flour, some potato, chalk, and the whites of eggs to give them consistence and glossiness. The presence of animal matter rendered these wafers improper for the holy sacrifice. The prelate complained to the magistrate; but when an officer came to seize this new contraband article, the whole was already sold. The bishop then sent a circular to all curates of his diocese, forbidding them, under pain of sacrilege, to use these wafers. He attributes this fraud less to the avarice of the perpetrators than to the hatred of Protestants against the mysteries of the Romish church.

The Preparation.—It is sixth-day evening. The labors of the week are past. They have engaged our thoughts and our hands. But now we approach the day of rest. Let us prepare our hearts. The world recedes. Its din is hushed. Its schemes have vanished away. Father of our spirits, may we not rest in thee. May our thoughts be of thee. And wilt thou so fill our souls with thy presence, that we may worship thee in that perfect peace which thou alone canst give. May the coming day be a Sabbath day to us and to all thy children. And having now some foretaste of thy goodness, may we be prepared for a nearer communion with thyself, an eternal Sabbath, in thy kingdom above, through Jesus Christ our Lord.

The Sabbath Recorder.

New York, November 12, 1846.

CIRCULAR,

To the churches of the Seventh-day Baptist denomination.

Dear Brethren—At the late meeting of the Executive Board of the Seventh-day Baptist Missionary Association, the undersigned were appointed a Committee to address you in reference to the location of our Foreign Mission. A series of articles prepared by a member of the Board had served to create an interest in the people of Abyssinia, and it was expected by many of our denomination that our first efforts would be directed to that country. It was ascertained, that the inhabitants were nominally Christians, but so much under the influence of the superstitions of Paganism and Popery, as to be fit subjects for missionary labor. At the same time their adherence to the Sabbath of the Bible naturally excited our denominational sympathy, and created a desire to become connected with them by firmer bonds than their present degraded state would permit. It was a field, too, which had been neglected by other denominations of Christians, and it was quite easy to draw the inference that the providence of God had reserved it for us.

But desirable as it was to become connected with such a people, and to be the instruments of raising them from their state of spiritual death into communion with God, it was found that such was the situation of the country as to render it impenetrable except at the greatest hazards. Girt about on all sides with hordes of fierce and savage Arabs, it is inaccessible except to large caravans that force their way at the point of the bayonet. Aiming at the country under such circumstances, not only must missionaries be filled with the constraining love of Christ to an eminent degree, but they must possess a firmness of nerve and hardiness of constitution to endure the severest trials. Besides, from the best information at our command it appears, that the king of that country requires every foreigner to leave at the expiration of the first year, or else embrace the religion of the kingdom. It could not reasonably be expected that within so short a period, missionaries would acquire that influence which would prevail against so arbitrary a regulation.

These considerations determined the Board not to undertake a mission into that country immediately, but to begin their operations at Zanzibar, and from thence extend to the mainland as the providence of God might lead the way. Subsequent developments, however, have shown that the climate of Zanzibar is extremely fatal to foreigners. Indeed, so far as known, the whole circumference of the globe under that parallel of latitude is extremely unhealthy, with the exception of the west coast of South America, where the unhealthiness is counteracted by the mountainous regions of the Andes. Not wishing to place their missionaries in a climate which would be almost certain death to them, the Board, at their last regular meeting, solemnly and prayerfully reconsidered the whole subject. The result of their deliberation has already been briefly announced to the readers of the Recorder.

It may be well to state, that our accepted missionaries, brethren Carpenter and Wardner, were present at the meeting, as also brother N. V. Hull, of the Western Association, providentially on a visit to the place at the time. In the decision of the Board these brethren cordially acquiesced. All the circumstances, which could have any probable bearing on the case, were brought under review. The fact that the denomination already had their minds somewhat settled upon Eastern Africa, and in view of it had made a portion of their contributions, was a serious consideration. It was submitted as a question, whether the interest in favor of the Abyssinians had not already reached such a point, that any sudden change on the part of the Board would not be endured by the brethren, and so would operate disastrously on the missionary spirit already excited amongst them. On the other hand, it was considered that some of the denomination were from the beginning in favor of another field, and that with very many it was a matter of indifference what country was selected for our first experiment, provided we did but engage in the work. It was also considered, that even should our missionaries be successful in penetrating into Abyssinia, and be permitted to rumain there in the undisturbed prosecution of their work, their communications with us would be very uncertain. It might be many long years before we could receive any tidings from them at all. We could not know whether they were dead or alive; and all remittances for their support would have to be made at great risk and uncertainty. In view of such gloomy prospects, it was thought that an adherence to the original plan would in the end prove more disastrous to the missionary spirit of the denomination, than any sudden change possibly could. It was therefore determined that we should for the present direct our attention to some field more accessible, and promising more immediate results.

Among the different fields brought under consideration, the vast and populous territory of China was regarded as equal in importance to any of them. By the late treaties, five ports on the coast are made accessible to foreigners. Missionaries at these stations would have command of a population as large as that of the whole United States, reckoning with the permanent inhabitants others who would be accessible. Of these five ports, the city of Fuhchau fú, in the province of Fuhkien, containing half a million of inhabitants or more, is destitute of any Protestant missionary, while in other stations the proportion of evangelical laborers is but as "a drop in the bucket." At any of the five free cities our brethren might labor advantageously, although Fuhchau fú, being entirely destitute, seems to present paramount claims. The Board, confident that one person on the ground can judge of the most suitable place better than fifty persons can on this side of the ocean, have simply designated China as the field, leaving it discretionary with the missionaries to occupy Fuhchau fú or any other place as they shall see fit after their arrival in the country.

China is therefore to be regarded as the field of our incipient missionary undertakings abroad. It must not, however, be supposed that the Board have abandoned all idea of occupying Abyssinia at some future day. On the contrary, we still cherish the hope that the providence of God will open our way into that region. No doubt that, and all other countries which are now closed against us, will be open, when we as a people are prepared, by strong faith and entire consecration to God, to enter in and possess them. In the present distracted and wretched state of the Christian world, it may be even a mercy that so much of the world is shut up against the Gospel, as the extension of missionary labors under such circumstances would only extend the darkness and confusion which now, alas! rest upon the Church. May He, to whom all things are placed in subjection, speedily apply the desired remedy.

Our missionaries will be ready to sail for China as soon as their outfit is completed, and the necessary amount of funds shall be secured.

Thos. B. Brown, } Committee of the
Geo. B. Utter, } Ex. Board.

New York, Nov. 9, 1846.

A ROMISH JESUIT OUTDONE BY A BAPTIST MISSIONARY.

To the Editor of the Sabbath Recorder:—

In the Philadelphia Christian Chronicle of September 30th, I find a letter from Rev. Mr. Kincaid, late Baptist Missionary to Burmah, giving some account of a conversation between him and a French Jesuit priest, while on board a steamer passing down the Ohio River. The following is an extract from the letter:—

Jesuit—"Is it not a little remarkable, that the only two dogmas in the support of which the Catholic Church depends entirely on tradition, the Protestants have adopted—the change of the Sabbath, and the baptism of infants. Now you cannot prove from your Bible, that the Sabbath was changed, or that infants were to be baptized."

Kincaid—"Very well; I hold to nothing but what is clearly taught in the Bible. I keep the first day of the week because the first Christians observed it, and there is no evidence that they met together on any other day for Christian worship. That the disciples met together on the first day of the week to engage in acts of Christian worship, and that they designed to meet on the *first* in preference to any other day, and that it was sanctioned by Paul, is a recorded fact. Here then I stand on Apostolic ground."

Jesuit—"You must prove then that the command in the Decalogue is repealed."

Kincaid—"No—that command is as binding on me as it was on the primitive Christians. 'Six days shalt thou labor; but the seventh is the Sabbath of the Lord thy God.' The disciples, in the days of Paul, labored six days in the week—but not more. On the first day in the week, they met together in their Christian assemblies. Here, then, is divine authority for meeting together on the first day of the week in Christian worship."

Mr. Kincaid's letter shows that he has exceeded the Jesuit in two things—first, in his effrontery to affirm what is not true, and, secondly, in his ignorance of the Scriptures respecting Sabbath-keeping, or his duplicity to represent them as teaching what it is well known they do not teach. I do not say which, but I see not how he can escape one or the other of these charges. Whether we accuse him justly or not, let the following facts decide:

Mr. K. says, "There is no evidence that they (i. e. the first Christians,) met together on any other day (than the first day of the week) for Christian worship." Now the Scriptures say, in Acts 2: 46, 47, "They continued DAILY with one accord in the temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the Church DAILY such as should be saved." Acts 16: 5 says, "So were the churches established in the faith, and increased in number DAILY." Luke 4: 16 says, that Christ "came to Nazareth, where he had been brought up, and as *his custom was*, he entered into the Synagogue and stood up for to read." Luke 23: 56 says, that the women "rested the Sabbath day according to the commandment." Acts 13: 14 says, Paul and his company "came to Antioch in Pisidia, and went into the synagogue on the Sabbath day." After the reading of the law and the prophets, Paul stood up and preached. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached unto them the next Sabbath." "And the next Sabbath day came almost the whole city together to hear the word of God." Similar facts are affirmed in Acts 16: 13, and 18: 4. Did Mr. Kincaid know these facts of Scripture? If he did know them, how could he say that there is no evidence that the first Christians met together for Christian worship on any other day but the first day of the week? Will he answer these questions?

Farther, Mr. K. says, "That they designed to meet on the first in preference to any other day, and that it was sanctioned by Paul, is a recorded fact." Will Mr. Kincaid tell us where *this fact*, or rather these two affirmations of his, are recorded? Until he does this, we shall believe his assertion to be a grosser pretence than any of which he has accused the Jesuit. Where is it recorded, Mr. K., that the first Christians designed to meet on the first in preference to any other day? Where is it recorded that such a preference was sanctioned by Paul?

Mr. Kincaid says that the fourth commandment of the Decalogue "is as binding on me as it was on the primitive Christians. Six days shalt thou labor, but the SEVENTH is the Sabbath of the Lord thy God." Why then does Mr. K. affirm that the first Christians preferred the FIRST day to any other day for Christian worship? The Jesuit had the candor to acknowledge that the Catholic Church depends entirely upon tradition for the observance of the first day. Mr. Kincaid has the effrontery to affirm his positions to be clearly taught in the Scriptures, and his practice authorized by apostolic authority, without giving us a single proof. Verily he has cast Jesuitism into the shade. S. D.

MISSIONARIES FOR INDIA.

Eleven missionaries of the American Board for Foreign Missions are to sail from Boston for India on the 16th inst. Four of this number—Mr. Spaulding and his wife and Dr. Scudder and his wife—have been missionaries to that field for some twenty-five years. They came to this country on account of ill health, and now that health is restored to them again, they return to their field of labor with the desire and expectation of passing the remainder of their lives on missionary ground. On third-day evening of last week, a sort of farewell meeting was held in New York, at which one of the Secretaries of the Board read the instructions to the missionaries, and Dr. Hutton addressed them on behalf of the churches. In the course of the instructions, it was stated, that this mission commenced thirty-four years ago, when infidelity had the controlling influence in India. Recently, however, the Government has been gradually disconnecting itself from Paganism, and soon its priesthood and its temples will have nothing to sustain them but their own merits. According to a law of caste, if a heathen renounces his religion he is considered as legally dead, and his property is disposed of as if he were really dead. This law has been a formidable barrier to the progress of the Gospel, by preventing men of wealth from giving their attention to it. But within a year or two a decree has been issued forbidding the enforcement of this law. Until 1835 the Government upheld pagan learning, by permitting none to hold offices except those who were educated pagans. But it is now the practice of Government to select for public offices those best fitted for them by their education and character, thus holding out to young men a strong inducement to acquire a thorough European education. These facts are regarded as indicating the favor of God toward missions to India, and as furnishing a strong incentive to labor in that country. The time has come, in the estimation of the Board, to seek not only to convert the heathen, but also to render the church indigenous to the soil. Hence the missionaries were advised to establish churches on the outskirts of their missions, and ordain pastors over them, assured that although they may sometimes have occasion to lament failures, they will in this way most effectually promote the cause of religion.

A TOUCHING CASE OF INSANITY.

The editor of the Baptist Register, referring to Mr. Van Heusen, who returned from the mission to the Teloogoos last year on account of mental aberration, says:—"This poor brother, recently a devoted missionary with bro. Day among the Teloogoos, was at Elbridge with his wife during the session of the Convention. The apprehension extensively entertained in regard to his idiocy is incorrect. He is a deranged man, but by no means an idiot. His mind has become shattered by excessive mental action, or some physical disease, and we should not be at all surprised, if, under the proper treatment of the Vermont Asylum, to which he was going, he should again be restored to sanity.

"His great desire and expectation is to resume his labors among the Teloogoos, and under the apprehension that he may lose the Teloogoo language while in this country, he is incessantly engaged, wherever he may be, in talking to himself in this foreign tongue. If the Bible is handed to him he immediately begins to translate it into the Teloogoo, and even when eating there is no cessation. While in the public house at which he was, we were witness of this; overhearing some persons seemingly in earnest conversation in an adjoining room, in a language entirely new to us, we listened some time, and then we ventured to approach the door of access, which was open, and there was a man at breakfast alone, soliloquizing in this tongue during the whole of his repast. Having previously learnt that bro. Van Heusen was in this constant exercise, we concluded at once it must be him, though we had never before seen him. It was a melancholy spectacle—one that would have touched the sensibility of any heart.

"What is very remarkable, if he is asked to pray, he will kneel and make as regular and able a prayer as any person—indeed, a prayer of uncommon power and fervor, without the least derangement about it. If any brother claims the special consideration and sympathy of the disciples of Christ, it is of one in their afflicting circumstances, and we really hope that he and his poor wife and family may not be forgotten in the donations of brethren and sisters."

Insubordination among the Presbyterians.—The case of Rev. Mr. Graham has served to develop a spirit of insubordination among the judicatories of the Presbyterian Church, which is quite uncommon and noteworthy. It will be remembered, that some time ago, the New School Synod of Cincinnati, suspended the ministerial functions of Rev. Wm. Graham, a member of that body, for heresy, in teaching that slavery is in accordance with the Bible. The case went up to the General Assembly on an appeal, and that body pronounced the action of the Synod irregular and unconstitutional, and sent down its injunction accordingly. The case came up again at a recent meeting of the Synod, but the body refused, by a vote of 36 to 11, to comply with the requisition of the Assembly, and asked the latter to reconsider their action. The ground of this refusal is a rule lately adopted by which, according to the opinion of the majority, the Synods, and not the Assembly, are the courts of ultimate appeal and final authoritative jurisdiction. The Synod at the same time censured the Ripley Presbytery for having adopted resolutions disrespectful to the Assembly on the subject of slavery, whereupon that Presbytery seceded from the church.

The Greek Church.—Mr. H. Newton is writing from Smyrna a series of letters, in which he takes the position, that "the Greek Church is to the full as idolatrous and as apostate as the Romish Church." In support of this position, he says that the heads of the Greek Church have issued an order that no school shall be tolerated in which the Greek National Catechism is not taught. This Catechism teaches the doctrines of transubstantiation, a mixed justification by faith and works, the use of pictures in religious worship, &c. From Mr. Newton's account of the matter, it would seem that there is but little in the condition of the Greek Church to encourage the Christian. Who can look upon the downward course of these great religious and ecclesiastical bodies, without trembling for the fate of those now in the ascendant?

The German Seventh-day Baptists.—A letter from Samuel Snowberger, dated Snowhill, Pa., Nov. 5th, says: "The suits of Andrew Monn, David Monn, John Burger, and Jacob Specht, were brought before Court on Monday last. The judge decided against them, considering himself bound to do so by the Act of 1794, although he is a strong advocate for liberty of conscience. The suit is now appealed to the Supreme Court, which will commence its sittings on the second Monday of next May. If we should be defeated there, we are determined to proceed to the Supreme Court of the United States, hoping to obtain the aid of Sabbath-keepers in other States."

"Shut on the Seventh Day."—In a recent number of the Advent Herald, we find a letter from a Mr. Hutchinson, who is now on a second-advent mission to England and Scotland. He says that on "Saturday, Sept. 5," he "went to Glasgow with the intention of seeing Mr. Begg, a pre-millennial advent believer, and a publisher; found his store closed, with the following inscription—'Shut on the Seventh Day.'" Mr. Begg's example, in giving due notice of his regard for the Sabbath, is worthy of al lpraise. We trust that of the many who read it some may be excited to inquiry thereby.

New Tract.—The American Sabbath Tract Society has recently published the Address upon the subject of Sunday Legislation, read before the General Conference at Shiloh, N. J. It is entitled—"*Religious Liberty endangered by Legislative Enactments: An Appeal to the Friends of Equal Rights and Religious Freedom in the United States, from the Seventh-day Baptist General Conference.*" It makes a tract of sixteen pages, and is well adapted to circulation at the present time. We hope our friends will see that it is sown broadcast.

Minutes of the General Conference.—The publication of the Minutes of the General Conference has been delayed in order to obtain as complete statistics as possible. They are now out, however, and ready for distribution. According to them the present number of churches is 63; ordained ministers 58; licentiates 24; communicants 5943.

New Agents.—We have this week added several new names to our list of Local Agents, in hope that they will accept the appointment, and serve us in that capacity. They are as follows: James H. Cochran, Clarence; Andrew Babcock, Brookfield; Reuben W. Utter, Friendship; E. D. Barker, Newport, R. I.; Wm. M. Clarke, Walworth, W. T.

A Gift-Book for the Young.—We have repeatedly commended the Youth's Cabinet to our readers as standing at the head of juvenile magazines. The first volume of it is just completed, and may now be obtained in a book form. We do not know of a more attractive and appropriate holiday gift for young people. Read the advertisement in another column, and if you question our judgment of its merits call at 135 Nassau street and examine for yourselves.

Education in the Ministry.—Eld. E. O. Morrill, an aged and laborious preacher of the Christian connection, is writing in their publications in favor of their young men who are called to the ministry obtaining a theological education at some institution.

Religious Customs of New England fifty years ago.—A Jubilee was held in New Braintree, Mass., to celebrate the completion of fifty years since the Rev. Dr. Fiske became pastor of the Congregational Church in that place. In the course of a sermon preached on the occasion by Dr. Fiske, he spoke as follows:—

"One remark is, that fifty years ago, it was a very unusual thing, that any religious duty of a devotional character, was performed even by professors of religion, except in the family, especially in the presence of their pastor. It was not till I had been here more than 11 years, that I was permitted to hear a sentence of prayer offered by one of my people. The reason was, not that there were no Christians, but it was considered the special duty of the minister to do all the praying as well as all the preaching when he was present, and it was designed as a mark of respect to the Christian ministry. During all this time, and so far as I learned, under the ministry of my predecessor, there was not a social prayer meeting in this place. It was much after this sort in most of the churches.

"Another remark is, that the church at the time here spoken of, consisted almost entirely of persons in married life, and most of them far advanced in years. At the time of my settlement there was not a young person to be seen at the table of the Lord when his people sat down to commemorate the love he manifested in giving his life a ransom for all. It seemed to be the general understanding, that the better sort of persons, when they settled down in the married state, and children were born to them, should connect themselves with the church. The neglect to dedicate children in baptism, was justly viewed as an implied renunciation of the gospel and an approximation towards heathenism."

China.—The Rev. Mr. Smith, of the Episcopal mission, says, in an animating letter: "China wants missionaries of a peculiar order. Piety, however genuine, and zeal, however fervent, unless tempered by practical judgment, and accompanied by vigorous activity of mind and body, will be only a partial qualification for entering on a field abounding with gigantic difficulties. The difficulties, however, are intermingled with much encouragement. The Chinese need only the transforming influence of Christianity to raise them almost immeasurably above the rest of Asiatic nations. They are a quiet, kind, and inquiring race; wedded by custom to foolish idolatry, but never willing seriously to defend it. Present appearances lead me to coincide with the general opinion of the missionaries, that no where in the heathen world can a congregation of attentive hearers be more easily obtained than in China. A person of quick perception, retentive memory, and habits of method and analysis, may, in one year, with good health, begin to feel some satisfactory indications of his speedy progress toward eminent usefulness."

Poor Encouragement.—It appears that apostate ministers from several denominations, on their way to papacy, have long been in the habit of making the Episcopal church a temporary stopping place. Bishop De Lancey, who has taken pains to examine the subject, says, "It is a curious fact, that as far as I can learn, almost all the clerical seceders in this country, from the church to Romanism, have been originally educated and trained in bodies not Protestant Episcopal." He then goes on to give the names of twelve ministers who have thus seceded, after a short stop with Episcopacy, of whom five were Congregationalists, four were Presbyterians, two were Methodists, and one an Episcopalian. So says the Christian Watchman.

Declining the Honor.—Rev. Joseph C. Styles, of Richmond, a man of great intellectual ability, Pastor of the United Presbyterian Church, (N. S.) has declined the title of D. D. conferred by the Transylvania University, considering it a bauble unworthy the dignity of a servant of Christ, and the acceptance of it countenancing artificial distinctions among ministerial brethren, often unjustly made, and always contrary to the Spirit of the Gospel.

Semi-Centennial Convention.—The Rev. Dr. Fiske, of New Braintree, closed the fiftieth year of his pastorate on the twenty-sixth day of the last month; on which day he expected to preach a semi-centennial sermon, and to dedicate a new house of worship. His children, all of whom, but one, have for years been absent from the paternal mansion, were expected to be present on this occasion.

PROCLAMATION,

By Silas Wright, Governor of the State of New York.

The year eighteen hundred and forty-six draws to a close. Its seasons have been uncommonly propitious, and its harvests are realized. Unusual health has blessed our State and the teeming earth has yielded its abundance to supply our necessities and minister to our comforts.

The wave of passion, which, during the past year, rolled over some of our Counties, has subsided, and internal peace is restored to our citizens, and tranquility to our firesides.

The most sublime spectacle connected with Civil Government is now exhibiting before us. The Representatives of the Sovereignty of our People, assembled to take in pieces and re-construct the frame-work of the State Government, have discharged the high trust and returned to their constituents, and to their private duties, without having excited passions, alarm or apprehension in the community; and our Freeman are examining their labors, and preparing to pass a verdict of approbation or rejection upon their work, with a vigilance inspired by a pervading patriotism, and with a calmness and confidence which Free Institutions can alone impart. Not an individual in the State apprehends an encroachment upon his just rights, or an abridgment of his civil and religious privileges, from this peaceful and voluntary revolution of his Government. Stronger evidence of high intelligence and sound morality in a People cannot be afforded.

These, and innumerable other temporal blessings of a kindred character, constantly flowing upon our State and its citizens, call for continued thankfulness to the bountiful Giver of every blessing.

The gift of a Saviour, and the full light of Divine Revelation, are spiritual blessings which should awaken to expressions of devout thankfulness the hearts and the voices of a Christian People.

I respectfully recommend Thursday, the twenty-sixth day of November next, to be observed as a Day of Public Thanksgiving; that the People of the State, abstaining from their ordinary business avocations, may assemble at their usual places of Religious Worship, and, uniting with each other, and with their fellow citizens of many of the other States, may pay their tribute of thanks to the Author of these and all temporal and spiritual good gifts; and may pour out their hearts in prayer to Him, that His rich smiles may be continued to our Country, and that the signal blessings of this year may be crowned by the termination of our existing Wars in an honorable and just Peace.

In testimony whereof, I have caused the privy seal of the State to be hereunto affixed. Witness my hand, at the City of Albany, the nineteenth day of October, in the year of our Lord one thousand eight hundred and forty-six.

[L. S.]

SILAS WRIGHT.

By order. Horace Moody, Private Secretary.

General Intelligence.

SIXTEEN DAYS LATER FROM EUROPE.

The steamship Britannia arrived at Boston on Sabbath morning last, bringing advices from England to Oct. 20.

The news is important in a commercial point of view. Grain and Flour are on the rise. The advance in Wheat since the last arrival averages 5s. per quarter, Indian Corn 2s. Cotton has advanced full three-eights of a penny per pound. Flour has also advanced, bonded flour being at thirty-three shillings per barrel, a rise of one shilling on the highest quotation per last steamer.

A rumor has been prevalent, and seems rather to gain ground than otherwise, that the English Government has in contemplation to open the ports for the admission of all kinds of grain duty free.

The price of grain is rapidly rising in all the European ports, the best proof of scarcity; and supplies for Great Britain as well as the continent must come principally from the U. S. and Canada, where the harvest has been happily abundant.

The deplorable condition of Irelad engrosses much of the public attention. Famine, disease and riots continue to spread over that unfortunate country.

The marriage of the Duke Monpensier and the Infanta of Spain was consummated on the 10th ult.

Elihu Burritt was recently at Exeter. "One of the most respectable meetings ever held in this city, says the Western Times, took place on the 9th inst. at the subscription rooms, to welcome Elihu Burritt to this city, and to listen to an address from him on the subject of Universal Brotherhood."

Two vessels had arrived in London within three or four days from the United States, laden with ice, to the amount of several hundred tons.

The French Ministry are said to have granted Marshal Bugeaud 30,000,000f. to make a trial of military colonization.

The Bavarian Government has, it is reported, purchased corn at Odessa to the amount of 2,000,000 florins, to be distributed among the several circles.

A prison, called the Pennsylvania prison, has been built in Germany for the trial of the American system of solitary confinement.

A new comet was discovered at Rome about eight in the evening of the 23d ult. It was advancing rapidly in a western direction toward the equator, parallel with Tau in Ursa Major. It is nebulous, and throws very little light.

The Grand Council of the Swiss Canton of Berne has issued an ordinance which emancipates the Jews from several oppressive obligations previously imposed on them, as to the mode of conducting their commercial transactions.

A number of Catholic missionaries have recently been sent from France to the United States. The religious newspapers boast that the Catholics are gaining immense success in America.

A letter from Constantinople, published in one of the newspapers, states that the American missionaries have had great success in converting the people. They have already effected 6,000 conversions, 3,000 being of Americans, and the rest of Turks, Jews and Greeks. Another letter says that the Americans have no success at all, and are very unpopular.

Louis Philippe, by an ordinance of the 6th ult., has pardoned upward of 100 prisoners on the occasion of the marriage of the Duc de Montpensier. Among those whose penalties were commuted are five of the accomplices of Quenisset, who was sentenced to death by the Court of Peers in 1841, for an attempt against the lives of the Dukes of Orleans, Nemaurs and Aumale. Eight other political offenders, implicated in the insurrectionary movements of La Vendee, in 1834 and 1835; four others condemned for participation in the plot of Marseilles, in 1841; and nine galley slaves, confined in the hagnes of Rochefort, Brest and Toulon, whose good behaviour was made known to the King, have also experienced the royal clemency.

A recent letter from China says that the competition between the Americans and the British is so great, that the former are selling their cottons at a dead loss, in the hope of driving the latter out of the market; but it is said there is little chance of that, as the British have the advantage of drawing their cotton from India, the nearest market.

There has been another skirmish at Aden, the British post in Arabia. A body of 5,000 Arabs attacked the town in broad daylight, but being repulsed they were soon compelled to retire with a severe loss in killed and wounded.

* * *

Fugitive Slaves.—In Boston there is a 'Vigilance Committee' appointed for the purpose of protecting runaway slaves. This Committee was appointed by the meeting at Faneuil Hall, on the evening of the 24th of September last. John Quincy Adams in the chair. They offer a reward of One Hundred Dollars to be paid to any person who shall give the earliest information to either of the Committee concerning any alledged slave held secreted there for the purpose of being carried away from the State against his will.

They also offer to pay to every one who shall have endeavored to give them the earliest information, and to render aid, though unsuccessfully, whatever his services shall be fairly worth, to which also they will add a farther sum in the way of reward, according to the circumstances of the case.

At Chicago, a few days since, two negroes claimed as slaves, while undergoing an examination before a magistrate, were forcibly rescued by a body of citizens, and hurried beyond the jurisdiction of the Court.

The St. Louis New Era of the 29th ult. thus alludes to the insecurity of slave property in that vicinity!

"Negro property in this State has become very insecure by reason of the operations of the negro stealers. This state of insecurity is becoming greater every day by reason of the settlement of Iowa on our north with an anti-slavery population, and on account of the more perfect organization and concerted action of the anti-slavery men in Illinois. The temptations and inducements held out to cause slaves to elope, are becoming more common—and the aid and facilities furnished for the escape of slaves more effectual than formerly. The difficulties, risks, and heavy expenses that attend the recapture of a slave when he has once entered Illinois, render an escape almost equal to a total loss."

* * *

New Route to Oregon.—Mr. Jesse Applegate addresses a letter to the editors of the Western States with regard to a discovery which admits emigrants to the valley of the Willamette by a southern route.

The new route follows the road to California about three hundred and twenty miles from Fort Hall, and enters the Oregon territory by the way of the Klamet Lake, passes through the splendid valleys of the Rogue and Umpqua rivers, and enters the valley of the Willamette near its southern extremity.

The advantage gained to the emigrant by this route is of the greatest importance. The distance is considerably shortened, the grass and water plenty, and the sterile regions and the dangerous crossings of the Snake and Columbia rivers avoided, as well as the Cascade mountains. This road has been explored, and will be opened at the expense of the citizens of Oregon, and nothing whatever is demanded of the emigrants.

* * *

Breadstuffs.—Extraordinary efforts are being made along the line of the Erie Canal and the Lakes to push to market the flour and grain of the West before the close of navigation. In the port of New York there are now twenty-one of the largest class vessels loading with breadstuffs for Great Britain. The entire receipts of wheat and flour at tide-water, by way of the Erie canal, from the commencement of navigation this season up to the 17th ult., were 1,878,326 bushels of the former, and 2,178,241 barrels of the latter. The increase in the receipts of the article this year, so far, compared with the corresponding period last year, is equal to 776,408 barrels of flour; and the aggregate of flour and wheat received is equal to 2,573,906 barrels of flour.

SUMMARY.

A striking instance of economic talent, says a writer in the British Quarterly Review, came to our knowledge in the district of Alston Moor. From the smelting earths of one "house," an arched tunnel conducts the smoke to an outlet at a distance from the works, in a waste spot, where no one can complain of it. The gathering matter or "fume" resulting from the passage of the smoke, is annually submitted to a process by which at that time it yielded enough of lead to pay for the construction of a chimney. A similar tunnel-chimney, three miles in length, has been erected at Allendale. Its "fumes" will yield thousands of pounds sterling per annum. Truly, here it may be said that smoke does not end in smoke.

An accident was almost miraculously prevented on the Camden and Amboy Railroad one day last week. While crossing the bridge over the Rancocus Creek, it was discovered that the "draw" was not let completely down. The danger was imminent, as there was not sufficient time to prevent the train from reaching the open draw, such was the headway of the locomotive. The conductor, brakeman, and engineer, behaved with the utmost coolness, and contrived to detach the cars just at the very moment that the engine touched the edge of the aperture or chasm. Another instant and the locomotive was plunged into the creek, which is broad and deep, and disappeared beneath the waters—the cars remaining, and the numerous passengers saved as if by a providential forethought and coolness on the part of the individuals we have named—from frightful danger, injury, wounds, and death.

A letter dated Milwaukie, Wisconsin, Oct. 16th, says:—"Our friends are very well here, but about three in five of the people of the City are blue about the gills, and the chief article of consumption is quinine. I was in a store a few minutes to-day, and while there four men came in, their teeth chattering, and bought each a dose of that article. I never knew the fever and ague so prevalent any where before. It is owing to the extremely dry season. The marshes around town are stagnant and emit an offensive vapor, which is the cause of its being so extensive here."

Mr. Irvin, consignee of the Great Britain steamer, contradicts in the most positive terms the story that the commander of that steamer was intoxicated when the disaster occurred. On the contrary, says Mr. Irvin, "I have seen him in public and in private, in hours of business and hours of relaxation, on board his ship and ashore, entertaining and being entertained, and I never saw a man more manifestly superior to the vicious propensity referred to, or of whom it might be more safely asserted that the charge in question is utterly and in all it parts untrue."

Eleven States have appointed the 26th inst. as the day of annual Thanksgiving, viz: New Hampshire, Vermont, Rhode Island, Pennsylvania, Ohio, Michigan, Massachusetts, Connecticut, New York, Maryland, Kentucky. Maine is the only Northern State that has failed to unite in the observance of this day. Her Thanksgiving will occur Dec. 5th, a week later, as will also that of South Carolinia and Georgia.

The house of Mr. Strout, who had informed against certain liquor dealers of Portland, was attacked by a party of men on Friday night, who threw stones and brickbats at the doors and windows. Mr. Strout fired off a musket at the assailants, and it is supposed wounded one of them, as traces of blood were seen for some distance.

A Worcester paper says: There was at least 10,000 people from the neighboring towns thronging our streets, beside our own populace, on the day of the annual agricultural exhibition and cattle show; and yet we have not been able to learn that a single person was seen intoxicated. Surely this speaks well for the recent action of our citizens in regard to the enforcement of the no-license law of the State.

A sad accident occurred in Sept. last at a fort occupied by the Russians, but assailed by the Circassians. A lighted match fell upon the powder magazine and caused its explosion, by which 33 Russian officers and 200 men were killed.

Rooms heated with anthracite coal, and rooms heated with close stoves in which wood is burnt, have a very dry atmosphere. The use of water in such rooms is very congenial to health, but the water should not be placed in an iron or tin vessel upon the stove, for the reason that it will undergo that degree of heat which will make its vapor offensive and injurious to breathe. It is as injurious to the human system to breathe putrid water vapors of this kind, as it is to breathe the vapors from stagnant ponds in hot weather. If water is used upon a stove, an iron pan should be made use of, and this filled with dry sand, in the sand set an earthen bowl filled with clean water, should be changed twice a day, and the bowl washed and kept as clean as if used for a drinking vessel.

Brick back-logs to fire places where wood is burnt are very useful and economical. The brick takes up the heat slowly and retains it, whereas iron backs take up the heat quick and lose it as rapidly, and besides, become very hot and buru up the wood, thereby producing a loss. Persons who use bricks and common flat irons heated to place to the feet of sick persons, will notice how much sooner iron loses the heat and becomes cold than brick.

The Manchester Democrat gives a case in point to show that employers are no losers by adopting the ten hour system. It says that a railroad contractor in that place, whose hands work only ten hours a day, has a job of grading beside another, whose hands work on the old plan, the pay of the hands being equal, the ten hour contractor will have his job done in one hundred days' work less than the other. A similar result is spoken of in one of the Rhode Island papers.

A New Hampshire man came to Boston with 500 dozen pairs of knit stockings, being half his fall supply. He has a yarn factory, and he sends the material into all the farmers' families, far and near, and it is made into stockings, and then the farmers' wives, daughters, and children, are paid for their labor in money or goods from the store.

It is said that it was the destructive effects of the mortar that first determined Ampudia to capitulate. If was towards evening on the 23d, when the mortar, with much labor, had been planted in the cemetry, near the cathedral, and within reach of the Piazza. The first shell, discharged about 7 P. M., fell close to the entrance of the cathedral, where the priest was performing mass, and its explosion spread such destruction around, that Ampudia, being entreated by the priest and others, immediately wrote his letter to General Taylor, asking terms.

Two brothers, of Bucks, England, with a couple of companions, were drinking late one night at a public house and quarreled about some gin. A fight ensued between the brothers, and they fought for about one hour and a half, and about 70 rounds. In the last round John, the younger brother, struck Thomas and knocked him down; he lay insensible; a looker-on carried him home. On his being taken to his father's cottage he was found to be dead. The father had only these two sons.

Two members of the Indiana Legislature have died since the late election in that State—one at his residence in De Kalb and Steuben District, and the other (Lt. Eller, of Monroe Co.,) at Brasos St. Iago.

The steamship Great Britain had not been removed from her unfortunate position when the last steamer left. Machinery is in course of preparation, by which it is hoped that she may be relieved.

Some one of the light-fingered gentry had the politeness to take from the packet of Rev. Dr. Miles, of Lowell, Mass., as he was passing over the East Boston ferry, six new termons—quite a loss to the owner, as he had never preached them, but no very usable commodity in the hands of a thief.

Three thousand three hundred and eighty-five persons were arrested in New York, in a state of intoxication, from the first of May last to the first of August inclusive. This fact is verified by a reference to the records of the Chief of Police.

The Presbyterian Synod of Alabama and Mississippi have purchased the freedom of a negro man named Ellis, in Green County, Ala., for the purpose of sending him as a missionary to Africa.

The Hon. Nathaniel White and Hon. Nelson Richmond, Associate Judges of McKean Co., Pa., departed this life, the one on the 12th and the other on the 13th ult., thus creating two vacancies in one county.

The Baltimore Patriot says that a lady lost a purse containing $125, and after advertising in that paper but two hours, it was returned to her. A gentleman lost a purse with $240, and in about the same time, through the same medium he recovered it.

One farmer, says a Wisconsin paper, in the vicinity of Michigan city, raised twenty thousand bushels of wheat this year. In New England such a crop would be a fortune.

Wise, the æronaut, proposes to take the Castle of San Juan by the means of a balloon loaded with bomb-shells and torpedoes.

The Supreme Court of Louisiana has decided that a wife cannot enter into any private contract with her husband beyond her paraphernalia. This decision reverses others in the inferior Courts.

The Government of Austria, with a wise provision against accidents incurred on railways, has issued an ordinance declaring that every engine driver on the rail road of the State who shall have for the space of one year, performed his duties without any accident, shall be entitled to a reward of 100 florins, and that every engine driver whose trains have met with no accident for ten consecutive years, shall receive 1,000 florins and a gold medal.

In a descriptive article, now going the rounds, the following high flown sentence occurs: "Through the mountain gorges stray the sullen bear and tawny moose, while the beautiful deer feeds along the solitary waters, and the treacherous panther screams in the tangled thicket."

The new steamer Isaac Newton, made the run from Four-Mile Point to Poughkeepsie—distance 54 miles—in two hours and eight minutes.

In the vicinity of Independence, Texas, pieces of wood, petrified, are found in great quantities. In some localities, stumps of trees of the same size, and from two to three and twenty feet long, cover the whole face of the ground. Magnificent specimens might be obtained there for cabinets.

The Reformation by Martin Luther, commenced in Germany, in 1519; in France, by John Calvin, in 1530; in Switzerland, by Zuinglius, in 1519, and in Scotland, by John Knox, in 1560. The name of Protestant was given to the Reformed, at the Diet of Spire, in 1529.

The aggregate value of the wood ashes made by the combustion of wood for fuel, is very great. Ashes of good hard wood will yield five pounds of good potash to the bushel. Ashes should be kept dry. There is ashes enough made in this State to pay the entire State tax.

Grates for burning coal should be set as near the hearth as possible, and a depression should be made in the rear part of the hearth for the cinders and ashes. A grate set in this way will give out heat to warm the feet, whereas in a grate set 8 or 10 inches from the hearth, the fire heats the limbs higher up.

Large waves proceed at the rate of about 35 miles an hour. Many suppose that the water advances with the speed of the wave, but it is not so; the form of the wave only advances, excepting a little spray, while the water remains rising and falling in the same place.

Dobbs, the portrait painter, on being asked what was true virtue, replied, "any thing that you would approve at midnight, with a thunder storm raging over your head.

There were two hundred and seventy-five cases on the docket of the Court of Common Pleas at Worcester, at the recent term, of which two hundred and thirty-one were for offences begun in liquor.

The Oswego Advertiser states that Gull Island, situated about two miles from the northern shore of Lake Ontario, between Port Hope and Cobourg, has re-appeared. It has been submerged seven years.

There was a meeting of the citizens of Cincinnati held on the 31st ult. which was addressed by Asa Whitney, Esq., of this City. Resolutions were adopted expressive of a deep interest in the feasibility of Mr. Whitney's scheme for a railroad to the Pacific, and a Committee appointed to draft a Memorial to Congress upon the subject.

The Rhode Island Legislature, at its session just closed, granted leave to the Stonington Railroad Company to bring their Road into the city of Providence. By this means the passage of the river at that place by the ferry will be avoided.

The Philadelphia Ledger says no one seems to doubt the prompt payment of the next February interest, and it is generally believed that the great crisis in the credit of the Commonwealth has passed, and that it will continue for the future to improve.

At the Island of Otaheite, it is high water precisely at noon and at midnight the year round.

There will not be a total eclipse of the sun in America, until August 7, 1869.

Anger has produced billious fevers, hemorrhage, inflammation of the brain, apoplexies and death.

The passion of love has been known to excite inflammatory fevers, hysterics, hectics, and even madness.

It costs the people of the United States annually, $12,000,000 to support their dogs.

There are in Paris, says the Edinburgh Weekly Register, myriads of little newspapers scarcely bigger than a sheet of letter paper, which exist only on defamation and scandal.

Review of New York Market.

MONDAY, NOV. 9.

FLOUR AND MEAL.—Genesee Flour $6 12 a 6 25. Corn Meal 4 25 a 4 50. Rye Flour 4 12. Bag Meal 1 50.

GRAIN.—Genesee Wheat $1 25 a 1 30. Corn 80c. Rye 77 a 79c. Barley 60c. Oats 35 a 37c.

PROVISIONS.—Prime Pork $8 25. Mess Pork $10 00. Beef 6 25. Western Dairy Butter 13 a 16c. Cheese 7 a 7¾—8c for choice.

DIED,

In Adams, Jefferson Co., N. Y., on the 23d of October, 1846, Lucinda Whitford, wife of Barton Whitford, aged 66 years and 2 days. Mrs. Whitford made a profession of religion in early life, and joined the church at Waterford, Ct., whence she removed her standing to the church in Adams, of which she was a member at her death. To give up her family was a hard struggle, but she was enabled by divine grace to do it, and to resign both them and herself into the hands of the Lord. In her death, her husband has lost an affectionate companion, her children a tender mother, and the church a worthy member. Her funeral was attended by a large concourse of people, when a sermon was preached by Eld. G. M. Langworthy, from Job 7: 16—"I would not live always."

"Why do we mourn departed friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to his arms."

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

In Plainfield, N. J., on the 29th ult., Charles Albert, son of Augustus M. Dunham, aged 1 year and 9 months.

He left us, our "infant of days,"
And we marveled why He who had given
Should call him so soon from our yearning embrace;
But He spake, and our mourning was turned into praise—
"Of such is the kingdom of Heaven."

At Sag Harbor, L. I., on the 2d inst., of consumption and dropsy, Frances Amanda, only child of George D. and Charlotte S. Chester, aged one year and twenty-six days.

In East Greenwich, R. I., Oct. 29th, Edgar Alonzo, son of Horatio A. Stone, of Warwick, R. I., aged 9 months.

In Verona, N. Y., on the 30th ult., of inflammation in the head, George Oscar, son of Henry S. and Martha A. Burdick, aged 18 months and 27 days.

LETTERS.

Samuel Davison, Charles M. Lewis, Wm. Utter, F. W. Stillman, H. A. Stone, I. D. Titsworth, I. C. Burdick, Barton Whitford, E. R Maxson, G. R. Chester, Samuel Snowberger, T. B. Stillman and D. Dunn, D. E. Maxson, R. W. Utter, Luke Saunders, John Brownfield, Wm. M. Fahnestock (Tuesday morning.)

RECEIPTS.

Shiloh, N. J.—Reuben Davis, Joseph A. Bowen, Maria Woodruff, $2 each.
New-York—Charles More $4.
Adams—Dr. E. R. Maxson $2.
Unadilla Forks—Ransom Lewis $2.
Brookfield—Albert Babcock $2.
Centreville, R. I.—Jacob Lewis $2.
Preston—Nathan Rogers 3d $2.
Factoryville—Luke Saunders $5.

DE RUYTER INSTITUTE.

The Winter Term of this Institution will commence on the 6th of January, 1847, and continue fourteen weeks, under the care of J. R. IRISH & G. EVANS.

DeRuyter, Nov. 1, 1846.

MEDICAL NOTICE.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

DAGUERRIAN GALLERY.

GURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors blow the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

N. B. No charges made unless satisfaction is given.
oct22 6m

A Book of Gems for the Young.

THE YOUTH'S CABINET—VOLUME FIRST,

REV. FRANCIS C. WOODWORTH, EDITOR,

Is now completed and elegantly bound, at 135 Nassau Street. It forms nearly FOUR HUNDRED large octavo pages, embellished with ONE HUNDRED ENGRAVINGS, and the choicest Music adapted to the youthful mind. A beautiful steel vignette introduces the volume. The prices for the different styles of binding are as follows:—

Muslin, gilt edges,	$1 25
Muslin gilt back, sides and edges,	1 50
Imitation Morocco, full gilt,	1 75
Turkey Morocco, full gilt,	2 00

The publisher invites the attention of readers, dealers, and agents, to this volume, confident that it will be found to rank in every respect among the most valuable works ever furnished for the library of young people.

The book is done up as a SPLENDID ANNUAL, with particular reference to the approaching holidays. Nothing can be more appropriate and acceptable for a juvenile gift book. The trade furnished on the best terms.

D. AUSTIN WOODWORTH, Publisher.
Clinton Hall, New York, Nov., 1846.

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

☞ Remittances for Tracts, addressed to the General Agent, Paul Stillman, New York, containing full directions how and where to be sent, will be promptly attended to

THE WEEKLY CHRONOTYPE,

IS published weekly by White, Potter & Wright, at No. 2 Devonshire Street, near State Street, Boston. Terms—$2 a year, in advance. For $5 three copies will be sent to one address. A liberal discount will be made to Agents who pay for a larger number of copies. Edited by

ELIZUR WRIGHT.

This paper is not bound to the creed or cause of any clique, association, party, sect or set of men, but expresses freely the opinions of its editor at the time, and of such contributors as may honor it with their thoughts, or be supposed by the editor to do so. It will be his endeavor to give such a variety and quantity of matter as to meet the wants of every enlightened family, and especially of those which seek more light. He will not only give the daguerreotype likeness of Time as he passes, but will examine every new thing that he meets, and some things that are old, without fear or favor. Where he cannot convince, he will try to be good-natured. Where he cannot satisfy himself of the truth, he will be contented to confess his ignorance. In short, he will endeavor to help forward, in a neighborly way, every thing but Humbug. That he will endeavor to knock down and drag out, even if it should cling to the throne of political power or the horns of the sacred altar.

He will not take an oath never to be wiser. He will not scorn truth, though it may come from an enemy. He will not flatter the poor because he is one of them. He will not hate and abuse the rich because he is not one of them. But he will endeavor to establish a better understanding between the extremes of society—showing both ends that happiness is most likely to be found between them—consisting in a great measure in a mutual endeavor to abolish idleness, disease, poverty and roguery.

With these general purposes, it is the prime object of the editor of this paper to get an honest living.

THE CHRISTIAN CITIZEN.

Elihu Burritt, Editor.

THE CHRISTIAN CITIZEN is published every Saturday, in Worcester, Mass., on fine white paper of double medium size, at $1 50 per annum, in Advance.

It will aim to develope the Christian citizen into the full stature of a perfect man. Avoiding all controverted tenets of religious belief, it will seek to extract from the spirit of the Gospel a PRACTICAL CHRISTIANITY which shall pervade the heart and inspire all the actions of life. Sympathising with all the enterprises of Christian benevolence, it will speak for Peace, Temperance, Righteousness, Faith in God, and Faith in Humanity. It will speak against all War in the spirit of Peace. It will speak for the Slave, as for a brother bound. It will speak for the Universal Brotherhood of mankind. The Gospel it shall preach from, will be the Gospel of the Millennium. It will have a weekly message of good-will to every member of the social and family circle to which it may be admitted. For the younger portion of its readers it will have a department called the 'School Room,' in which the Editor will endeavor to interest them in the character of a fire-side teacher, assisting them to review their studies and to apply them to purposes of practical life It will present weekly a transcript of General News, both Domestic and Foreign.

The Citizen already enjoys a pretty extensive FOREIGN CORRESPONDENCE, which the Editor is endeavoring to increase in value and variety. To enhance the interest of this department of the paper, he is now on his way to England, with the view to make the TOUR OF THE COUNTRY ON FOOT, and to make the Citizen the record of his daily observations and incidents of travel.

Specimen Numbers of the Citizen will be forwarded for examination, gratuitously, if ordered post-paid.

All business communications should be addressed to ELIHU BURRITT & CO.

Worcester, Mass., June, 1846.

NATIONAL INTELLIGENCER.

This paper, being made up of such portions of the contents of the National Intelligencer proper as can be compressed within the compass of a single newspaper, continues to be issued and mailed to subscribers on Saturday, at two dollars a year, payable in advance in all cases—no account being opened with subscribers to the weekly paper.

To bring this paper yet more nearly within the reach of such as desire to take by the year a cheap paper from the seat of General Government, a reduction will be made in the price of it where a number of copies are ordered and paid for by any person or association at the following rates:

For Ten Dollars six copies will be sent.
For Twenty Dollars thirteen copies; and
For each sum of Ten Dollars, above twenty, [illegible] copies will be forwarded; so that a remittance of Fifty Dollars will command thirty-seven copies.

Miscellaneous.

"AT EVENTIDE IT SHALL BE LIGHT."

BY N. P. WILLIS.

Storm has been on the hills. The day has worn,
As if a sleep upon the hours had crept;
And the dark clouds that gathered at the morn
In dull, impenetrable masses slept,
And the wet leaves hung droopingly, and all
Was like the mournful aspect of a pall.
Suddenly, on th' horizon's edge, a blue
And delicate hue, as of a pencil, lay,
And, as it wider and intenser grew,
The darkness faded silently away,
And, with the splendor of a God, broke through
The perfect glory of departing day;
So, when his stormy pilgrimage is o'er,
Will light upon the dying Christian pour.

THE GOSPEL.

Not in the regal halls
Of power and wealth, the Undefiled was born,
But in the manger of a lowly inn;
Not by the glare of day, the heavenly host
Their anthem sang, but in the solitude
Of solemn night; nor in the gorgeous fane
Which crowned Moriah's mount, but in the fields
Of peaceful Bethlehem. Not upon the ear
Of God's anointed priesthood, fell that strain
Of precious promise to the sons of men,
But of the humble shepherds of the plain.
Thus makes the Gospel in the lowliest heart
Its favorite shrine, while to the poor, the meek,
The afflicted, comes its voice to soothe the soul
With its unutterable wealth of love.

ESCAPING FROM SLAVERY.

The following account of the escape of a slave is copied from the New Nork Commercial Advertiser of 1822. It shows how contented and happy the slaves were in those days:—

"The captain of a vessel from North Carolina called upon the Police for advisement respecting a slave he had unconsciously brought away in his vessel, under the following curious circumstances: Three or four days after he had got to sea, he began to be haunted every hour with tones of distress, seemingly proceeding from a human voice, in the very lowest part of the vessel. A particular scrutiny was finally instituted, and it was concluded that the creature, whatever or whoever it might be, must be confined down in the run, under the cabin floor; and on boring a hole with an auger, and demanding 'Who's there?' a feeble voice responded, 'Poor negro, Massa!' It was clear enough, then, that some runaway negro had hid himself there before they sailed, trusting to Providence for his ultimate escape. Having discovered him, however, it was impossible to give him relief, for the captain had stowed even the cabin so completely full with cotton, as but just to leave room for himself and the mate to eat; and as for unloading at sea, that was pretty much out of the question. Accordingly, there he had to lie, stretched at full length, for a tedious interval of thirteen days, till the vessel arrived in port and unloaded, receiving his food and drink through the auger hole."

"The fellow's story is, now he is released, that being determined to get away from slavery, he supplied himself with eggs and biscuit, and some jugs of water; which latter he was just on the point of depositing in his lurking-place, when he discovered the captain at a distance, coming on board, and had to hurry down as fast as possible, and leave them; that he lived on nothing but his eggs and biscuit, till discovered by the captain; not even getting a drop of water, except what he had the good fortune to catch in his hand one day, when a vessel of water in the cabin was upset during a squall, and some of it ran down through the cracks of the floor, over him."

WESTERN LIFE.

The following is an amusing extract from Hoffman's 'Wild sports in the West,' illustrative of the scenes which chequer the life of a hunter.

'Well,' said Cheny, after he had cooked the trout to a turn, and placed a plump, red, juicy fellow upon a clean cedar chip before each of us, with an accompaniment of roast potatoes, and capital wheaten bread, 'now isn't this better than taking your dinner shut up in a close room?' 'Certainly, John,' said I. 'A man ought never to go into a house except he is ill, and wishes to use it for a hospital.' 'Well now, I don't know whether you are in airnest in saying that but that's jist my way of thinking. Twice I have given up hunting and taken to a farm; but I get sick after living long in houses. I don't sleep well in them; and some times when I go to see my friends, not wishing to seem particular-like, I first let them go quietly to bed, and then slip out of the window with my blanket, and get a good nap under a tree in the open air. A man wants nothing but a tree above him to keep off the dew, and make him feel kind of home-like, and then he can enjoy a real sleep.' 'But are you never disturbed by any wild animal when sleeping without fire or camp?' one of us asked. 'Well, I remember once being awaken by a creter. The dumb thing was standing right over me, looking in my face. It was so dark, that neither, of us I suppose, could see what the other was; but he was more frightened than I was, for when I raised myself a little, he run off so fast that I couldn't make out what it was; and seeing that it was so dark, that to follow him would be of no account, I laid down again and slept till morning without his disturbing me again.' 'Suppose it had been a bear?' 'Well a bear isn't exactly the varmint to buckle with so off hand, though lying on your back is about as good a way as any to receive him if your knife be long and sharp, but before now I've treed a bear at night-fall, and sitting by the tree until he should come down, have fallen asleep, from being too tired to keep watch, and let the fellow escape before morning.'

RAPIDITY OF IDEAS IN DREAMS.

Two friends agreed to go on a walking expedition, one of whom proposed to call on the other at an early hour the following morning. He did so, and waked his friend, but in vain, as he went to sleep again. He then dreamed that his father put several questions to him as to the state of his health, was alarmed at his replies, and sent for a surgeon; that two medical gentlemen attended him, put the usual questions, and ordered him a cold shower bath. He awoke with the shock, and found that his friend, tired with waiting, had dashed a basin full of cold water in his face. It was evident that what the dreamer deemed the concluding circumstance, was in truth the suggester of the whole series of ideal events. The mind had called up all this train of thought to account for the sensation produced by the water. Several dreams illustrative of this point were related. There is something analogous to this in our waking hours. A single word will call up instantaneously a long series of by-gone events, and in a revery our fancies are often as ridiculous and rapid in their passage through the mind as in a dream. Generally speaking, however, our waking thoughts succeed each other less rapidly than the ideas which make up our dreams. These might be accounted for in the first place by the absence of sensations, and secondly, by the absence of that 'regulative faculty' which, when awake, we exercise over our thoughts. In sleep, the flow of thoughts is as rapid and irregular as the motion of a machine without a regulator.

WANDERINGS OF THE DESERT TRIBES.

Almost all of the Sahara tribes are accustomed to a system of annual peregrination, which must have existed from time immemorial, inasmuch as it is based upon the nature of the climate and the produce, and the primary wants of their existence. This general movement is commonly performed in the following manner. During the winter and spring the tribes are collected in the waste tracts of the Sahara, which at this season of the year, supply water to fresh vegetation, but they never remain more than three or four days on any one spot; and when the pasture is exhausted, they strike their tents, and go to establish themselves elsewhere.

Towards the end of the spring they pass through the towns of Sahara, where their merchandize is deposited. They load their camels with dates and dye stuffs, and then turn their steps towards the north, taking with them their whole wandering city—women, dogs, herds, and tents—for it is at this season that the springs begin to dry, and the plants to wither, on the Sahara, at the same time that the corn is ripe in the Tell. They arrive at the moment of the harvest, when corn is abundant and cheap, and thus they take a double advantage of the season, by abandoning the waste as it becomes arid, and seeking their fresh store of provisions at the north when the markets are overstocked with grain. The summer they pass in this country, in commercial activity, exchanging their dates and woollen manufactured goods, for corn, row wool, sheep, and butter; whilst their herds are allowed to browse freely upon the lands, which lie fallow after the gathering of the harvest. The signal for the return homewards is given at the end of the summer, the camels are reloaded, the tents again struck, and the wandering city goes forth, as it came, in short days' journey's towards the south. The Sahara is regained about the middle of October, the period when the dates are ripe. A month is passed in gathering and storing this fruit; another is devoted to the exchange of the wheat and barley and raw wool for the years' dates, and the woollen stuffs, the produce of the yearly labor of the women. When all this business is concluded, and the merchandize stored away, the tribes quit the towns, and lead their flocks and herds from pasture land to pasture land among the waste tracts of the Sahara, until the following summer calls for a renewal of the same journey, the same system of trade.

[Edinburgh Review.

THE REGALIA OF THE BRITISH CROWN.

The Regalia deposited in a room recently appropriated for that purpose, presents a magnificent spectacle. Here is the ancient Imperial Crown of Charles the Second; the Prince of Wales's Crown; the ancient Queen's Crown; but the most magnificent display of England's Regalia is the Crown of her present Majesty. The cap is of purple velvet, with silver hoops covered with diamonds; on the top of these hoops is a ball covered with smaller diamonds, with a cross of brilliants, containing a remarkable central Sapphire. On the front is a heart-shaped ruby, said to have been worn by Edward the Black Prince. This diamond weighs 1 1-4 lbs., and is valued at one million pounds. The Baptismal Font with stand, of silver gilt, which was used at the baptism of her present Majesty and the Prince of Wales, is four feet high, and cost £40,000. A large silver Wine Fountain is also exhibited, weighing 66 lbs., and which cost £50,000. There are various other paraphernalia belonging to the Regalia, such as Edward's Staff, of pure gold, four feet seven inches in length; the Royal Sceptre, of gold, two feet nine inches long; the Rod of Iniquity, of gold, three feet seven inches long; the Queen's Ivory Sceptre, mounted in gold with a dove of White Onyx; the Orb, six inches in diameter, edged with pearls, and surmounted with most splendidly wrought roses of diamonds. The sovereign holds this Orb in the left hand at Coronation; the Swords of Justice, temporal and ecclesiastical; and numerous other articles which we cannot mention. The value of the whole Regalia is estimated at £3,000,000, equal to $12,520,000,

PETION'S DAUGHTER.

While Petion administered the government of the Island of Hayti, some distinguished foreigner sent his daughter a beautiful bird in a very handsome cage. The child was delighted, and with great exultation exhibited the present to her father. "It is indeed very beantiful, my daughter," said he, "but it makes my heart ache to look at it, I hope you will never show it to me again."

With great astonishment, she enquired his reasons.

He replied: "When the island was called St. Domingo, we were all slaves. It makes me think of it to look at that bird, for *he* is a slave."

The little girl's eyes filled with tears, and her lips quivered as she exclaimed,—"Why, father! he has such a large handsome cage, and as much food as ever he can eat and drink."

"And would *you* be a slave," said he, "if you could live in a great house and be fed on frosted cake?"

After a moment's thought, the child began to say, half reluctantly, "Would he be happier if I opened the door of his cage?" He would be *free!* was the emphatic reply.

Without another word, she took the cage to the open window, a moment after—she saw her prisoner playing with the humming birds among the honey-suckles.

A colporteur in Missouri during the last year traveled about 3,400 miles, and was not charged a cent for lodging and horse feed.

Hens.—We have frequently seen it asserted in our agricultural papers, that hens are the most profitable fowl that a farmer can raise. We are inclined to believe the statement substantially true. The only requisite is, to keep them well and see that they are constantly and liberally fed with meat, grain, lime, gravel, and, indeed, all those substances which they naturally require to preserve them in a state of health. Hen-keeping has now come to be properly regarded as an essential branch of farming, and as competition increases, improved breeds and modes of management will be indispensable to success. The egg market is at present, in this State, very abundantly supplied; but the price for good eggs is yet remunerating, and probably will remain so for years to come.

We think that by judicious management, the net profit of hens may be made to exceed that of any fowls usually kept on the farm. They devour large quantities of rubbish, and are serviceable in thus converting much that would otherwise come nnder the denomination of refuse to a profitable use. [Maine Cultivator.

Literary Style.—On style, Milton holds this language:—"For me, readers, although I cannot say I am utterly untrained in those rules which the best rhetoricians have written in any learned language, yet true eloquence I find to be none but the serious and hearty love of truth; and that whose mind soever is fully possessed with the dearest charity to infuse the knowledge of them into others—when such a man would speak, his words, by what I can express, like so many mirable and airy servitors trip about him at command, and in well ordered files as he could wish, fall aptly into their own places."

Foster, in his inimitable essays observes, "False eloquence is like a false alarm at thunder, where a sober man that is not apt to startle at sounds, looks out to see if it be not the rumbling of a cart." And again,—"Eloquence resides in the thought, and no words can make that eloquent which will not be so in the plainest that could possibly express the sense."

Influence of Cold on Longevity.—Cold climates appear to be favorable to longevity. In Norway, of 6,927, who were buried in 1761, sixty-three had lived to the age of a hundred, and in Russia, out of 726,278 souls who died in 1801, two hundred and eighteen were a hundred years of age, and two huudred and twenty above it, of whom four are said to have been above a hundred and thirty years old. In the diocese of Aggherus, in Norway, there existed, in the year 1763, a hundred and fifty couples who had lived together upwards of eighty years. Excessive cold, however, is prejudicial to long life; in Iceland and Siberia, men attain at the utmost to the ages of only sixty or seventy. Temperate climates are, however, most conducive to health and long life. There the human frame is more complete, the body more vigorous, the mind best formed, the passions best regulated, and man in every respect reaches when well governed, the highest amount of perfection. The districts of Arcadia, Ætolia, and other parts of Greece, were celebrated for longevity. More old men are to be found in mountainous and elevated situations than in plains and low countries.

Fossil Remains of Man.—According to the United States Gazette, a very remarkable discovery has recently been made of fossil remains of the human species. They consist of the bones and pelvis, and were discovered by Dr. M. W. Dickerson, in the mammoth ravine, near Natchez, Mississippi, in the same stratification with the bones of the megatherium, milodon, megalonyx, the tapi, castroides, zebra, bison, elk, a gigantic horse, and a nondescript animal, discovered also by Dr. Dickerson, and below those of the mastodon, and a stratum containing marine shells. The discovery is perhaps the most remarkable one that has lately characterized the progress of modern geology. These curiosities have been deposited in the rooms of the Academy of Natural Science in Philadelphia.

Calamities of Genius.—"Milton, proscribed and poor, descended in utter blindness to the tomb. Dryden, towards the close of his life, was compelled to sell his talent piece-meal to support existence. 'Little cause have I,' said he, 'to bless my stars for being born an Englishman. It is quite enough for one century that it neglected a Cowley, and saw Butler starved to death.' Otway, at a later period, choked himself with a piece of bread thrown to relieve his hunger. What were not the sufferings of Savage, composing at street corners, writing his verses on scraps of paper picked out of the kennel, expiring in prison, and leaving his corpse to the gaoler, who defrayed the expense of his interment! Chatterton, after being many days without food, destroyed himself by poison."

Singular Test.—A Flemish painter, entertaining some doubt of the affection of his wife, and being anxious to ascertain if she really loved him, one day stripped his breast naked, and painted the appearance of a mortal wound on his skin; his lips and cheeks he painted of a livid color, and on his pallette near him he placed his knife, painted on the blade with a blood-like color; he then shrieked out as if had been instantly killed, and lay motionless. His wife hearing the noise, ran into his study, was horror-struck at the appalling spectacle, uttered an involuntary scream, fell down in a swoon, and in a few minutes became a lifeless corpse.

Anecdote of Wm. Jay.—Not many years since, when the Edward Irving mania raged, a man calling himself an "Angel of the Church," proceeded from Bristol to Bath, on a special mission to Wm. Jay. The grave, thinking old man was in his study, and when the "Angel," a man with a dismal countenance, a white cravat, and rusty black trousers, appeared, Mr. Jay asked him his business.

"I'm the 'Angel of the Church,'" said the man.

"What Church?" asked Mr. Jay.

"The Irvingite church at Bristol," replied the angel.

"Take off your coat," said Mr. Jay.

The angel took off his coat, and Mr. Jay quietly rubbed his shoulder blades.

"What are you doing?" asked the angel.

"*Looking for your wings,*" was the cool answer of William Jay. [Atlas.

VARIETY.

A traveler says that, during his long residence in Malta, and constant course of commercial transactions with the professors of the Mahomedan creed, he never heard of an unpaid debt or violated obligation; and that it is a usual mode of traffic in the market towns, throughout Turkey, for the farmers and hucksters to leave their fowls, eggs, butter, &c., in baskets, with the prices affixed, and to return in the evening in perfect security of finding the article as they left it, or the exact price deposited in the place of just so much of it as had found a purchaser.

Among the most important and useful articles at the Fair was Morse's Patent Stove for burning Tan, Saw-dust, and Peat, exhibited by Newcomb & Dixie, of Worcester, Mass. This Stove has a horizontal plate at the bottom perforated with holes, simply to let the ashes through, and upon the centre of this plate, over a hole four or five inches in diameter, stands a hollow cane some 12 or 15 inches in height, which cane is also perforated, and serves to drive the flame or heat from the centre to the outer surface of the Stove. It is said, and believed, that one cord of tan in this stove will give out as much heat as two cords of wood in the common draught stove.

One of the "*handiest*" things, as a Yankee would say, in the swill-cooking business, is Mott's Agricultural Furnace. It consists of a neat, compact stove, to which is attached a kettle, which makes a part of the stove, and which is therefore readily heated by the fire built within. They are of different sizes. These can be placed any where you wish to have them—in the house, barn, hog-pen, or out doors. As they can be shut up tight after being used, there is little or no danger from fire.

James I. of England, went out of his way to hear a noted preacher. The clergyman seeing the king enter, left his text to declaim against swearing, for which the king was notorious. When done, James thanked him for his sermon; but asked him what connection swearing had with his text. He answered, "Since your majesty came out of your way through curiosity to meet me, I could not, in complaisance, do less than to go out of mine to meet you."

The new steamboat Isaac Newton, just come out at New York, is spoken of as the largest steamboat in the world. She is 340 feet long, 40 feet wide. Her engine is 1374 horse power, and has a 12 foot stroke. The shafts and cranks each weigh 32,000 pounds. Twelve tons of white lead, and twenty tons of paint, were used in painting her; 2344 yards of carpeting were used, with 500 mattresses, 500 pillows, and other bed fixings to match.

The captain of a sloop plying between New London and Sag Harbor, was lately sued by the Post Master General, on $100 penalty demanded, because he was kind enough to carry a letter for a neighbor. He was put to great expense for his kindness, and the District Court upheld the law; but the jury brought in a verdict of not guilty.

At a public meeting at Scarborough, the Rev. B. Evans made this striking remark: "I value not at all the mind that is stereotyped. Give me the sort of mental type that can be changed when required, that will admit of additions and improvements, such as increasing light and intelligence demand."

There is in the Annals of the Royal Horticultural Society of Paris, an account of a successful experiment of grafting a stem of tomato upon the stalk of a potato, by which a crop of tomatoes was raised in the air, and one of potatoes in the earth. The tomato is of the same genus of plants.

The Springfield Republican observes, that "to such a degree of perfection and skill have church choirs reached in these times, that we are sometimes puzzled to know, on a Sunday morning, whether we have not made a mistake, and gone to a fashionable concert, instead of to the house of God."

John Betts, of Rochester, ran off from his wife last week, with his wife's sister. He cut the wires of the telegraph, so that the news should not travel before him. Thus severing three connections at once—himself from his wife, his wife from her sister, and the train of the lightning line.

Mr. Rufus Porter, the editor of the Scientific American newspaper of New York, has completed, during his life-time, one hundred and forty-four inventions. He is apparently in the prime of life, although over fifty years of age, and of strictly temperate habits. He is a native of Massachusetts.

Smart vehicles, with good horses, have been started in London, called "parcel mails," by which, for twopence, a person may have a parcel, not exceeding three pounds in weight, conveyed any hour of the day to any part of London, within five miles of St. Paul's.

That was a good remark of Seneca's, when he said—"Great is he who enjoys his earthenware as if it were plate; and not less great is the man to whom all his plate is no more than earthenware."

The Boston Eagle says: It is understood that John Redman, who died in this city last week, has left to the Massachusetts General Hospital some two hundred thousand dollars, to be available after the demise of sundry persons to whom annuities have been left.

Several English Journals are directing public attention to the commerce of Japan. The Dutch now enjoy a monopoly of the trade, to the exclusion of other nations, the Chinese only excepted.

The first Steam-packet ever established, commenced plying between New York and Albany in the year 1807. The boat was named the "North River."

The only living brother of Napoleon is now the Prince de Montfort, ex-King of Westphalia, who is in his sixty-second year.

A Miss Saltsman has recovered $1000 from William McClelland, in Steubenville, Ohio, for a breach of promise to marry.

By the ancient law of Hungary, a man convicted of bigamy was condemned to live with both wives in one house; the crime, in consequence, was extremely rare.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety-five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. Nelson Stelle, No. 146 Grand-st., N. Y.—Mr. Burris, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

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The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED.

BY JAMES A. BEGG.

SECTION V. [Continued.

The Observance of the Weekly Sabbath enjoined upon the Israelites.

To those who speak not only of the Sabbath as having been given solely to the Israelites, but who imagine also that by the death of Christ its obligation was cancelled even as regarded them, the fact deserves attention, that here it is commanded expressly that "the children of Israel *shall keep the Sabbath,* to observe the Sabbath *throughout their generations,* for a *perpetual* covenant"—and that it is "for ever"—that not only in the present day, but so long at least as this people shall have existence, "throughout their generations," God's command is imperative upon them individually and as a nation, and that certainly not affected by their becoming Christians.

But I have quoted the text especially for the consideration of an objection which has been urged from it. The Lord here says of the Sabbath, "It is *a sign* between me and the children of Israel for ever," and it has been argued that these words limit the authority of the commandment to those between whom and the Lord it is thus said to be "a sign." I would, therefore, thus seek to direct attention to the reason even here assigned for its observance—"It is a sign between me and the children of Israel for ever; *for in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed.*" Whatever therefore is implied in its being a sign, God's creating work and resting after, is the ground of it—and as the very reason extends to all men, this proves that the sign is not necessarily of more limited application.

Observe, again, it is not that the Sabbath was given as a sign between the Israelites and other nations—it was a sign between the Lord and them, that He sanctifieth them. And in what outward form is attachment to the Lord, and dependence upon Him, more truly evidenced, than in the real sanctification of the Sabbath! It has ever been so regarded, even where a Sabbath of man's making has been made the test by which the possession of love to the Lord was determined. How much more, then, is this manifested by keeping God's own institution!

But was it, let me ask farther, that the observance by the Israelites of the seventh day, rather than the first, or any other day, was to be a sign between them and Gentile nations?—that they should keep one day, and thereby be distinguished from those who should keep another? Or rather, is it not that their observance of the Sabbath—for it is *their observance* of it, and not the Sabbath itself, which constitutes the sign—should be an evidence, not of their peculiarity as a nation, distinguishing them from all other nations, but distinguishing them as the worshipers of the living God, who created the heavens and the earth, from those who bow before false gods and powerless idols—that "it is a sign between me and you, throughout your generations, *that ye may know* that I am the Lord *that doth sanctify you.* Ye shall keep the Sabbath *therefore;* for it is holy unto you." God's design was that they should be a holy people—that they should know their holiness to be derived from Him, the Creator of heaven and earth, the Lord of the Sabbath. In order to their sanctification, He enjoins their observance of the Sabbath, as a fitting means to promote it; and, being as a city set on a hill to give light concerning the great Creator and the gracious Sanctifier, He urges this the more forcibly upon them. "Behold!" exclaims Moses, on another occasion, "I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep, therefore, and do them; for this is your wisdom and your understanding *in the sight of the nations,* which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there as great, who hath God so nigh unto them as the Lord our God is, in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day." Deut. iv. 5—8.

Let it be observed, that the declaration that Israel's sanctification of God's Sabbath shall be a sign, was uttered subsequently to the promulgation of His law from Sinai, in which the only reason assigned for the command is, the Lord's own rest on the seventh day; and, farther, that this same reason is here repeated, in the very text on which the objection to its more general observance is founded—for, having made all things in six days, "He rested and was refreshed."

As respects Israel themselves, *the sign*—that of their sanctification—was never fully realized, and the Sabbaths of the Lord, which should have witnessed for Him as the Sanctifying One, were polluted by His people. Hear how the Lord speaks of this matter when they were cast out of the land, and while they were captives in Babylon because of their transgressions: "I gave them my statutes and shewed them my judgments, which if a man do, he shall even live in them. Moreover, also, I gave them my Sabbaths, *to be a sign* between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted; then I said, I will pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out." And to their children, also, He said, "Hallow my Sabbaths; and they shall be *a sign* between me and you, that ye may know that I am the Lord your God." Ezek. xx. 5—20.

The very end, then, for which the Lord gave His Sabbaths, as also His other statutes and judgments, unto the house of Israel, was that they might *be sanctified,* and that they might *know him as the Lord their God.* This is the nature of the "sign"—it is not a sign peculiar to them, but belongs to *all* His *sanctified* ones. What Christian would be content to be without it? It is an intimation that God is the source of sanctifying grace, and that the Sabbath is one of the special means through which this is communicated. "I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them." Earnestly desiring that all might perceive how good His statutes and judgments are, the Lord says and repeats, "*I wrought for my name's sake,* that it should not be polluted before the heathen among whom they were." But they rebelled, and His Sabbaths "they greatly polluted," so that it was no longer a sign between a holy people and a holy God. They refused to cast away their idols, and submit themselves to the God of righteousness, and judgment overtook them. They polluted the Sabbaths of the Lord, and He gave them over into the hands of a cruel foe, who carried them away captives from the goodly land which their God had given them; and now He sends his prophet to recount unto them the evil of their doings, while in Babylon they were reaping its bitter fruits.

It is not, then, that the Sabbath was appointed specially for the Israelites, or that it is a sign distinguishing merely Jew from Gentile. Its observance by either would indeed be a sign of their being a people sanctified by the living God, as it would also tend to promote that sactification; but the Lord promulgated to Israel His statutes, at this time grievously forgotten or despised in the world, but which before had existence; and He "made them to know His judgments," (ver. 11, marg.) according to which righteous men in earlier ages had walked. They indeed had gone after their idols, and the Sabbath they polluted; God again made it known to them, saying, "I am the Lord your God, walk in my statutes and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

This, therefore, in no way interferes with God's original design in the sanctifying and blessing of the Sabbath in memory of His finished work; still less, does it prove that it was now for the first time revealed unto the sons of men. Its observance was a sign or token worthy of the God by whom it was originally appointed—honoring to Him, as it is, when duly sanctified by any of His children. What a testimony did it afford to other nations, to behold this people in the regular return of the Sabbath rest, from week to week, laying aside all concern about earthly cares, that they might commune with the Father of their spirits—to see the trust which thus they reposed in His paternal provision for their needs, when labor and business of every kind was thus continually interrupted, and for them to learn that this was done in obedience to the great Creator, and appointed by Him in commemoration of that stupendous work in which His power, His wisdom, and His love, are so conspicuously manifested. To every stranger brought on any occasion to visit "the land of Immanuel," it could not fail to be a very striking circumstance, *a sign* worthy of his deep regard. And now, whilst their own land is lying waste, enjoying its Sabbaths, when her sons and daughters are scattered into their enemies' lands, dispersed amongst Gentile nations, the Sabbath, wherever truly observed to the Lord, is no less calculated to awaken profound attention and encourage trust. It still remains God's "sign." It is a solemn thing for any to stand forth as God's witnesses among the nations; not only from week to week resting from labor on the day commanded of God, but doing this on that very soil from whose produce these nations are themselves supported, and interrupting their pursuits in those avocations at which others also are engaged—and to trust that the great God whose day they so hallowed will impart His promised blessing. But our faith and obedience are glorifying to His name; and none have ever trusted Him and had reason to be ashamed.

All this, in regard to the Israelites, is indeed *a sign* worthy of Him who wrought that His holy name might not be polluted among the heathen—and so in like manner does its observance continue a sign, in so far as the Sabbath is sanctified by any. Soon the Gentile church not only themselves deliberately departed from their duty, polluting the Sabbath of the Lord, but succeeded also in leading the believing Jews from theirs. And so the sign has, since the earlier ages of Christianity, been almost entirely confined to the Jews, who reject Jesus as their promised Messiah; but they, in some measure at least, have remained as God's witnesses to His creation work, a sign even to those on whom the name of Christ is called. Oh that they were more faithful in spirit to the "perpetual covenant," witnessing more perfectly for God in this, and in other forms, "throughout all their generations."

POETRY OF JOHN QUINCY ADAMS.

In the Summer of 1800, Mr. John Quincy Adams, then minister at Berlin, made an excursion through Silesia, and visited the Giant Mountain, the highest land in Germany. It was the custom of the travelers, after they had visited it, to write their names and some sentiment in a book kept at a cottage on the side of the mountain. Mr. Adams was the first that had ascended this mountain, and he thus describes his sensations:—

"Sentiments of devotion I have always found the first to take possession of the mind on ascending lofty mountains. At the summit of Giant's head, my first thought was turned to the supreme Creator, who gave existence to an immensity of objects that expand before the view. The transition from this idea to that of my own relation, as an immortal soul, with the author of our nature, was natural and immediate; from this to my native country, my parents and friends, there was but a single and a sudden step. On returning to the hut, where we had lodged, I wrote the following lines in the book:

"From lands beyond the vast Atlantic tide,
Celestial freedom's most beloved abode,
Panting, I climb'd the mountain's craggy side,
And view'd the wondrous works of nature's God.

"Where yonder summit, peering to the skies,
Beholds the earth beneath it with disdain,
O'er all the regions round I cast my eyes,
And anxious sought my native home—in vain.

"As to that native home, which still infolds
Those youthful friendships to my soul so dear—
Still you, my parents, in its bosom holds—
My fancy flew, I felt the starting tear.

"Then, in the rustling of the morning wind,
Methought I heard a spirit whisper fair:
Pilgrim, forbear, still upward raise the mind,
'Look to the skies, thy native home is there.' "

PAYSON A MAN OF PRAYER.

As a preacher, Payson was eminently prayerful. It was manifest in private intercourse with his Divine Master. "Payson," said an elderly minister of Christ respecting him, "Payson does not need to go to the throne of grace, for he is always there." About the time I was licensed, and was leaving for the field where I labored sixteen years, he said to me—"Brother M., I would never leave my study without having first prayed." And he seemed to read the holy Word with much prayer. He studied, he planned, he wrote, he pronounced his sermons, in prayer. He seemed to be habitually sensible that God only could give his words success; and such was his faith in the efficacy of prayer, that he once said to the writer, "If I really knew I needed two such worlds as this for my own private accommodation, I should no more hesitate to ask for them, than I should hesitate to ask for my daily bread." And exercising this faith in the efficacy of prayer, it is not strange that he should be much in prayer for the Holy Spirit to accompany his efforts in the ministry. Here was his chief dependence for success. For though his powers of oratory were far above most in the holy office—though his imagination was most inventive and brilliant—seldom surpassed—his memory remarkably tenacious, and his reading extensive, yet his dependence for success, I repeat it, was on the promised assistance of the Holy Spirit. This was seen in his sermons. It was especially seen in his addresses at the throne of grace. The assembly to whom he ministered were, by his manner in prayer, made to feel that their minister leaned upon an Almighty arm, in his great work. They heard him address the Saviour in such humble confidence, as to convince them that there was his only hope. [Christian Mirror.

NEGLECT OF FAMILY PRAYER.

Prof. Ten Brook, of Michigan University, writing in the Christian Herald, from Central New York, thus describes a home scene. Let the sketch be read and pondered by all heads of families to whom it applies.

My father was one of those still men who, much as he thought of company, carried on *his* part of conversation in brief questions and monosyllabic answers. He had deceived himself into the belief that his talents were not such as to make it his duty to conduct family worship. With this view, he had lived for more than forty years, in every *other* respect, a consistent Christian. A son, who, at the time referred to, was preparing for the ministry, and already licensed to preach, was spending a vacation at home—the last evening of his stay had arrived—the family Bible, as usual, is placed before him on the stand, with a request to lead in prayer. The thought occurred, that now for a year or more, whatever devotion might be *felt,* no voice of prayer could be heard in the family, except from the lips of strangers who should turn in for the night. The thought affected him, and endeavoring to use such a manner as would become him in addressing a father almost threescore years and ten, he said—"Father, I delight to lead in this exercise when at home, but I am affected with the thought that there is to be no more prayer here until I shall return. How is it that you have never established family prayer? I know the diffidence of your nature—I know that it would be hard to overcome it—but would it not have been attended with satisfaction to yourself, and a blessing to the family, worth a far greater sacrifice. You can ask a favor of a neighbor—to do the same thing with God, is prayer; and he greatly mistakes, who thinks that the best prayer is that clothed in the most fluent language." The old man was affected—said he knew that it was so—and then gave an account of his feelings and practice in this respect since the commencement of his Christian course. Tears glistened in the eyes of some unaccustomed to weep for sin, and the father's expressions gave encouragement to hope that the suggestion would not be in vain, and that an altar would still be erected, whence incense and a pure offering should daily rise to heaven. On the following day, before leaving, the son mentioned the scene of the previous evening to the minister of the place, who took an opportunity to add his influence to what had been said, and it proved effectual. The man whose voice, though for forty years a professed Christian and a father, had never been heard in prayer by his children, at the age of threescore years and ten, commences the discharge of that duty in his family, and so far as I know, never ceases until the infirmities of age render it impossible. His children, ten in number, who had not before, have since professed the religion of Christ, though I cannot say how much the father's prayers had to do with this result.

I have digressed to mention this scene, thinking that it *might* perhaps meet the eye of some father in the same situation, and encourage him to adopt the same course.

VISITING THE POOR.

I cannot imagine hardly any thing more useful to a young man of an active and powerful mind, advancing rapidly in knowledge, and with high distinction either actually obtained or close in prospect, than to take him—or, much better, that he should go of himself—to the abodes of poverty, and sickness, and old age. Every thing there is a lesson; in every thing Christ speaks, and the Spirit of Christ is ready to convey to his heart all that he witnesses. Accustomed to the comforts of life, and hardly ever thinking what it would be to want them, he sees poverty, and all its evils; scanty room, and, too often, scanty fuel, scanty clothing, and scanty food. Instead of the quiet and neatness of his own chamber, he finds, very often, a noise and a confusion which would render deep thought impossible; instead of the stores of knowledge with which his own study is filled, he finds, perhaps, only a prayer-book and a Bible. Then let him see—and it is no fancied picture, for he will see it often if he looks for it—how Christ is to them who serve him, wisdom at once, and sanctification and blessing. He will find, amidst all this poverty, in those narrow, close, and crowded rooms—amidst noise and disorder, and sometimes want of cleanliness also—he will see old age, and sickness, and labor, borne not only with patience, but with thankfulness through the aid of that Bible, and the grace of that Holy Spirit who is its author. He will find that while his language and studies would be utterly unintelligible to the ears of those whom he is visiting, yet that they, in their turn, have a language and feelings to which he is no less a stranger. And he may think, too—and, if he does, he may forever bless the hour that took him there—that in fifty years or less, his studies and all concerned with them will have perished for ever, whilst their language and their feelings, only perfected in the putting off their mortal bodies, will be those of all-glorified and all-wise spirits in the presence of God and of Christ. [Arnold.

A TOUCHING SCENE.

A French paper says, Lucilla Romee, a pretty little girl, with blue eyes and fair hair, poorly, but neatly clothed, was brought before the Sixth Court of Correction, under a charge of vagrancy. 'Does any one claim you?' said the magistrate. 'Ah! my good sir,' she replied, 'I have no longer any friends; my father and mother are dead. I have only my brother James, but he is as young as I am. Oh, dear! what could he do for me?' 'The court must send you to the house of correction.' 'Here I am, sister. Here I am; do not fear,' cried a childish voice from the other end of the court. And at the same instant, a little boy with a sparkling countenance started forth from amid the crowd, and stood before the magistrate. 'Who are you?' said he. 'James Romee, the brother of this poor little girl.' 'Your age?' 'Thirteen.' 'And what do you want?' 'I come to claim Lucilla.' 'But have you then the means of providing for her?' 'Yesterday I had not, but now I have. Don't be afraid, Lucilla.' Lucilla: 'Oh! how good you are, James!' Magistrate to James: 'But let us see, my boy, the court is disposed to do all it can for your sister. However, you must give us some explanation.' James: 'About a fortnight ago my poor mother died of a bad cough, for it was very cold at home. We were in great trouble. Then I said to myself, I will become an artizan, and when I know a good trade I will support my sister. I went an apprentice to a brush maker. Every day I used to carry her half my dinner, and at night I took her secretly to my room, and she slept in my bed while I slept on the floor wrapped up in my blouse. But it appeared the poor little thing had not enough to eat, for one day she unfortunately begged on the boulevard. When I heard she was taken up, I said to myself, come, my boy, things cannot last so; you must find something better. I very much wished to become an artizan, but at last I decided to look for a place; and I have found a very good one, where I am lodged, fed, and clothed, and have 20 francs a month. I have also found a good woman, who for these 20 francs will take care of Lucilla, and teach her needlework. I claim my sister.' Lucilla, clasping her hands, 'Oh, how good you are, James!' Magistrate to James: 'My boy, your conduct is very honorable. The court encourage you to persevere in this course, and you will prosper.' The court then decided to render up Lucilla to James, and she was going from the bar to join her brother, when the magistrate, smiling, said: 'You cannot be set at liberty till to-morrow.' James said to the magistrate: 'I may kiss her, may I not, sir?' He then threw himself into the arms of his sister, and both wept warm tears of affection.

PATIENCE.—One of the most important requisites of a holy life is patience. And by this we do not mean merely a meek and quiet temper when one is personally assulted and injured; but a like meekness and quietness of temper in relation to the moral and religious progress of the world. We may be deeply afflicted in view of the desolations of Zion; but let us ever remember and rejoice, that the cause of truth and holiness is lodged safely in the hands of God. With him, a thousand years are as one day; and in the darkest moments, when Satan seems to be let loose with tenfold fury, let us thank God and take courage, because the Lord God Omnipotent reigneth. [Upham.

MARRIED LIFE.

The following beautiful and true sentiments are from the pen of that charming writer, Fredrika Bremer, whose observations might well become the rules of life, so appropriate are they to many of its phases:—'Deceive not one another in small things, nor in great. One little single lie has, before now, disturbed a whole married life. A small cause has often great consequences. Fold not the arms together and sit idle. 'Laziness is the devil's cushion.' Do not run much from home. One's health is of more worth than gold. Many a marriage, my friends, begins like the rosy morning, then falls away like a snow wreath. And why? Because the married pair neglect to be as well pleasing to each other after marriage as before. Endeavor always, my children, to please one another, but at the same time keep God in your thoughts. Lavish not all your love on to-day, for remember that marriage has its to-morrow likewise, and its day after to-morrow, too. 'Spare, as one may say, fuel for the winter.' Consider, my daughters, what the word, *wife,* expresses. The married woman is the husband's domestic faith; in her hand, he must be able to confide house and family; be able to entrust her with the key of his heart, as well as the key of his eating-room. His honor and his home are under her keeping; his well being is in her hand. Think of this! And you sons, be faithful husbands, and good fathers of your families. Act so that your wives shall esteem and love you.'

ONE DROP AT A TIME.

"Life," says the ~~late~~ John Foster, "is expenditure; we have it, but are continually losing it; we have the use of it, but are continually wasting it. Suppose a man confined in some fortress, under the doom to stay there till his death; and suppose there is there for his use a dark reservoir of water, to which it is certain none can ever be added. He knows, suppose, that the quantity is not very great; he cannot penetrate to ascertain how much, but it may be very little. He has drawn from it, by means of a fountain, a good while already, and draws from it every day. But how would he feel each time of drawing, and each time of thinking of it? Not as if he had a perennial spring to go to; not, 'I have a reservoir, I may be at ease.' No! but, 'I had water yesterday—I have water to-day; but my having had it, and my having it to-day, is the very cause that I shall not have it on some day that is approaching. And at the same time I am compelled to this fatal expenditure!' So of our mortal, transient life! And yet, men are very indisposed to admit the plain truth, that life is a thing which they are in no other way possessing than as necessarily consuming; and that even in this imperfect sense of possession, it becomes every day less a possession!"

GOOD INDESTRUCTIBLE.—The Rev. John Newton was one day called to visit a family that had suffered the loss of all they possessed by fire. He found the pious mistress, and saluted her with—

"I give you joy, madam!"

Surprised, and ready to be offended, she exclaimed—

"What! joy that all my property is consumed!"

"Oh, no!" he answered, "but joy that you have so much property that fire cannot touch."

This happy allusion checked her grief—and wiping her tears, she smiled like the sun shining after an April shower.

"For where the treasure is, there will the heart be also."

TOO LATE AT MEETING.—In Mr. Dean's History of Scituate, there is the life and character of the Rev. Mr. Witherell, who died there in 1684. The following anecdote is given to "illustrate the prevailing manners in those times:" Mr. Bryant entered the church after the services had commenced, and Mr. Witherell, at the close of his prayer, thus addressed him: "Neighhor Bryant, it is to your reproach that you have disturbed the worship by entering late, living as you do within a mile of this place; and especially so since here is Goody Barstow, who has milked seven cows, made a cheese, and walked to the house of God in good season."

WORSHIP OF THE VIRGIN.—Rev. Dr. Cheever, in his "Wanderings" in Switzerland, speaks of visiting Einsiedeln, "the very head quarters of the worship of the Virgin Mary." An average of more than 150,000 pilgrims annually visit this celebrated shrine of the Virgin. "It makes one's heart ache to see the mournful superstition of the people," says Dr. C. "Indeed the whole establishment of the Virgin in the Romish worship is one of the most prodigions transactions of spiritual fraud, one of the vastest pieces of forgery and speculation in the history of our race. By it thousands make a fortune in this world, but millions make shipwreck of their souls for ever."

DESCENDANTS OF LUTHER.—Amongst the delegates to the Evangelical Alliance was Dr. Von Reinthaler, a German nobleman, from Erfurth, the place where Luther first opened his eyes on the light of truth. And he is not only from the same town, but has charge of the very building where Luther experienced those severe trials and triumphs. He is a gentleman of fortune, who has expended his property in the establishment of an institution for the education of vagrant boys. And here the only five lineal descendants of Luther now living are to be found under his care and tuition.

The Sabbath Recorder.

New York, November 19, 1846.

LEGALIZED SABBATH-BREAKING.

To the Editor of the Sabbath Recorder:—

A great pressure of engagements has prevented me from adding a few remarks to your comments on the article from the *Syracuse* "*Recorder*" on "*Sabbath-Breaking Canal Boats,*" and particularly on the assumed "*legalized Sabbath-breaking*" connected therewith.

It is somewhat amusing, although on a serious subject, to witness the turns and shifts of men, who have a zeal, not according to knowledge, when thrown on their backs and made to eat their own words, by their own forwardness and over-anxiety to become prominent in works of supererogation. It is not long since, as you have already intimated in your remarks, that public sympathy was invoked on behalf of the poor oppressed boatmen and forwarders on our canals; who, it was represented, were "*robbed of their rights to the Sabbath,*" by being *compelled* to labor on *first day* "in opposition to their inclinations and the dictates of their consciences;" and vociferous appeals were made to our legislatures, to have the locks on the canals closed on that day, that these "*oppressed*" individuals might enjoy their Sabbath. Scarcely have their clamors for the sanctification of Sunday ceased to din our ears, than we have quite as dolorous accounts, from the same sources, complaining of these refractory reprobates, for *existing* this meddling sympathy on their behalf, and persisting in, *voluntarily,* following their calling, despite the privileges afforded them of resting on the first day of the week.

The article referred to above closes with the following remark: "As sure as the laws of cause and effect remain unchanged, the people of this State (N. Y.) will yet experience a terrible retribution, unless there is a speedy reformation and an entire putting away of this legalized Sabbath-breaking." Now, if I understand the purpose of the writer, his aim is to have the State authorities interpose and close the locks of the canals, absolutely, on Sunday, that the "worthy boatmen and forwarders" shall be *compelled* to rest on that day, *nolens volens.* Presuming that the writer is strictly conscientious in this matter, and entertains a holy horror against Sabbath-breaking, it becomes us to inquire: What is Sabbath-breaking, and wherein is Sabbath-breaking "*legalized?*" Presuming, also, that the writer is a Protestant, and recognizes the Holy Scriptures as the only rule of faith; that he is willing to go "to the law and the testimony," to establish all religious truth, I wish to reason with him a few moments on this subject; professing, myself, to have respect to the day of the Lord, that we may search out HIS will in the matter, to the end that we may honor *his* statutes and keep *his* covenant.

The Scriptures teach us, that "God rested on the *seventh day* from all his work which he had made. And God blessed the *seventh day* and sanctified it; because that *in it* he had rested from all his work which God created and made." Gen. 2. This is the first notice of the Sabbath in the Bible. The rest are all like unto it. During the sojourn of the children of Israel in the wilderness, the Lord, to supply their necessities, sent manna daily, save on the *seventh day;* thus strictly recognizing his Holy Sabbath, by affording them a *double* portion on *sixth day,* and requiring them to secure it at that time for the *seventh day.* (Exod. 16: 21—30.) This was before the giving of the law, and is evidence of respect for the Sabbath before the law was declared. When the Decalogue, written on stone by the finger of God, was committed to the Israelites, the obligation to honor the Sabbath (*the seventh day*) was emphatically *renewed,* and most explicitly defined and enjoined. (Exod. 20: 8—11. Lev. 23: 3. Neh. 13: 16—22.) Our blessed Redeemer proclaimed himself Lord of the Sabbath, and declared that he did not come to destroy but fulfil the law; that not one jot or tittle should pass from the law, till all be fulfilled. (Matt. 5: 17, 18.) Luke distinctly affirms, that they "rested the Sabbath day according to the commandment." (Luke 23: 56.) This was *after* Christ, himself, declared that all *his work was finished*—the new *covenant perfected,* and he had been nailed to the tree. This doubtless refers to the command to observe the *seventh day*—no one disputes it, as no other command was given to observe any other day. And from the Acts of the apostles, we find that they made it the day of their special ministrations, as their Lord and Master had done before them. (Acts. 13: 14, 15, 42—44.) Paul reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. (Id. 18: 4.) All the promises and all the penalties connected with the observance or the desecration of the Sabbath, refer to the *seventh-day Sabbath,* and to no other *in future.* (Isaiah 56: 2. Id. 58: 13. Jer. 17: 21—27.) No where in the Inspired Word have we any other weekly Sabbath appointed. No where has that Sabbath ever been abrogated. No where in the Scriptures is any other day called the *Sabbath day*—no where any other *required* to be observed as the Sabbath. The Lord is lawgiver in Zion. If, then, HE gave the *seventh day,* and sanctified it and hallowed it as *his* Sabbath, and has not abrogated it, has not absolved us from its duties, nor delegated authority to others to do so—it remains in full force as when given amid the thunders of mount Sinai, and will stand in the judgment against all the crafty and puny coercions of man.

Finding, then, in the Bible, no other Holy Sabbath, to be honored throughout the ages of time, there can, legitimately, be no restrictions put on man to prevent him from laboring on the other six days of the week. And if the seventh day is the true and the only weekly Sabbath, there is no offence against the Most High for laboring on the first and the other five succeeding days. Where, then, is Sabbath-breaking for laboring on *first day?* Where is "*legalized Sabbath-breaking*" in keeping open the locks of the canals on that day? If then the first day of the week is not the truth Sabbath—"the Sabbath of the Lord thy God"—if it is not any Sabbath at all, and, being no where in the Scriptures so called, there is no infringement on *holy time* in employing its hours in the pursuits of life. But there is certainly a Sabbath, and "legalized Sabbath-breaking" to a fearful extent throughout the land. That legalized Sabbath-breaking is confined to the statutes of the several States recognizing the Sabbath of the Lord—the *seventh day*—as a working day—as a *legal* day for the transaction of secular business—a *judicial* day for the execution of worldly affairs; in defiance of the imperative law of our Maker. This is legalizing Sabbath-breaking with a vengeance; and I repeat, that it is the only "*legalized Sabbath-breaking*" in the land. I challenge the writer to advance any statute *enforcing* labor to be performed on Sunday; and if performed, I challenge him, with the Bible as his rule of faith and practice, to prove that it is Sabbath-breaking at all.

If men would call things by their right names it would save a deal of error and confusion. Individuals may desecrate the Sabbath, but that does not make it "*legalized Sabbath-breaking*"—to make any thing "legalized" requires special legislation thereon. If then there is no law expressly *permitting* or *compelling* the "boatmen and forwarders" to pursue their business on Sunday, it is not "*legalized.*" Many things are *tolerated* by common consent, but that does not *legalize* them. It requires the express authority of law to legalize an act; but if there are laws compelling men to attend to secular and judicial concerns on the *seventh day,* that is "*legalized Sabbath-breaking*"—God being the Lord of the Sabbath.

Believing the writer of the article on "*Sabbath-breaking Canal Boats*" to be sincere in his profession, yet mistaken in his *position,* I have made this effort to direct his attention to the *fountain of truth.* The fear of the Lord, says Solomon, is to hate evil. Through thy precepts, says David, I get understanding; therefore I *hate every false way;* and although he may have "become like a bottle in the smoke," I trust the Lord will incline his heart to *his* testimonies and to come at once to the law and the testimony to prove himself—not to man's standard, or to a church creed, but to the Word of God.

The Editor of the Religious Recorder, whose remarks I have been criticising, has made three very sad mistakes: 1st. That the State of New York, in not closing the locks of canals on Sunday, does "legalize" Sabbath-breaking. 2d. That Sunday is not the Sabbath of the Bible; therefore any law *enforcing* labor on that day is not "legalized Sabbath-breaking." 3d. That neither the Bible requires any coercion to enforce the first day of the week, nor is there any authority in the Constitution of any of the States or of the Federal Government, to make any distinction in days, or to interfere with the religious rights of any individual; that all human legislation, in the premises, is unconstitutional, and an unwarrantable usurpation of power.

So long as men think that they have the right to make or impose a Sabbath on man, by fines and penalties, men will disregard it and openly break the workmanship of their own hands. A religious institution, to have any sacredness, must have GOD, the mighty Jehovah, for its author—must have the clear, unequivocal, "*thus saith the Lord*" for its claims to credibility. It then behooves all the friends of the Sabbath, to cast the Sabbath of CONSTANTINE to the moles and the bats, and to return unto the Lord and receive the law at *his* mouth. A Sabbath from the Lord will not require human legislation and coercion laws to enforce it; but all human device and coercion laws, with fines and penalties, rack and stake, can never command the respect and observance of mankind. A divine institution must have a divine origin, and the Divine approbation will prove the greatest and the best incentive to its observance. Any system of religion requiring coercion to enforce it, must be defective. Force may make hypocrites, but never makes true, devout believers.

W. M. F.

BORDENTOWN, N. J., Nov. 16th, 1846.

THE FETE OF THE NATIVITY.—Letters from Rome state that the fete of the Nativity was never celebrated with so much pomp as it has been this year. For three days all the roads leading to Rome were thronged with vehicles of every description, bringing visitors to witness the triumph of the new Pope. On one evening the city was illuminated, and a grand triumphal arch was erected, while at almost all the windows were seen transparencies and inscriptions in honor of the Holy Virgin and the Pope. When the carriage of the Pope appeared, a shower of flowers and garlands fell upon it, and he was saluted from all quarters with shouts of the warmest admiration. He passed under the triumphal arch, heard mass at the church of St. Mary, retired to his palace amidst the increased plaudits of the multitude, and closed the ceremony by thanking his children for he enthusiastic reception they had given him. Such is a passage in the history of a successor of St. Peter. Surely the day must be past for treating the servant as his master.

SUNDAY LAWS INHERENTLY WRONG, AND THEREFORE NULL AND VOID.

The right to worship God according to the dictates of our own consciences, is an inherent and consequently an inalienable right, growing out of our relation to God, entirely above and beyond all human interference. Between our conscience and our God, the puny arm of the highest constituted power on earth may not interfere but with insult to Heaven. When individuals or governments assume to take in charge men's consciences in matters of religion, they aspire to the throne of God. The legitimate result of *all* such action, is nothing less than the dethronement of the Almighty. If legislatures may prescribe the *time,* they may the *manner* of worship. If then they may define the manner of worship, by virtue of the same authority they may prohibit it, thus countermanding that great universal, self-existing law, which demands adoration from all intelligent beings. I look upon the attempts of legislators in some of our States to abridge the rights of certain citizens, as no less heaven-daring than those of former times which have called forth such tremendous displays of God's displeasure. Place civil enactments beside the immutable decrees of Heaven, stamped on all nature in living characters, and written out amid the thunders of omnipotence, and choose ye this day whom ye will serve. If to serve God in his own appointed way be a duty as well as right, then all attempts to circumscribe, abridge or destroy such service, *must* be *wrong.*

To prove that all laws opposed to the universal law of right are null and void, a definition of the term law may be necessary. What then is the origin, nature, and end of law—such, I mean, as judicial tribunals are morally bound to establish and maintain? Law, in general terms, is an intelligible principle of right, originating in the nature of man. Any rule not originating in the nature of man, is no law. Law, then, or that natural, universal, impartial, inflexible principle, which necessarily fixes and defines the civil rights of men, is simply "*the rule, principle, obligation or requirement of natural justice*"—not the arbitrary will of numbers or power, but the *necessary* result of natural relationship; and natural right keeps pace with them, secures their enjoyment, and forbids their violation. No standard can be reared by which to measure civil law, except that of natural right. This standard is politically and judicially recognized in the administration of law, and necessarily so, for special laws could not be passed to meet the hundredth part of the cases that arise; hence the application of that natural law resulting from the nature of man, and as unchangable and inflexible as that nature. This principle, then, must be of higher and more universal obligation than any arbitrary rule which man or any body of men may attempt to establish and enforce. Natural law being the paramount law, and applicable to all possible cases involving the rights of men, is necessarily the *only* law; for any other rule arbitrarily applied to those rights, must of necessity conflict with it. When then an arbitrary, partial, and temporary rule, conflicts with a natural, permanent, equal, and universal one, the arbitrary one becomes in reality of no obligation—null and void. Natural rights being inalienable, and attributes of man's nature, can no more be surrendered to governments than man's nature can. Governments then can no more lawfully destroy men's rights, than they can destroy men's natures. They can enact no standing rule conflicting with men's rights, for the reason that they have no power to do so; the legitimate end of government being the protection of rights existing in nature. Whenever it steps out of this sphere, it ceases to be a government, and becomes an organized piracy. Its acts are no more binding than would be the acts of an individual, who should arrogate the throne of God, and bid all creation worship him. Our government is an association of individuals, by contract, for certain specified objects. When so administered as to secure those objects, it is binding on all who are parties to that contract. But when, through mal-administration, those specified objects are perverted, and others foreign to the contract instituted, then it is no longer a government, for the contract which made it a government is broken. All its acts then are piratical and deserving only of contempt. And all judicial tribunals sitting as umpires for that government, are morally and legally bound to declare all acts passed by it null and void. But suppose that the contract which makes us a government (viz. our Constitution) was entered into for the express purpose of destroying rights; all acts passed in accordance with it are as void as in the first case, for contracts by a majority to do wrong are no more binding than between two persons to murder, rob, and steal. The only duty any one can owe to such authority, is disobedience and speedy destruction. Citizens of New Jersey and Pennsylvania have an inherent right to labor on Sunday. All acts to abridge that right are wrong, and therefore null and void. They are mere vapory shadows, blotted effusions of lying sycophants and aspiring demagogues, to crush the struggling energies of down-trodden truth and as such deserves only contempt and annihilation.

D. E. M.

MYSTIC BRIDGE, CONN.

THE JEWS IN BAVARIA.—We have had occasion in months past to speak of the disabilities of the Jews in Bavaria, which were rapidly driving them to this country. There is but little prospect that their condition will be much improved at present. It seems that there are 95,000 Jews in the kingdom of Bavaria, who are in many respects much oppressed. They are prohibited from residing in several parts of the kingdom; for instance, no Jew can reside in Protostant Nuremburg. In 1813, a law was passed which fixed the number of families, and no Jew can now marry until the head of a Jewish family dies at the place where he is residing. Thus, for example, if in a certain city sixty Jewish families are permitted to reside, and a Jew wishes to marry, he must wait until the head of one of those families dies. It is on this account that so many Jews have emigrated to America. Not far from my brother's parish there is a place called Tigersfeld, and a great number of Jews formerly resided there, but they have now all left for America, except those who were too old and feeble to undertake the journey. But on the 7th of May last Baron Gumpenberg brought the condition of the Jews before the Chambers then assembled at Munich, and expressed a desire for their emancipation. Many spoke in favor of the relief of some of the restrictions under which the Jews labored, but few advocated their entire emancipation.

A SLAVE-HUNT AND ESCAPE.—On the 28th of October, there arrived at the city of Chicago, Ill., in an open wagon, four colored men. They were left on one of the principal corners of the main street, from which they strolled about to view the town. It was not long, however, before an officer arrested them as runaway slaves from Missouri, and brought them before a Justice of the Peace. *After* their arrival at the office, a warrant was issued for their apprehension as runaways. But this was quashed, on motion of their counsel, for want of authority in the magistrate to issue it. Hereupon the Justice decided that the claimants might proceed to prove the colored men slaves, and to establish their authority to demand them. In order to do this, it was necessary to look up the laws of Missouri on the subject. But while the counsel for the slave-hunters were busily engaged in searching the statute-books, a great crowd collected around the office, and the door being accidentally thrown open, the colored men walked into the street, where they were received and spirited away amid the acclamations of thousands of congregated citizens, of all parties, sects, and conditions.

EXTENT OF ROMANISM IN EUROPE.—An impression prevails somewhat extensively, that Romanism has a very strong hold upon the minds of the people of Europe generally. But facts show that this impression is altogether erroneous. The Rev. Dr. Baird, who has given much attention to this subject, in a recent letter from St. Petersburgh, Russia, says that in Denmark, with a population of 2,250,000, there are 1,800 Protestant ministers, and but four Catholic priests. In Norway, among a population of 1,250,000, there are between 350 and 400 Protestant ministers, and not one Roman Catholic Church. In Sweden, whose population is 3,250,000, there are 2,500 Protestant ministers, one Roman Catholic Church, and two priests. So that in these Scandinavian countries, whose united population surpasses eight millions, there are about 5,775 ministers, and only six Roman Catholic Churches, and seven priests.

POWER OF THE PRESS.—Somebody, in speaking of the power of the press, says he has often thought of a sentiment uttered by Napoleon when he found his schemes of ambition and conquest baffled by the indignant rebukes of those who aimed to protect the interests of the people by exposing the arts and duplicity of the ruthless invader. The press was then less fearless and independent than it is at the present time. It rebuked vice in softer tones, and cowered before the edicts of tyrants in their gigantic strides of oppression. But even then the mighty conqueror felt its power. Conversing with a friend on the obstacles that hedged up his way, he said, 'a journalist is a grumbler, a censurer, a giver of advice, a regent of sovereigns, a tutor of nations. Four hostile newspapers are more to be feared than a hundred thousand bayonets!'

DECLINE OF UNITARIANISM.—The evidences of decline among the Unitarians can scarcely be mistaken. Even their own papers are beginning to acknowledge and lament it. One of them complains that the number of their theological students is diminishing; another, that it is not with them as it was twenty years ago, "when the literature, intelligence, public spirit, wealth, and social influence, were entirely on their side"—that now "the tendency is elsewhere, and the fashion, at least, if not the intelligence of the community, is setting decidedly in another direction."

MISSIONARY MARRIED.—We learn from the New York Recorder, that J. Lewis Shuck, Pastor of the First Baptist Church, Canton, China, and Miss Eliza G. Sexton, teacher of drawing and painting in Judson Female Institute, and daughter of S. M. Sexton, Esq., late of Philadelphia, were married on the 14th of October, at Marion, Ala., by the Rev. M. P. Jewett.

HINTS ABOUT OUR OWN AFFAIRS.

Within a few months past, we have received many letters from our friends in different sections expressing their entire satisfaction with the general character of the Recorder, and their growing interest in its welfare. These assurances of confidence, it is scarcely necessary to say, have greatly cheered us amid the exhausting toils and cares incident to publishing a denominational paper. When we engaged in the enterprise, it was from a sense of duty, and with no other aim than to advance the cause of God and truth among the people with whom our labors are identified. Any evidence that this object is being attained, from whatever quarter derived, cannot fail to be a source of high gratification and a rich reward. But there are two or three things which yet trouble us, and with which we beg leave to trouble our friends. The publication of the Recorder was commenced with a list of subscribers altogether too small to defray its expenses. Our list has gradually increased, however, until we have now subscribers enough to support the paper, provided that they are all prompt in making their payments—not otherwise. Yet we are not satisfied with simply a *support* for the paper; we want to be able to circulate hundreds of copies gratuitously in places where there is reason to hope that they will do good. This we are not only desirous of doing, but are *determined* to do, just as soon as our income will warrant it. As a means of enabling us to do it, we have two requests to make, which we trust will not be forgotten. In the first place, we request every subscriber who is in arrears for the present or past volumes of the paper to foward us immediately the amount due, that we may be saved the embarrassment of having to do without means. In the second place, we request every friend of the paper to look about him for one or more new subscribers, that our list may be so increased as to furnish us with the means of circulating many more gratuitous papers throughout the country. The present seems to us a favorable season for giving attention to both of these requests; and we hope, before the opening of the new year, to have substantial proof that it is so. Shall we be disappointed?

LIBERALITY OF THE JEWS.—An agent of one of the Jewish Missionary Societies, writing from Gibralter, in illustration of the charitable feeling of the Jewish inhabitants, mentions the fact that the amount collected on Purim day in the synagogues, and by the collection from private houses, was no less than 4,000 dollars, for distribution among poor families, resident in the garrison; and this is besides gifts to 104 poor persons from various parts of Barbary! These last had a free passage to their homes at the expense of the congregation. This charity is indeed munificent, even for a Jewish community.

MORE MISSIONARIES FOR CHINA.—We learn from the Alabama Baptist, that Rev. J. L. Shuck, and the Chinese convert Yong Seen Sang, who have been visiting the Baptists in the Southern States for several months past, are now on their way to the North. They are expected to embark from New York for Canton, about the 25th of December, with a large reinforcement of missionaries.

A TIME OF COMMOTION AT HAND.—The Rev. Dr. Baird, in one of his letters from Europe, says that "the times are ominous of great evil in Germany. A storm is gathering which will sweep over that country. There is need, therefore, that all that can be done should be, to scatter the seeds of truth, for it alone can save the horrors of a bloody revolution. Indeed, I think all continental Europe is going to be shaken to its very centre before many years pass away."

BAPTISTS IN SCOTLAND.—The Baptist Union of Scotland held an annual meeting in August last, at which rather an encouraging report of the state of things was given. Three new churches were added to the Union. It was resolved to engage more evangelists as soon as suitable persons could be found. A plan was devised for aiding young men preparing for the ministry. A magazine has recently been commenced for circulation among the Scotch Baptists, which has thus far been quite successful.

THE ELECTIONS.—An account of the recent elections, prepared for our last, was omitted by oversight. It was there stated, that the election in New York had resulted in the choice of John Young, the Whig candidate for Governor, by some 10,000 majority. The Democratic candidate for Lieut. Governor was elected. The New Constitution was adopted by a majority of probably 100,000. The popular vote was against Free Suffrage.——In New Jersey, 3 Whigs and 1 Democrat were elected to Congress; the State Senate stands 12 Whigs to 7 Democrats, and the Assembly 46 Whigs to 12 Democrats.——In Massachusetts, the Whig Governor, Briggs, was elected, by about 12,000 majority, and the same party secured a majority in the State Legislature.

THE YOUTH'S CABINET for December is not inferior to the previous numbers. The second volume commences with January, when a good opportunity offers to subscribe. D. A. Woodworth, 135 Nassau-st.

RENOVATION.—The Olive Branch, printed at Boston, comes to us this week in an entire new dress, and otherwise greatly improved.

General Intelligence.

TWELVE DAYS LATER FROM EUROPE.

The steamship Great Western reached New York on Monday evening last, bringing English papers to Oct. 30.

The price of American Cotton had advanced 1-8d.

There is also a farther rise in the price of provisions.

The famine is very severe in Ireland, and multitudes are dying of starvation.

The Great Britain was still lying in Dundrum Bay.

The French Government, justly alarmed at the failure of the late harvest, appears to have lost no time in obviating the consequences. More than 200 vessels laden with grain were in the harbors of Naples, Genoa, and Leghorn, ready to sail for France.

The subject of the Spanish marriages is worn threadbare. If the official organ of the Prussian Government is to be credited, that power does not sympathize in the protest which Lord Palmerston has presented against the Infanta or her issue ascending the throne of Spain.

Portugal is feverish and unsettled. Affairs there appear to be progressing towards a climax. A rumor prevailed a few days back that the Queen of Portugal had been dethroned, and that a Spanish army was about marching into Portugal.

American biscuits have become an article of import at Liverpool. They are in great demand, and afford a good profit to the exporter.

The Pope intends to substitute imprisonment for life for the punishment of death, which he wishes to abolish totally.

Mr. Charles Cameron states, through the London Times, that any vegetable substance may be rendered explosive in the same manner as cotton. He has successfully tried munjeet, hemp, flax, old rags, old paper, &c.

A young astronomer of Rome, M. Alberi, has just discovered, in a private library, a manuscript work of Galileo, relative to the satellites of Jupiter, which was thought to be lost. He has published it.

The Glasgow Free Church Presbytery have resolved not to interfere in the question of American slavery, further than remonstrating with the churches in America as to their duty in the matter.

Gen. Armstrong reached Liverpool by the Great Western, after crossing the Atlantic four times since June last, as the bearer of the dispatches in reference to the settlement of the Oregon question.

Mr. Wyon, of the royal mint, has received an order from the East India Company for the execution of 30,000 medals to commemorate the victories.

* * *

Social Life in Matamoros.—The American Flag, printed at Matamoros, has the following domestic picture:—

"When we first entered Matamoros, and the services of a Mexican were needed, application had to be made to their masters, who hired them out from ten, fifteen, to twenty dollars. The sums which they owed their masters were various, but whatever they might be under their own government and laws, it would have been sufficient to have held them in bondage through life, and entailed like bondage upon their children—the offspring being always held for the debts of the parents. A debt once contracted it was impossible ever to repay. No means were afforded them to cancel it. Two or three dollars per month was the extent at which their services were valued. Every thing they received from their masters was charged to their account. If sick, the loss of service and medical attendance was added on. If plate, cup, spoon, chair, table, or any other article belonging to the master's house was broken or lost, no matter if the master or his wife or children broke or lost it, to the servant's indebtedness it was placed. When he or she died, the funeral expenses were likewise added to the indebtedness and carried forward to the account of their children. Thus were they held in endless slavery, unless by theft or murder they could possess themselves of sufficient money to purchase their freedom. The opportunities afforded them to acquire money since the occupation of this city by the Americans have enabled slaves to cancel all their obligations to their masters, and with few exceptions, all are now free. Much of the ill-feeling that exists against us on the part of the wealtheir portion of the inhabitants, has been engendered by the loss of their slaves. Their former servants will no longer work for them. They will not or cannot come up to the rate of wages offered by the Americans, and even if they did, their former slaves would prefer working for their new employers."

* * *

The Magnetic Telegraph.—The Union publishes a letter from Amos Kendall in regard to the telegraphic lines already built and in progress, in which he urges the propriety and necessity of the General Government's building a line between Washington and New Orleans, for the purpose of communicating with the army. The letter adds:—

A line is in progress from Boston to Portland. Preliminary steps have been taken for the construction of a line from Buffalo to Detroit, and thence through Chicago to Milwaukie, a distance of about 800 miles, to be finished in fifteen months. The New York and Washington company, having obtained the right of way along the railroads through New Jersey, are re-building their line on the route, and expect in two months to have up two good iron wires from New York to Baltimore.

A line will be immediately put up from Washington to Petersburg, Va., if there be no difficulty about the right of way; and none is apprehended. An effort will be made immediately to raise the necessary funds to carry the Southern line through to New Orleans next season.

The people of the West are becoming zealous in favor of the Telegraph, and another season will not pass before it will reach Cincinnati, and be on its way to St. Louis. A line from New Orleans to connect with this at Louisville, and a line to connect both with the Lake Telegraph, will be very valuable, and will complete the main sinews of the system of Telegraph for these United States.

SUMMARY.

At Cincinnati, on Saturday last, the immense fly wheel of a rolling mill flew to pieces, scattering the fragments in all directions, for the space of one hundred feet; one piece went over the canal a much greater distance; another piece high in the air, and came down through the roof of a house, striking the stove, at which a woman was standing, demolishing it, and knocking a bucket out of her hand. The fly wheel was very large, and in rapid motion when the accident occurred, and although the fragments of iron and wood flew in every direction, to the great danger of numerous persons, not one was injured.

A soldier at Monterey writes to the Baltimore Sun:—"You may, probably, wish to know how a young soldier feels when he smells powder for the first time—I will tell you. At first I felt as though I should like to have been out of the party—I felt decidedly 'mean,' and looked from one end of the line to the other, to see if I could see any one run. Yes, I felt like running, I must acknowledge, but all stood like men, and I could not bear the idea to be the first to run, and, therefore, kept on with the rest."

A home has recently been provided for the indigent colored population in the city of New York. It consists of three buildings. The principal one is occupied by the women, the second by the men, the third by little children and their unhappy mothers. The present number of occupants is 193, exclusive of children, of whom there are nine. It was founded by a number of benevolent ladies, of whom the most conspicuous was Mary Shortwell, of the Society of Friends.

All Yankeedom was represented in the cargo of the packet ship St. Petersburgh, which sailed from Boston on Saturday, the 7th, with 20,500 bushels Indian corn, 300 hhds. tallow, 1,200 barrels flour, 1,200, do. naval stores, 500 do. apples, 400 do. sperm oil, 300 do. lard, 100 do. grease, 30 do. shoe pegs, 100 do. onions, 60 cases clocks, 150 rocking chairs, 15,000 lbs. wool, beside sundry small lots of Yankee notions, and 50 steerage passengers.

In Madison County, Illinois, there is considerable excitement growing out of the indictment of a large number of persons for the murder of James Duncan. More than thirty persons have already been indicted. There were nearly a hundred persons in the mob when he was killed, and, so far as known, about equally guilty. It is reported that the Judge of the Circuit Court has decided that the cases are not bailable, and has accordingly refused to admit them to bail; and the consequence of the decision will probably be that a large number of persons will be compelled to remain in custody till next Spring.

Intelligence has been received that General Kearney left Santa Fe for California on the 25th of September, with 400 mounted mules in his train. All is tranquil at Santa Fe, although we are sorry to state that there is quite a scarcity of provisions. It is rumored that Armijo, who, with a few desperados, is prowling the mountains, is inciting the inhabitiants to resistance.

The Washington correspondent of the Philadelphia North American says it is currently rumored in that city that orders have been forwarded to Gen. Taylor to remain quiet at Monterey till after the meeting of the Mexican Congress and the decision of that body in regard to our Government's overtures for peace.

The colored citizens of Cincinnati held a public meeting on the 2d inst., and passed resolutions eulogistic of the late Thomas Clarkson and regretting his death. They also resolved to wear mourning for 30 days, and recommend pastors of their churches to deliver discourses appropriate to the occasion.

The Union states that Gen. Scott has issued orders for the release of Gen. La Vega and his associates, he having been exchanged for Capt. Carpenter and crew of the Truxton.

The cheap postage system will certainly succeed. It is said now that the amount of deficiency which the Postmaster General will require from the Treasury will be but $500,000. Next year the Department will pay its own expenses, and in two years will yield a revenue of three millions annually.

Rev. Eli Smith, so long and so well known as one of the ablest missionaries of the American Board in Syria, embarked on Thursday from this port, with Mrs. Smith, in the ship Arcole, bound to Marseilles.

On Thursday, the 29th ult., the steamer Metamora struck a snag in the Mississippi river and was run on a sand bar, where she sunk. In the evening of the same day, the steamer Monarch struck the same snag, and was sunk.

The members of the California Expedition who were left on shore in New York, have departed for the place of destination in another ship, under command of Col. Mason, who is to supersede Col. Stevenson.

Some attempts made last spring to cultivate rice in the neighborhood of Rome, have fully succeeded, and a company has consequently been formed for the purpose of growing rice in the whole of the Porto d'Anza, which is 40 leagues long, and can be flooded at will by the waters of the lakes Albano and Lemi.

The Salem Gazette says that the barque Orb sailed from this place, on the 12th of November, last year, for Zanzabar. The ship Malibar sailed from Boston, on the same day, for Calcutta. On Saturday, each returned to the port from which she departed, having sailed about 20,000 miles each, in different directions. They met and spoke each other off Bermuda, on their return.

An effort is being made to unite the Associate Reformed, the Reformed, the Sceder and Covenanter Churches into one ecclesiastical body. The Louisville Presbyterian Herald says, a convention has been lately held, and propositions submitted, and a strong feeling was manifested in favor of a united Presbyterian Church.

The editor of the Louisiana Chronicle has seen a full-fledged chicken, which had four legs, four wings, two heads, and but one body. It was exhibited to him by Mr. Jos. A. Cotton, of Francisville, who designs sending it to the New Orleans Medical Association.

The Legislature of Vermont have recently adopted a preamble and series of resolutions of the most decisive character against the justness of the war now existing with Mexico, and in which they instruct their Senators and Representatives in Congress to do their utmost to avert the tremendous evils of Slavery, and resist its alarming encroachments upon the rights and interests of the non-slaveholding States.

Don Manuel Augustin Heredia, the wealthiest man in Spain, was in great distress concerning the safety of a vessel he had dispatched for China. On hearing that his vessel had arrived at Malaga, on the 14th of August, with a cargo worth fourteen millions of dollars, the Don fell and immediately expired.

We understand, says the N. Y. Sun, that the Rev. Mr. Archibald Maclay, a distinguished divine of the Baptist persuasion, and father to the Hon. Wm. B. Maclay, M. C., of New York, has lately received the appointment of a Chaplain in the Navy.

Mr. Hugh Kennedy, who died some years ago, left a small annuity to the Presbyterian Church in Hagerstown, Md., on condition that they should sing nothing but the Psalms of David. When they depart from this, they lose the legacy, which amounts to $800 per annum.

The State debt of Maryland amounts to eleven millions nine hundred and eighty-six dollars. The unpaid arrear of interest, since January, 1842, was, on the 1st of July, twelve millions of dollars!

Over forty individuals have pleaded guilty at the present term of the Recorder's Court, Rochester, to indictments for selling liquor, and paid the fine of five dollars each. Among them were druggists, landlords and recess keepers.

A man in Louisiana, riding in a buggy. fell asleep. His horse wandered into the woods so far that when the man awoke he could not find his way out. He wandered about seven days, and fell down exhausted, but was found, and saved, by some hunters. The horse died of starvation.

The horse-rake, which so greatly lightens the labor of the farmer in haying, is the invention of a black man, once a slave on Long Island.

Dugald Stewart remarks that the power of setting readers a thinking, is one of the most unequivocal marks of original genius.

The voyage from New York to Halifax and back, has been made in the unprecedented traveling time of four days and seven hours.

Great numbers of Dutch farmers and peasants are now emigrating to the United States.

A friend informs us, that being in a shop the other day, he remarked a dashing looking person writing a letter at the tradesman's desk. When he had sealed and directed it, he examined the superscription with some scrutiny, and finally asked the shop-keeper, 'How do you spell Philadelphia?' '*Fel-a-del-fy*,' replied the shop-keeper, 'Then I've got it right,' said the New York correspondent; 'I was thinking praps I'd made a mistake.'

A gentleman fifty years ago gave his daughter at her birth a diamond ring costing $1,500, which she has still in her possession, and will remain in the family. A gentleman at the same time gave his daughter $1,500 which was invested for her use at 7 per cent., compound interest, and as no part of the amount was used, the sum at this day has accumulated to $44,185 50! while the lady's diamond ring remains at its original value.

When the mammoth cannon was recently proved at South Boston, the heaviest shell was thrown about three miles, and the time occupied in its journey was a minute and a half. Thus it appears that its velocity was only about double that of some of the English railroad expresses.

We see by a notice in the National Press of last week, that Mr. Willis has again associated himself with Mr. George P. Morris, and that they have resolved to make some changes in the character and title of the weekly paper established by the latter. It is hereafter to be called "The Home Journal."

Jersey City is to be the terminus of the Cunard line of steamships to be established between New York and Liverpool. Mr. Cunard, on behalf of the company, has made a contract for wharves there, with store-houses for merchandize, coal, &c., amounting to $40,000, and petitioned the Common Council to second the undertaking with its sanction.

J. P. Williston, Esq., of Northampton, has made a donation of one thousand dollars to "Knox College," situated in Galesburgh, Knox County, Illinois. This institution is one of those aided by the Society for promoting Collegiate and Theological Education in the West.

On the 28th ult. the Court House and Jail in Bennington, Vt., was discovered to be on fire, and such progress had the flames made, that all efforts to preserve the building were in vain. Loss $3,000. No insurance.

Texas has now no troops in the field, and Gov. Henderson (now at Monterey) has issued an order for the raising of a new Texas regiment, to serve during the war.

John Henry recently died in the Poor-House of Trenton township, who, it is said, once owned one third of the acres upon which Trenton now stands.

We learn from the Worcester Palladium, that Stephen Salisbury, Esq., of Worcester, has presented to the English and Classical High School at that place, more than $700 worth of apparatus, consisting of a Refracting Telescope, Air Pump, Magic Lantern, with plates, Galvanic Battery, Mechanic Powers, Section Model Steam Engine, Orrery, and other apparatus.

The wealth of the people of Massachusetts is the result of their industry and frugality. Massachusetts has no mines of either gold or silver, (save the newly discovered gold mine in Dedham) and yet the people are more wealthy than those of the richest mining district of the world—are more intelligent, and possesses more enjoyments.

The Italian Scientific Congress held its last sitting on the 30th of September. The sitting of the Agricultural section of the Scientific Congress was reserved for the ceremony of laying the foundation stone of the monument to Columbus, which took place on Sunday the 27th.

There is not to be found on record an instance of loss of human life by lightning in a building or vessel protected by a metallic lightning conductor, nor in a building stored with iron. The fact requires no argument.

Silent carriage wheels have appeared in London. The tire of the wheels consist of an elastic tubular ring of caoatchouc, enclosed in a leathern case, and inflated with air to any degree of tightness desired. The motion of the carriage is exceedingly easy.

During the week ending August 25th, 110,971 bushels of wheat were received at Cleavland. The business on the Ohio Canal has increased so much this year, that a sufficient number of boats cannot be had to carry the freight.

Recent news from the army mentions the capture by the enemy of two mails containing private correspondence. Several Mexicans had been murdered in the vicinity of Monterey by outlaws. A Mexican officer was shot by a volunteer while leaving Monterey in company with his comrades. The volunteer had been taken, and would probably be hung.

From the Naval Squadron information has been received of a second abortive attack upon Alvarado, under command of Com. Connor.

John Quincy Adams attended a recent meeting of the Norfolk County Anti-Slavery Society at Quincy, the place where he resides; thus testifying his interest in any honest endeavors to destroy slavery, even though they were put forth in a way that is not his way.

At the late term of the Court of Common Pleas of Huron County, Ohio, Miss Cynthia Ann Clark, of Norwalk, obtained a verdict of $4000 against Howard Morse, for breach of marriage promise.

The True American, the Pennsylvania Freeman learns, is to be resumed at the beginning of the next year, under the charge of its recent Editor.

The Deposits in the Savings Institutions in this State, the product of Industry, the savings of labor, exceed in amount all the specie in all the monied Institntions in the State.

The "Northampton Industrial Association," have given up ship. They dissolved last week by a formal vote, and one of their number, Mr. Hill, it is stated, takes the property and assumes the debts.

The wires on the Boston Telegraph have so frequently been broken, that the Directors have determined to substitute a strong iron wire for the present feeble copper one. A contract has been made for the new wire, which will be put up immediately; and when that is done, the old one may break and welcome.

Officer Mehan attempted to arrest a Mr. Luck who was terribly beating his wife, whereupon both Mr. and Mrs. Luck fell to and opposed the process, tooth and toe-nail. The officer, finding that Luck was turning against him, hauled off out of the action—having suffered pretty severely during the short time he had been engaged.

The whole number of votes cast in Baltimore city, for State Senator, at the late election in Maryland, was 15,871—of which the Whig candidate received 7,436, and the Democratic 7,435.

Three printers are running for Congress in Massachusetts. They are all whole-souled, talented fellows, well worthy of an election.

MARRIED,

In Truxton, Cortland Co., N. Y., Nov. 5th, by Eld. Joshua Clarke, Mr. Rufus T. Kemp, to Miss Alzina Muncy, both of the above place.

In Brookfield, on the 22d ult., by Eld. S. B. Crandall, Mr. Truman A. Crandall and Miss Susan E. Holt, all of Brookfield.

By the same, in Columbus, on the 1st inst., Mr. Ira Jackson and Miss Emma Crandall.

By the same, in Edmeston, on the 7th inst., Mr. Jabish B. Millard and Miss Eunice Maxson, both of Edmeston.

LETTERS.

Samuel B. Crandall, Geo. R. Wheeler, Wm. M. Fahnestock, Ennis Church, Daniel Day, Wm. P. Langworthy, Joshua Clarke, Samuel Davison (next week.)

RECEIPTS.

Little Genesee—John A. Langworthy, George Potter, Zacheus R. Maxson, Samuel Wells, Joel Maxson, $2 each; Jabez Burdick $1 50; Lewis J. Coon 50c.
Otselic—Dudley W. Truman, Francis Tallett, Henry Crumb, $2 each.
Fall River, Mass.—Joseph Crandall $2.
Shiloh, N. J.—Eli Ayers $2.
Marshall, Mich.—Robert Church $2.

PROCLAMATION,

By Silas Wright, Governor of the State of New York.

The year eighteen hundred and forty-six draws to a close. Its seasons have been uncommonly propitious, and its harvests are realized. Unusual health has blessed our State and the teeming earth has yielded its abundance to supply our necessities and minister to our comforts.

The wave of passion, which, during the past year, rolled over some of our Counties, has subsided, and internal peace is restored to our citizens, and tranquility to our firesides.

The most sublime spectacle connected with Civil Government is now exhibiting before us. The Representatives of the Sovereignty of our People, assembled to take in pieces and re-construct the frame-work of the State Government. have discharged the high trust and returned to their constituents, and to their private duties, without having excited passions, alarm or apprehension in the community; and our Freeman are examining their labors, and preparing to pass a verdict of approbation or rejection upon their work, with a vigilance inspired by a pervading patriotism, and with a calmness and confidence which Free Institutions can alone impart. Not an individual in the State apprehends an encroachment upon his just rights, or an abridgment of his civil and religious privileges, from this peaceful and voluntary revolution of his Government. Stronger evidence of high intelligence and sound morality in a People cannot be afforded.

These, and innumerable other temporal blessings of a kindred character, constantly flowing upon our State and its citizens, call for continued thankfulness to the bountiful Giver of every blessing.

The gift of a Saviour, and the full light of Divine Revelation, are spiritual blessings which should awaken to expressions of devout thankfulness the hearts and the voices of a Christian People.

I respectfully recommend Thursday, the twenty-sixth day of November next, to be observed as a Day of Public Thanksgiving; that the People of the State, abstaining from their ordinary business avocations, may assemble at their usual places of Religious Worship, and, uniting with each other, and with their fellow citizens of many of the other States, may pay their tribute of thanks to the Author of these and all temporal and spiritual good gifts; and may pour out their hearts in prayer to Him, that His rich smiles may be continued to our Country, and that the signal blessings of this year may be crowned by the termination of our existing Wars in an honorable and just Peace.

In testimony whereof, I have caused the privy seal of the State to be hereunto affixed. Witness my hand, at the City of Albany, the nineteenth day of October, in the year of our Lord one thousand eight hundred and forty-six.

[L. S.] SILAS WRIGHT.

By order. Horace Moody, Private Secretary.

DE RUYTER INSTITUTE.

The Winter Term of this Institution will commence on the 6th of January, 1847, and continue fourteen weeks, under the care of J. R. IRISH & G. EVANS.

DeRuyter, Nov. 1, 1846.

MEDICAL NOTICE.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

DAGUERRIAN GALLERY.

GURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors blow the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

N. B. No charges made unless satisfaction is given.
oct22 6m

A Book of Gems for the Young.

THE YOUTH'S CABINET—VOLUME FIRST,

REV. FRANCIS C. WOODWORTH, EDITOR,

Is now completed, and elegantly bound, at 135 Nassau Street. It forms nearly FOUR HUNDRED large octavo pages, embellished with ONE HUNDRED ENGRAVINGS, and the choicest Music adapted to the youthful mind. A beautiful steel vignette introduces the volume. The prices for the different styles of binding are as follows:—

Muslin, gilt edges,	$1 25
Muslin gilt back, sides and edges,	1 50
Imitation Morocco, full gilt,	1 75
Turkey Morocco, full gilt,	2 00

The publisher invites the attention of readers, dealers, and agents, to this volume, confident that it will be found to rank in every respect among the most valuable works ever furnished for the library of young people.

The book is done up as a SPLENDID ANNUAL, with particular reference to the approaching holidays. Nothing can be more appropriate and acceptable for a juvenile gift book. The trade furnished on the best terms.

D. AUSTIN WOODWORTH, Publisher.
Clinton Hall, New York, Nov., 1846.

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
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THE WEEKLY CHRONOTYPE,

IS published weekly by White, Potter & Wright, at No. 2 Devonshire Street, near State Street, Boston. Terms—$2 a year, in advance. For $5 three copies will be sent to one address. A liberal discount will be made to Agents who pay for a larger number of copies. Edited by

ELIZUR WRIGHT.

This paper is not bound to the creed or cause of any clique, association, party, sect or set of men, but expresses freely the opinions of its editor at the time, and of such contributors as may honor it with their thoughts, or be supposed by the editor to do so. It will be his endeavor to give such a variety and quantity of matter as to meet the wants of every enlightened family, and especially of those which seek more light. He will not only give the daguerreotype likeness of Time as he passes, but will examine every new thing that he meets, and some things that are old, without fear or favor. Where he cannot convince, he will try to be good-natured. Where he cannot satisfy himself of the truth, he will be contented to confess his ignorance. In short, he will endeavor to help forward, in a neighborly way, every thing but Humbug. That he will endeavor to knock down and drag out, even if it should cling to the throne of political power or the horns of the sacred altar.

He will not take an oath never to be wiser. He will not scorn truth, though it may come from an enemy. He will not flatter the poor because he is one of them. He will not hate and abuse the rich because he is not one of them. But he will endeavor to establish a better understanding between the extremes of society—showing both ends that happiness is most likely to be found between them—consisting in a great measure in a mutual endeavor to abolish idleness, disease, poverty and roguery.

With these general purposes, it is the prime object of the editor of this paper to get an honest living.

THE CHRISTIAN CITIZEN.

Elihu Burritt, Editor.

THE CHRISTIAN CITIZEN is published every Saturday, in Worcester, Mass., on fine white paper of double medium size, at $1 50 per annum, in Advance.

It will aim to develope the Christian citizen into the full stature of a perfect man. Avoiding all controverted tenets of religious belief, it will seek to extract from the spirit of the Gospel a PRACTICAL CHRISTIANITY which shall pervade the heart and inspire all the actions of life. Sympathising with all the enterprises of Christian benevolence, it will speak for Peace, Temperance, Righteousness, Faith in God, and Faith in Humanity. It will speak against all War in the spirit of Peace. It will speak for the Slave, as for a brother bound. It will speak for the Universal Brotherhood of mankind. The Gospel it shall preach from, will be the Gospel of the Millennium. It will have a weekly message of good-will to every member of the social and family circle to which it may be admitted. For the younger portion of its readers it will have a department called the 'School Room,' in which the Editor will endeavor to interest them in the character of a fire-side teacher, assisting them to review their studies and to apply them to purposes of practical life It will present weekly a transcript of General News, both Domestic and Foreign.

The Citizen already enjoys a pretty extensive FOREIGN CORRESPONDENCE, which the Editor is endeavoring to increase in value and variety. To enhance the interest of this department of the paper, he is now on his way to England, with the view to make the TOUR OF THE COUNTRY ON FOOT, and to make the Citizen the record of his daily observations and incidents of travel.

Specimen Numbers of the Citizen will be forwarded for examination, gratuitously, if ordered post-paid.

All business communications should be addressed to ELIHU BURRITT & CO.

Worcester, Mass., June, 1846.

NATIONAL INTELLIGENCER.

This paper, being made up of such portions of the contents of the National Intelligencer proper as can be compressed within the compass of a single newspaper, continues to be issued and mailed to subscribers on Saturday, at two dollars a year, payable in advance in all cases—no account being opened with subscribers to the weekly paper.

To bring this paper yet more nearly within the reach of such as desire to take by the year a cheap paper from the seat of General Government, a reduction will be made in the price of it where a number of copies are ordered and paid for by any person or association at the following rates:

For Ten Dollars six copies will be sent.
For Twenty Dollars thirteen copies: and
For each sum of Ten Dollars, above twenty-eight copies will be forwarded; so that a remittance of Fifty Dollars will command thirty-seven copies.

Miscellaneous.

THE ANGEL'S VISIT.

The earth was at rest, and the evening air
  Seemed like the breath of an infant sleeping,
And the stars stole forth, like fancies fair,
That come in the light of the mother's prayer,
  When love is her vigils keeping.

But the mother felt in her trembling breast,
  That the angel's presence was o'er her;
And she shook with a nameless fear distressed,
As she bowed like a reed by the dews oppressed,
  To guard the dear babe before her.

The clouds gathered as dark as the funeral pall,
  The midnight winds were sighing,
And the mother's tears like rain-drops fell,
She hath heard the soft notes of the angel's call,
  And she knows that her babe is dying.

The sun was bright as the morning sky,
  As when the first smile was given,
And the angel soars to his home on high,
While faith reveals to the mother's eye,
  That he bears her sweet child to Heaven.

◆

EXPLOSIVE COTTON.

Among the wonderful discoveries of this inventive age, there is no one that surpasses in character that which has been lately made of the combustibility of prepared cotton. A correspondent of the Washington Union, writing from Frankfort-on-the-Maine, gives a detailed account of the invention, from which we extract the following items:

The discovery that cotton could be prepared to act as a substitute for gunpowder, was simultaneously made by two German chemists, Prof. Baltger of Frankfort, and Prof. Schonbein of Basle. At a dinner party at Frankfort, Prof. B., says the correspondent of the Union, "took from each of his waistcoat pockets a paper containing some raw cotton; a small portion of that which was in one he placed upon a sheet of white paper, and near it some gunpowder upon another sheet. He touched them at the same moment with the burning end of a cigar, and with the quickness of the lightning's blast, the cotton was consumed without smoke, or odor, or ashes, or even the slightest stain upon the snow-white sheet of foolscap; while the ignition of the gunpowder seemed to be slow, although of the best quality, by which the paper was burnt and colored, and the room filled with smoke. He then took a small quantity of gunpowder, and placing it upon paper, entirely covered it with prepared cotton from the other paper. Touching the cotton with the blaze of a match, it exploded without burning the gunpowder! Subsequently, at my apartments, he exploded cotton upon the palm of my hand, without my feeling the sensation of heat, such was the remarkable rapidity of its igniting."

Some of the qualities of cotton prepared in this manner, which is superior as a detonant to gunpowder, are that it requires but a short time for its preparation; it can be manufactured by common laborers, and without any danger of combustion. It can be fitted for use in a few hours after the cotton is taken from the bale, and without the aid of machinery; and it may be thoroughly saturated with water without affecting its properties permanently, as when dried it becomes as explosive as ever. No danger is to be apprehended from its spontaneous combustion, nor will it become ignited by friction in the process of transportation, or otherwise. It will catch fire from either a blaze or a spark.

In strength it is far superior to the best gunpowder, as the experiment above related sufficiently proves. It has, however, been also ascertained, by actual experiment, that "the *forty-eighth* part of an ounce of the prepared cotton will propel a bullet from an American rifle as far and as fast as the *twelfth* part of an ounce of gunpowder. The *sixteenth* part of an ounce will drive a three-quarter of an ounce ball a distance of sixteen hundred paces."

In blasting rocks the experiments have been eminently successful. A large block of granite at Basle, measuring 240 cubic feet, was blown up by four ounces of cotton, a process which could not have been effected by less than two pounds of the best gunpowder.

Another advantage possessed by the cotton is, that fire arms in which it is used, never require cleaning. Forty shots have been made without intermission, without any accumulation of filth; nor is it liable to the objection which exists against gunpowder, that repeated explosions heat the barrel of the gun, so as to require a suspension of firing, the barrel remaining, after the forty explosions, entirely free from heat.

It is also much cheaper than gunpowder, nearly one-third less. It is said that 125 lbs., cotton, when prepared, will weigh 165 lbs., which, according to the opinion of Mr. Grove, an able chemist of England, will be equivalent to 330 lbs. of superior gunpowder.

At a meeting of the British Association in September, where the article was tested under the direction of Professor Schonbein, Sir John Herschel remarked, that "the discovery, in the next generation, might arm mankind with the wildest powers. The inventor was a Titan who could tear up rocks, and almost call down lightnings."

What the materials are, with which the cotton is prepared, are of course unknown to any but the inventors, who are about to secure patents among the various nations of Europe. The first step has already been taken to obtain a patent-right in the United States. One has been taken out for Great Britain, and the States of the Germanic Confederation have consented to give 100,000 florins, merely for the right of preparing it for the army, provided a commission that has been appointed to test its qualities, shall make a favorable report.

◆

Buckwheat.—The English people know nothing of "Buckwheat Cakes," that favorite delicacy of American winter breakfast tables. Nor is it used there in any form as food for man. A recent letter from England to the Courier and Enquirer, states that it is consumed in England as food for animals alone. The writer had heard it mentioned but once; and then by a sporting man, who stated, that many land owners sow an occasional acre of it, to keep their pheasants from more valuable crops and to induce their neighbor's pheasants to come to their preserves! It is recommended to be sown in gardens around bee hives, for the sake of the honey which the bees extract from its flowers; and the people of the county of Norfolk are, to some degree, growers of it.

The Blowing Spring.—A few days ago we attended the "Blowing Spring" Camp meeting in Anderson county, some twenty-one miles Northwest of Knoxville, and while there, curiosity prompted us to visit the Spring after which the Camp Ground takes its name. The Spring is a fine and bold current of pure lime-stone water, coming out of the earth at the foot of a small mountain. At the head of the spring is the mouth of a small cave, the entrance of which is low, and the passage narrow. The only thing remarkable about the place is, a strong current of air is constantly pouring out, sufficient to shake the weeds and grass around, and to chill a man completely, in the shortest imaginable time, in the heat of summer.

These holes and fissures of the earth, abounding more or less in every section of the country, we know have been occasioned by different causes: confined air, water, vapors, gases, volcanoes, and earthquakes, have all contributed to produce them. The earth is known to be composed of substances, which, when mingled with water, are calculated, to produce vapors, gases, and explosions, so it must, of necessity, be rent, from time to time into chasms and fissures of different depths. But this blowing, we do not so well understand. The presumption, however, with us, is that it is caused by a water-fall, upon the principle of the water blast, at our furnaces and forges. This opinion is strengthened, moreover, from the fact, that as the stream is increased or diminished by wet or dry weather, the blast from the mouth of the cave is increased or diminished. However, this natural curiosity, like many others, may have been formed, when, at the command of God, "the fountains of the great deep were broken up, and the windows of Heaven opened." [Jonesborough Whig.

◆

The Coolies in Trinidad.—In the last number of the Anti-Slavery Reporter, we find a number of regulations prescribed by the Governor of the Island, concerning these unfortunate and involuntary immigrants from India, which the English government, to gratify the cupidity of the planters, has been transporting into the West Indies. These regulations, descending to the most minute affairs, of employment and wages, establish a system of subjection of laborers to capitalists, scarcely less despotic or cruel, than that which exists between the relation of absolute property. They are to be divided into gangs of 25 or 50; wages partly in money, and partly in food, are to be given according to specifications; the kinds and quantities of clothing and the hours of labor are fixed; none are to be employed, except such as have a prescribed certificate from a former employer, and none are allowed the right of locomotion, except under the protection of a *pass*, specifying the name, the period of leave, and the locality to be visited. Whatever may have been the ostensible reason for the project, its direct and palpable effect is the protection of the rich planter and capitalist, and the oppression of the poor and ignorant laborer. The true results of emancipation cannot be understood and will not be developed unless it is left to itself. Such unnatural and hostile interference by legislation cannot fail to be productive of the worst consequences.

◆

Keep Moving.—Don't stand there, young man, with your fingers in your mouth, moping over your bad luck, but hold up your head like a man, kick dull care to the winds, and show that you are not made for a prop to hold up the buildings. What if your last copper has burnt a hole through your pocket, and you know not where your next meal is coming from, remember you cannot recommend yourself to the notice of those who need your labor by wearing a downcast look and biting your finger nails. Kick up a dust and you may be something yet. If you are disposed to work you cannot long remain idle. Be not too particular. If you can't get high wages take the best offer you can get, and don't stand around the street like a very loafer, a single moment longer. If nobody will hire you, shove off into the country, work for your board and go to school through the fall and winter, and when spring comes, may be you will be prepared to cut a figure in the world. By all means keep moving. [Me. Inquirer.

◆

Anecdote of the Twin Sisters.—We know of a farmer in Connecticut who has a pair of twin daughters, of whom a capital anecdote is told. They both attended the same school, and not long since one of them was called up by the master to recite a lesson in geography, which she had learned very imperfectly, and in fact could not go on at all. The teacher, who was getting quite out of patience, was called to another part of the room, and just at that moment the twin sister sprang on the floor unobserved, and pushing the delinquent scholar to her seat took her place. The master proceeded with the questions, which were answered with a degree of promptness and accuracy which, at the close, drew forth from him a few words of commendation. The joke was not discovered by the teacher until some days after. Of course it was too good and successful to occasion any offence.

◆

Potato Jelly.—The potato may with ease be made into a rich and nutritious jelly, and the process should be generally known. It is as follows: Let a couple of good sized, mealy potatoes be washed, peeled, and grated; throw the pulp thus procured in a basin of water and stir it well; let it stand a few minutes, and a sufficient quantity of starch will have fallen for the purpose required; pour off the water, and pour on boiling water, stirring the starch the while; and it will soon and suddenly pass to the state of jelly. The only nicety required is to be careful that the water is absolutely boiling, otherwise the change will not take place. On comparing this jelly with that obtained from Bermuda, a difficulty in discriminating between the two will be apparent. The difficulty, however, becomes more obvious on applying sugar to sweeten the jellies, for then the superior flavor of the potato jelly is at once perceived, and it is equal, if not superior, also, to arrow root in its nutritious properties.

◆

A man with a red face, and looking rather shabby, called at a house in the country on Sunday, and asked for a drink of cider. The good lady of the house told him she would not give him any. He urged, telling her that she had better, for some persons had entertained angels unawares. "Yes," said she, "I know that, but angels don't go about drinking cider on Sunday."

Tallow Candles.—This is the season of the year in which farmer's wives make up the stock of candles for family use. We give the following directions for making candles. Melt the tallow over a moderate fire—let the vessels into which the wicks are dipped be nearly full, so that the wick will take up the tallow nearly to the top—when the wick is lowered into the melted tallow, let the operation be performed slowly; when the wicks are raised out of the tallow, the operation should consume nearly a minute, in order that the tallow may cool on the wick in lifting. In this way the candles will be of the same size throughout, and there will be no waste or butt-ends left below the wick when the candle is burned for light. It is the practice of persons unaccustomed to make candles to have the tallow made boiling hot, not to keep the dripping vessels filled, and to raise the wick quickly out of the melted tallow; the consequence is, the candle has a long slender neck, with but little tallow on that part of it, and a stream of hot tallow will run off the candle and leave the lower end almost a bell shape. If the wick is raised slowly out of the melted tallow not a drop of tallow will fall from the candle. An experiment of five minutes will be most convincing. The melted tallow should be in that state that the fingers can be dipped in it without burning—in this state the wick will take up the tallow rapidly. [Farmer & Mechanic.

◆

To Make Home Happy.—Nature is industrious in adorning her dominions; and man, to whom this bounty is addressed, should feel and obey the lesson. Let him, too, be industrious in adorning his domain—in making his home, the dwelling of his wife and children, not only convenient and comfortable, but pleasant. Let him, as far as circumstances will permit, be industrious in surrounding it with pleasant objects—in decorating it, within and without, with things that tend to make it agreeable and attractive. Let industry make home the abode of neatness and order—a place which brings satisfaction to every inmate, and which, in absence, draws back the heart by the fond associations of comfort and content. Let this be done, and this sacred spot will become more surely the scene of cheerfulness and peace. Ye parents, who would have your children happy, be industrious to bring them up in the midst of a pleasant, a cheerful, and a happy home. Waste not your time in accumulating wealth for them; but plant in their minds and souls, in the way proposed, the seeds of virtue and prosperity.

◆

Suicide Prevented.—Father Taylor related an anecdote of a man who met another on London Bridge, in the night. "What are you here for, at this late and gloomy hour?" "Why, I am so poor and distressed for a morsel of bread to eat, and for a starving family, that I determined to come here and destroy myself." "Well," said the interrogator, "I am here for the same purpose, but from a directly opposite cause. I have so much wealth, so many cares and perplexities in taking care of it, that I wish to be delivered from the troubles of this world. And now I will give you a check, that I may be relieved a little." He signed the check, and a great burden was off his mind—he signed another, and another, and finally he was so relieved, that he concluded to live—and the other man came to the same conclusion. Such is the operation of relieving and being relieved.

◆

Cure for Croup.—We find in the Journal of Health the following simple remedy for this dangerous disease. Those who have passed nights of almost agony at the bedsides of loved children will treasure it up as an invaluable piece of information: "If a child is taken with the croup, instantly apply cold water, ice water if possible, suddenly and freely to the neck and chest, with a sponge. The breathing will almost instantly be relieved. So soon as possible, let the sufferer drink as much as it can; then wipe it dry, cover it up warm, and soon a quiet slumber will relieve the parent's anxiety and lead the heart in thankfulness to the power which has given to the pure gushing fountain, such medical qualities."

◆

Cultivation of Orchards.—At a late agricultural meeting at the State House, Boston, Mass., Mr. Porter, of Danvers, stated that a few years ago, he had an old orchard of four or five acres, which had not been ploughed for thirty years, which his neighbors said was worthless. He ploughed it, manured it well, and he took off a good crop of oats. He pursued the same course the two following years. The third year, he had seven tons of oats, cut before ripe for fodder, and two hundred and eighty barrels of apples. Previous to ploughing he did not get more than eight barrels a year.

◆

Grouty.—Poor fool! grunt away—who cares? If Cole could paint you as you look, grouty and mopish, we'll be bound to say you would never lose your self-respect, again. We can put up with a man of quick passion, who will call another a liar one moment and beg his pardon the next, when he has cooled off; but, hang us, if we do not detest a grouty, hoggish disposition. No one can get a decent answer from you—not even your old mother, or your pretty sweetheart. Away with such a disposition, or take a trip to Botany Bay, where you can live and make mouths at those who would not suffer by you—who have the disposition to return like favors.

◆

A lad of about twelve years of age, by the name of E. O. Knowles, of Surry, Me., was killed in the blacksmith shop of Stephen Pillsbury, South Boston. He was standing about ten or twelve feet from an anvil, where two men were forging, when a small piece of steel flew from one of the sledge-hammers, and struck him in the thigh, severing the main artery, in consequence of which, he bled to death in about five minutes. The splinter was very small, not more than the fiftieth part of an inch wide; the persons present were not aware that he was hurt until he turned to leave the shop, when he staggered, and they then perceived the blood flowing down his leg. They immediately went to his assistance, but before they could get him into the house near by, he bled to death. He was on a visit, together with his mother and sister, at South Boston.

◆

God can punish us as well by plenty as by scarcity; and it often happens that those things for which men have most lusted become their torment and death.

VARIETY.

An exchange says:—A few days ago a *gentleman (?)* came into our sanctum and took off his hat, and picking up a piece of manuscript commenced reading it very closely. We reached over and took a letter out of his hat, unfolded and commenced reading it. He was so busy that he did not discover how we were paying him in his own coin, until we asked him what it was his correspondent was writing to him about a woman? "Why, look here 'Squire," says he, "you surely are not reading my private letters?" "Certainly, sir," said we, "you are reading our private manuscripts." He was plagued, begged us not to mention his name, promised to do so no more, and we quit even.

A colored fireman, on board a steamboat running between St. Louis and New Orleans, having lost all his money at poker with his companions, staked his clothing, and being still unfortunate, pledged his own freedom for a small amount. Losing this, the bets were doubled, and he finally, at one desperate hazard, ventured his full value as a slave, and laid down his free papers to represent the stake. He lost, suffered his certificates to be destroyed, and was actually sold by the winner to a slave dealer, who hesitated not to take him at a small discount upon his assessed value.

Sidney Smith asks, What is the object of all Government? And answers, Roast mutton, potatoes, a stout constable, an honest justice, a clear highway, a free school. What trash to be brawling in the street about the Green Isle, the Isle of the Ocean, the best anthem of Erin go Bragh! A better anthem would be Erin go bread and cheese, Erin go cabins that keep out the rain, Erin go pantaloons without holes in them.

Hon. Messrs. Edward Everett, George Bancroft, Charles Hudson, and J. G. Palfrey, have all been successful and talented ministers, of religion, and appear equally successful in politics, particularly Messrs. Everett and Bancroft. We might mention many others in the ministry of as large an amount of talent as in any equal number of men in the world. The best stores of literature are from their pens. Science owes them much.

It has recently been discovered that kreosote, already employed as a remedy for the tooth ache, is the best of preservatives against sea sickness. It appears that when the sea is in a normal state, out of ten persons who would be sick without the aid of kreosote, nine experience no inconvenience if they have recourse thereto. It is employed nearly as ether, that is, in putting a few drops in a glass of water or a lump of sugar. The stomach is not at all inconveniently affected by its use.

The bones of a human skeleton, enclosed in a curiously-wrought earthen vase, were found recently near Tuscaloosa, Alabama, by a farm hand, who turned them up with his plough. The vase was of fine clay, mixed with brilliant particles, like our white pebbles crushed and sifted. It was about eighteen or twenty inches in diameter, divided in the middle, and twelve in depth. The border of the lower half was handsomely flowered.

An interesting case has been decided in Baltimore city, by which a woman with a large family of children and grand-children, were freed from slavery. Forty-two years ago, when she was a child, her mother was sold for a term of years, the child to remain with the master, until he is remunerated for the trouble of supporting it. She grew up, was married, and the suit arose from an attempt to sell one of the children.

An agent of the Foreign Evangelical Society lately stated that the society contemplates sending a colporteur to Rome the coming year. One object of the measure is, to ascertain whether Rome will admit our missionaries as freely as we do theirs. This will be a capital test question for deciding how much liberality fills the heart of the new Pope.

The receipts during the year 1845, of the great Roman Catholic Society of Lyons, for the propagation of the faith, were $693,000. This large sum is made up chiefly of penny contributions. About [illegible] third of this is devoted to the missions in America.

A man who is proud of his property will sometimes call himself poor, that you may soothe his fancy by contradicting him. A great beauty, likewise, will pretend to believe that she makes an ordinary appearance, and

> "In hopes of contradiction, oft will say,
> Methinks I look most horribly to-day."

The man who fears God 'resembles a tree' which, planted on the edge of a rivulet, as it grows to maturity, expands and stretches forth its branches far around with unfading verdure, and produces its fruits in season; it offers an ever-refreshing shade, and the weary traveler blesses it.'

A newspaper in a family is equal to three months in a school each year. Go into the family where a newspaper is taken, and into those who 'cannot afford it,' and mark the difference in the intelligence of the children, and be convinced.

The man who will live above his present circumstances, is in danger of living in a little time much beneath them, or, as the Italian Proverb runs, "The man who lives by hope, will die by hunger."

The names given to the Queen of Portugal's youngest infant, are Don Fernando Maria Luiz Miguel Raphael Gabriel Francisco de Assiz Gonzaga Antonio Appolinaria de Bragancate Bourbon Saxe Cobourg Gotha.

In the town of Gill, in Franklin county, containing nearly 1,000 inhabitants, it is stated that but three persons have died for more than a year past, and all of them were over eighty years of age at the time of their death.

Call upon a business man in business hours, on business only; transact the business, and then go about your business, that he may have time to finish his.

When the candle of prosperity shines upon us, we may light our neighbor who is in the dark, and have none the less light ourselves.

A young artist loved a peasant girl. She died, and he carved a budding rose upon her tomb, and inscribed these words: 'Telle fut elle.' Such was she.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, }
IRA SAYLES, } Principals,

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1347.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 23, 1846.

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. NELSON STELLE, No. 146 Grand-st., N. Y.—Mr. Burris, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

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The Sabbath Recorder.

SUNDAY LEGISLATION:

A Candid Statement of Grievances and Demands.

Where any important reform or change is proposed in long-established customs of society, or forms of law regulating the usages of society, it is right that the whole matter should be submitted to the severest scrutiny. We blame no man for questioning the propriety of our proposals; we censure those only who bigotedly refuse to entertain or investigate claims which are made in the fear of God, with the sanction of his Word, and with the firm belief that they are guaranteed by the National and State Constitutions. The first attempts at the most important reforms ever effected in human society, have always been misunderstood and opposed by persons of otherwise truly estimable characters. It is only by giving line upon line, here a little and there a little, that persons unaccustomed to reflect thereon, can see the true bearing of any proposal to change standing usages of society. A regulation of society, venerable for age, and revered for its associations, is usually guarded by so many considerations sacred to its observers, that any attempt to show its incorrectness, or to invalidate its pretensions, is repulsive to their feelings. Such persons ought, however, to remember, that this has attended every reform which has been attempted among men. It attended the labors of Christ and his Apostles, the Protestant Reformers of the fifteenth and sixteenth centuries, and all of the reform societies of the present age. The efforts at reforming Sunday laws are not singular in this respect. If the friends of truth and righteousness will call to rememberance these things, they will surely allow us to bespeak their earnest attention while we candidly state our grievances and demands. We have so often been misrepresented by clamor, prejudice, and ignorance, that it is necessary to present our case in all the various phases that it wears, and to repeat it with every recurring effort that is made to obtain our rights. As another appeal is about to be made to the ensuing sessions of the State Legislatures, we deem it seasonable to make this candid statement at the present time.

The ancestors and predecessors in faith and religious observances of those who keep the seventh day of the week for the Sabbath, have resided in several of the States of this Union from the earliest settlement of the same, and have ever religiously observed that day of the week—the ancient Sabbath of Jehovah. They were parties to the Congress of the States, to the Declaration of Independence, and the National and State Constitutions, and their rights were included in those instruments. But they have never been adequately protected by the State Statutes. For the most part, their fellow citizens in the several towns in which they reside have respected their principles and their persons, and have voluntarily connived at their business transactions and secular labors on the first day of the week. But there have been some grievous instances of persecution, injustice, oppression, and injury. And recent occurrences make them keenly sensible, that while their constitutional rights are wrested from them by State Statutes, it is not safe to trust to popular feeling for the enjoyment of security, even in a peaceable pursuit of their own interests. From their growing numbers, they are now found in nearly all the trades, arts, and professions practiced in the nation, rendering their legal protection increasingly important. The Constitution of the United States, and most of the State Constitutions, have ever guaranteed all that they desire; but the Laws have never been in accordance therewith, in those particulars which relate to the observance of a weekly Sabbath. The Constitution of the United States says, (Amendments, Article 1st,) "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Article 6th says, "This Constitution, and the laws of the United States made in pursuance thereof, shall be the supreme law of the land; and all the judges in every State shall be bound thereby, any thing in the Constitution or Laws of any State to the contrary notwithstanding." "The members of the several State Legislatures, and Executive and Judicial Officers, both of the United States, and of the several States, shall be bound, by oath or affirmation, to support this Constitution." The Constitution of Pennsylvania decrees, "that no preference shall ever be given by law to any religious establishment or modes of worship." The Constitution of New York says, "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed to all mankind." The Constitution of New Jersey says, "There shall be no establishment of any one religious sect in this State in preference to another"—"no person shall be denied the enjoyment of any civil right merely on account of his religious principles." Each of these Constitutions likewise provides for its state officers taking oath or affirmation to support the National and State Constitutions. Notwithstanding these solemn guarantees and legal safeguards, the legislatures of each of these States have passed laws to establish the first day of the week as a Sabbath; and to enforce uniformity in its observance, have enacted severe penalties to be inflicted upon all who pursue any secular labor on that day. In Pennsylvania there is no exception whatever for Jews or Seventh-day Baptists. In New Jersey, the law of 1798, entitled "An Act for the suppression of Vice and Immorality," restrains them in the following particulars, viz: 1st. From traveling on that day either upon land or water. 2d. From hunting, gunning, and fishing, under a penalty of two dollars and cost. 3d. Their children above fourteen years of age, and even invalids, from all recreations or diversions, under a penalty of one dollar for each offence. 4th. From all labor, except upon their own farms and in their own workshops. 5th. It prohibits every stageman, wagoner, drayman, drover, and butcher, and his or their servants, from driving any stage, wagon, cart, or dray, or loading or unloading any goods, wares, merchandize, or produce, on that day, under a penalty of two dollars and costs of detention and prosecution. 6th. It prohibits the driving of cattle, sheep, or swine, under similar penalties. 7th. It makes all legal, judicial, and commercial transactions, if had or performed on that day, null and void; and subjects the parties to onerous prosecution. 8th. The title of the Act is a misnomer, and calculated to fix a stigma upon the sentiments of all who do not hold the first day of the week to be "the Christian Sabbath," being entitled, "An Act for the suppression of Vice and Immorality," while in fact its chief design is to enforce uniformity in the observance of the first day as a Sabbath. 9th. Its arbitrary character is completed by the fourteenth section, which declares that such convictions as are had under it, shall not be liable to be removed by certiorari into the Supreme Court.

We are aggrieved with these laws, because they impose oppressive restrictions upon many upright, religious and conscientious inhabitants of these States. They deprive conscientious men, who religiously observe the seventh day—the Sabbath of the Decalogue—of their civil right to perform legal, judicial, and commercial transactions, upon one-sixth of their time, and also to pursue other public business and professions. They deprive our children and invalids of their opportunities for recreation and diversion. They contravene the official oaths of statesmen and jurists. They usurp the rights of conscience, establish a mode or form of religion, and favor certain religious sects in preference to others, contrary to the express guarantees of the National and State Constitutions. They favor idleness, and suppress virtuous industry.

Farther, the inconsistency of these restraints may be seen, in that the law constantly excepts the carriers of the United States Mail. *They* may run steamboats, railway trains, wagons, and stages, and carry hundreds of passengers, without interruption or fine. But if a stageman runs his stage one mile, without the mail, he is liable to a fine of eight dollars, and costs of detention and prosecution. Any citizen may travel throughout the State in any vehicle carrying the mail, without interruption; but if he drive his own carriage a mile, he is liable to a fine. If a person attend a place of worship once during the day, he may visit all his friends within twenty miles of home; but if he disbelieves in the *Christian Sabbath*, and drives out as on a secular day, he is liable to a fine for going a single mile. Under the above religious pretences, Sunday is made the best day in the week for all livery stables, while the poor unbeliever in the Christian Sabbath MUST rest, himself and his beast!

Laws which are so manifestly unconstitutional, and operate with so much vexatious partiality and injustice, ought to be repealed. We therefore ask it, as our right, that they should be repealed. We do not, however, ask that there should be no Sunday laws, as has been represented. We ask the repeal of all laws which interfere with the rights of conscience; whether of first-day people or seventh-day people. We ask for the separation of the subject of Sabbath-keeping from the subject of vice and immorality; and that all regulations for the peaceable observance of a weekly Sabbath, whether on the first day or the seventh day, should be special enactments placed in the statute book under the running title of "Religious Societies." Were we called upon to draft a law for the purpose, we would propose the following, viz:—

An Act for the protection of all persons religiously observing a weekly Sabbath.

Be it enacted, that every inhabitant of this State, who shall give satisfactory proof that he religiously observes the first day of the week as a Sabbath, shall on that day be exempt from answering to any process in law or equity, either as defendant, witness, or juror, except in criminal cases; likewise from discharging, on said day, the duties of any post or office to which he may be appointed or commissioned, except when the peace or protection of the State shall absolutely require it; and shall also be exempt from working on the highways, and from doing any military duty, except when in actual service.

And every inhabitant of this State, who shall give satisfactory proof that he religiously observes the seventh day of the week as a Sabbath, shall be exempt on that day from answering to any process in law or equity, either as defendant, witness, or juror, except in criminal cases; likewise from performing the duties of any post or office to which he may be appointed or commissioned, except when the peace or protection of the State shall absolutely require it; and shall also be exempt from working on the highways, and from doing any military duty on the said day, except when in actual service.

And all and several of these exemptions, shall extend to and include all persons belonging to or usually assembling with any Society of Friends, usually called Quakers, during those hours, or days, or parts of days, which such Society does set apart for a stated weekly season of public religious worship, including the hours necessary for going to and returning from their usual places of religious worship, with the exceptions before named.

And the same exceptions shall extend to the day usually called Christmas, when religiously observed by any other Society, with the exceptions before mentioned.

If this were attached to the acts for the protection of religious worship, it would be all-sufficient for every righteous purpose, and would secure for all *Equal Rights*. S. D.

JEWISH PRAYER AGAINST FAMINE.

In view of the apprehensions of famine which have prevailed so extensively in England, the Chief Rabbi of the members of the Jewish persuasion in Great Britain and Ireland issued the following form of prayer, which was ordered to be offered up in all the German synagogues of the British empire, on Sabbath, October 17, 5607, 1846, and the two following Sabbaths:—

"Most High God, whose throne is in the heavens; in thy hand is the life of every being; thou feedest and sustainest each from the formidable beeru unto the crawling worm; the reptile of the field and the wild beast of the forest alike declare, 'We are thy creatures, gracious art thou, and compassionate toward all thy works.' Thine is the dominion of the earth, whether for mercy or for judgment; even this year thou hast visited this land and watered it. One portion thereof theu hast crowned with abundance, but from the other thou hast withheld thy blessing. Therefore has consternation seized the husbandman and the inhabitants of the land, because before their eyes food is destroyed.

"Verily thy doings are marvellous, and our soul knoweth right well that thy decrees are just; but as heaven is high above the earth, so great is thy mercy upon us. Thou extendest to us thine indulgence, for that we are also flesh; and such is thine attribute to hide thine eyes from sinners, to have compassion upon thy creatures, and to deal kindly toward them. We beseech thee, O Father, spare and have pity upon the afflicted poor; avert from them hunger and want of food; have commiseration upon our country; let a moisture ascend from the earth. Send us the rain of the season, and bid it descend plenteously, so that the floors may be full of wheat, the trees yield their fruit, and the ground its produce.

"Thou, O Lord, who hast a balm for all the wounds of this earth, who likest man to man, for we all spring from one root, inspire thy children with a spirit of benevolence and humility; let them not act harshly toward each other, but may every man be permitted to pursue his path unmolested; may every one assist his neighbor, and say to his brother, 'Be of good courage.' May peace flourish in this country, and mayest thou be nigh to redeem us. Amen."

ZEAL AND RESOLUTION IN MINISTERS.

Two things that are exceedingly needful to ministers, as they would do any great matters to advance the kingdom of Christ, are zeal and resolution. The influence and power of these things to bring to pass great effects, is greater than is commonly imagined; a man of but an ordinary capacity, will do more with them than one of ten times the parts and learning without them; more may be done with them in a few days, or at least weeks, than can be done without them in many years. Those that are possessed of these qualities, commonly carry the day in almost all affairs. Most of the great things that have been done in the world of mankind, the great revolutions that have been accomplished in the kingdoms and empires of the earth, have been chiefly owing to these things. The very sight or appearance of a thoroughly engaged spirit, together with a fearless courage and unyielding resolution, in any person that has undertaken the managing of any affair amongst mankind, goes a great way to accomplish the effect aimed at. It is evident that the appearance of these things in Alexander, did three times as much towards conquering the world, as all the blows that he struck. And how much were the great things that Oliver Cromwell did owing to these things? And the greater things that Mr. Whitefield has done every where, as he has run through the British dominions (so far as they are owing to means,) are very much owing to the appearance of these things, which he is eminently possessed of. When the people see these things in a person, and to a great degree, it awes them, and has a commanding influence upon their minds; it seems to them that they must yield; they naturally fall before them, without standing to contest or dispute the matter; they are conquered as it were by surprise. But while we are cold and heartless, and only go on in a dull manner, in an old formal round, we shall never do any great matters. Our attempts, with the appearance of such coldness and irresolution, will not so much as make persons think of yielding; they will hardly be sufficient to put it into their minds. The appearance of such indifference and cowardice does as it were call for and provoke opposition. Our misery is want of zeal and courage; for not only through want of them, does all fail that we seem to attempt, but it prevents our attempting any thing very remarkable for the kingdom of Christ. Hence, ofttimes it has been that when any thing very considerable, that is new, is proposed to be done for the advancement of religion, or the public good, many difficulties are found out, which are in the way, and a great many objections are started, and it may be, it is put off from one to another; but nobody does any thing. And after this manner good designs or proposals have oftentimes failed, and have sunk as soon as proposed. Whereas, if we had but Mr. Whitefield's zeal and courage, what could not we do with such a blessing as we might expect? [Edwards on Revivals.

LAST DAYS OF JOHN RANDOLPH.

Deeply affecting is the narrative of the last days of the celebrated John Randolph, of Roanoke. In his case conscience seemed to have triumphed over conventional forms and usages, and without fear of man he spoke as he felt. The account is from the deposition of Dr. Parish, the physician who attended him in his last moments.

"The morning of the day that John Randolph died, I received an early and earnest message to visit him. Several persons were in the room, but soon left it, except his servant John, who appeared affected at the situation of his dying master. I remarked to John, soon after I arrived, that I had seen his master very low several times before, and he had revived, and perhaps he would again. The patient directly said, 'John knows better than that.' . . . . He then said, 'John told me this morning, Master, you are dying.' I made no attempt to conceal my views. On the contrary, I assured him I would speak to him with entire candor on the occasion, and told him it had been rather a subject of surprise that he had continued to live so long.

"He now made his preparations to die. Between him and his faithful servant, there appeared to be a complete understanding. He directed John to bring his father's breast-button, which was immediately produced. He then directed him to place it in the bosom of his shirt. It was an old-fashioned, large size, gold stud. John placed it in the button-hole of the shirt-bosom; but to fix it completely required a hole in the opposite side. When this was announced to his master, he quickly said, 'Get a knife and cut one.' I handed my penknife to John, who cut the hole, and fixed the valuable relic to the satisfaction of the expiring patient. A napkin was also called for, and was placed over the breast of the patient. For a short time he lay perfectly quiet; his eyes were closod, and I concluded he was disposed to sleep.

He suddenly aroused from this state with the words, '*Remorse! Remorse!*' It was twice repeated; the last time at the top of his voice, evidently with great agitation. He cried out, 'Let me see the word.' No reply followed—having learned enough of the character of my patient to ascertain, that when I did not know exactly what to say, it was best to say nothing. He then exclaimed, 'Get a dictionary; let me see the word!' I cast my eyes around, and told him that I believed there was not one in the room. 'Write it down then; let me see the word.' I picked up one of his cards from the table. 'Randolph of Roanoke!' and inquired whether I should write on that? 'Yes, nothing more proper;' then with my pencil, I wrote REMORSE. He took the card in his hand in a hurried manner, and fastened his eyes on it with intensity; 'Write it on the back,' he exclaimed. I did so, and handed it to him again. He was excessively agitated at this period; he repeated, '*Remorse!* You have no idea what it is; you can form no idea whatever; it has contributed to bring me to my present situation; but I have looked on the Lord Jesus Christ, and hope I have obtained pardon.' He then said, 'Now let John take your pencil and draw a line under the word!' which was accordingly done. I inquired what was to be done with the card? He replied, 'Put it into your pocket; take care of it; when I am dead look at it.' The original is now in my possession.

"This was an impressive scene. All the plans of ambition, the honors and wealth of this world, had vanished as bubbles in the water. He knew and he felt, that his very moments were few, and even they were numbered." [Ch. Review.

THE REMOVAL OF SATAN.

A petition to Almighty God, for the removal of Satan from the earth, lies here for signatures! Such was the startling announcement which met our eye some two years ago, through a populous part of this metropolis. It was a large placard, placed conspicuously in the shop of a tradesman. We entered the house, saw the petition, examined the roll of the petitioners' names, and found that they then exceeded 24,000! We were urged to attach our signature. We inquired what use they intended to make of the petition—to whom they proposed to transmit it—by what mode they could secure its safe conveyance; and not having been satisfied on these and kindred topics, we took leave to decline the urgent request. Some days ago we revisited this house; as we had conclusive evidence that Satan had not been removed from the earth, we concluded either that the petition had failed in its prayer, or what was deemed more probable, that it had not reached its destination. We found that the worthy tradesman had removed, and having ascertained his new address, we resolved to pay him a visit. We easily found him, and were glad to perceive, that, though the petition had not been successful, he had greatly improved his situation. The petition is still there, and a placard, somewhat modified, still adorns his shop. And by how many is it signed? By more than 80,000 men and women! Such is London the metropolis of England—of Europe—of the world—in the year of grace, 1846!

THE BIBLE IN FRANCE.

A Paris correspondent of the Edinburg Review, gives the following graphic account of the difficulty he experienced in obtaining the loan of a Bible.

I happened during the week, to have need of a Bible in the French version. I asked a friend, who resided in the same house, if he had a copy. 'No, indeed, he hadn't.' The proprietor of the house—'Oh, you are joking! Really, haven't got such a thing—never had—and didn't know any body who had.' The porter and his wife—'Monsieur wanted a bible; what was a Bible?' An acquaintance in the next street—'Never saw a Bible in his life.' A circulating library—'Ha! ha! Monsieur wanted a novel of Paul de Kock, a la bonne heure; but as to the Bible, it was absurd.'

Friends and acquaintances, and friends' friends, were called upon, one after another, for the desired Bible; but each and all gave the same answer, that they had no Bible—never had a Bible—knew no one who had a Bible—and didn't know where a Bible was to be found, unless in some old corner of the library of Monseigneur the Archbishop. All the circulating libraries in the neighborhood were scoured, but without success—no Bible was to be had. I sent to several booksellers' shops to buy a copy; not one was to be had, for the moment, though it could be obtained in a day or two. At last I went to the Bibliotheque Royale—the great public, I may say national, library of France, and there, after some difficulty, succeeded in procuring the object of my search.

EFFECT OF MISSIONS.—The North American, in an able article on the late meeting of the American Board of Missions, says:—

There are features of the missionary enterprise that well deserve a record in a secular journal. Wherever missions have been planted by the Americaan Board, the influence has been most marked upon civilization, and learning, and morality, and general virtue. The same is true of other missionary enterprises, wherever they are conducted on the broad and expansive principle of Christian charity. We arrogate nothing peculiar to the American Board. It is the beneficial influence of Christian philanthropy, acting upon the friendless and forsaken, the ignorant and vicious, of which we speak. We bid all such organizations "God speed." They reflect honor upon our country, and mark the spirit and progress of the age. They are exerting a powerful influence in softening the asperities of human nature, in staying the madness of passion, and in binding nations together in the bonds of brotherhood and affection. The havoc of war, the clashing of arms, the storming of cities, and the battle field, where thousands "bite the dust in death," may well be superseded by those conquests which diffuse a tide of blessings in proportion to their extent. We feel no hesitation in expressing our conviction that the missions of modern times, in their influence and efforts, have done far more to prevent national collisions and the effusion of blood, than all the decrees of kings, and cabinets, and legislative enactments. Once reclaim men from the dominion of vindictive passions, and they will cherish a spirit of kindness and good will toward the entire race.

A SERIOUS QUESTION.—There is sometimes great power in a single word or sentence. Like a lancet, it will pierce the conscience, and leave a lasting impression on the mind. The following is a case in point:—

A number of intimate friends being at dinner on the Sabbath, one of the company, in order to prevent improper discourse, said, "It is a question whether we shall all go to heaven, or not." This plain hint occasioned a general seriousness and self-examination. One thought, "If any of this company go to hell, it must be myself;" and so thought another, and another. In short, it was afterwards found that this one sentence proved, by the special blessing of God upon it, instrumental in their conversion. What an encouragement is this to Christians, to give a serious turn to the conversation when in company!

THE CLOSET.—In the life of Philip Henry it is said, "He and his wife constantly prayed together morning and evening." He made conscience of closet worship, and abounded in it. It was the caution and advice which he frequently gave to his children and friends: "Be sure you look to your secret duty; keep that up, whatever you do; the soul cannot prosper in the neglect of it. Apostacy generally begins at the closet door." Besides these, he was uniform, steady and constant in family worship, from the time he was first called to the charge of a family, to his dying day. He would say, "If the worship of God be not in the house, write, 'Lord have mercy on us,' on the door for there is a plague, a curse upon it."

A HEATHEN'S PRAYER.—Aristotle, the most acute and laborious of all the ancient philosophers, the tutor of Alexander the Great, and the oracle of the learned through a series of ages, is said, as he expired, to have uttered this sentiment: 'Helpless I entered this world, anxious I have lived in it, and agitated with trouble I leave it—First Cause of all things, pity me!'

The chief beauty of countenance arises from the appearance in it of good temper, good nature, sagacity, virtue, modesty and other moral and intellectual virtues.

The Sabbath Recorder.

New York, November 26, 1846.

THANKSGIVING DAY.

Our paper is dated on Thanksgiving Day, although it is printed and placed in the hands of many of its readers before that time. In some of the days set apart for religious purposes by civil and ecclesiastical authority, we confess that we feel but little interest; such, for instance, as Easter, Holy-Thursday, and Good-Friday, days designed to commemorate the death, resurrection, and ascension of our Lord. For aught we know, the object in setting them apart may have been good enough; but the effect of observing them has generally been to establish humanly-devised institutions at the expense of eclipsing those of divine origin. Hence we doubt the policy of their appointment, and have no sympathy with their observation. But with Thanksgiving Day it is different. This occurs only by special appointment, and has a specific and common object in view. It is a season for rendering thanks to Almighty God, the giver of all good, for the bounties of his Providence, and for the social, civil, and religious privileges which we enjoy. In such a season, what Christian can fail to feel a deep and lively interest?

A review of the past year can scarcely fail to furnish abundant incentives to thanksgiving. The cry of famine has reached us from other lands; but within our own borders there has been plenty, and our storehouses are now full to overflowing. In some portions of the earth civil discord and religious persecution have been rife; but from these our own land has been to a good degree free. There have been, it is true, some mournful exceptions—some instances in which good and upright men have suffered persecution for conscience's sake. But in general the rights of conscience have been respected by the civil authorities, and those authorities have been permitted to go forward in the discharge of their duties without opposition from an excited populace. It may be said with truth, therefore, in view of God's dealings with us, that the year has been "crowned with goodness, and the paths of the Lord have dropped fatness."

But when we turn from the dealings of God with us, to consider our dealings with others, a sad picture presents itself. Our nation, strong and rich though it is, and boasting of its liberality, is waging a cruel warfare upon a poor and almost defenceless people, sacking their cities, and laying waste their country. And for what? Not because they have invaded our territory; nor is it mainly because they refuse to pay a few paltry dollars due to our government or some of our citizens. There is reason to believe, that it is principally from a love of conquest, and a disposition to extend our borders in such a direction as to strengthen that "peculiar institution" which is now threatening our ruin. In view of such circumstances, the patriot and the Christian will see occasion to humble himself before God, and to join with his words of thanksgiving a prayer to be delivered from the consequences of oppression.

MISSIONS.

"The harvest truly is plentiful, but the laborers are few.'

When I look over the moral waste which the world presents, and consider what Christ, the great example of missionaries, has left upon record concerning the duty of his followers, I am astonished at the apathy which our denomination has so long exhibited upon this subject. The world seems to invite us in a particular manner to become a missionary people; yea, we are driven to it, for the common rights of citizens are here often denied us, and we are reminded continually of our unwelcome position among the possessors of this world's favor. Do not these circumstances conspire to point out the better path? Why then should not the whole community of Sabbath-keepers join to occupy the field already white for the harvest? Especially distinguished by our position in regard to the Pagan and Popish traditions and corruptions which more or less prevail around us, and which do so evidently trammel and enervate the enterprise of the most numerous sects on this subject, we should look with unwavering courage to the work; for truly the time seems to have arrived when, as a people, we should shake off the drowsiness of the past, and become alive to our duty. Our young men complain that the world seems closed against them for the successful prosecution of secular enterprises, because of the *inconvenient* truth they profess. Reason would teach, that if one path of usefulness be closed against a people, they should enter upon another, for the Word of God must not be bound. Will any one say that the missionary field is closed against the truth we profess? We say, If God be for us, who can be against us? Already is it too evident among many, that the popular and powerful sects, who seem to have their portion in the government of this world, are not anxious to undergo the hardships, and live the cross-bearing lives of primitive times; and why should they? Being rich and powerful, commercial embassies, and political protection, must be thrown around their representatives among the heathen, whose sagacity is not so small, but that they can distinguish the worldly from the heavenly minded teacher.

The Great Head of the Church will prosper the cause of missions, when his disciples go forth with the precious seeds of truth, and in his name. Let missionaries be sanctified through the truth themselves; let them go without worldly parade, and feeling that they have here no abiding city—that the wide world is their field of labor, and their object the glory of that city which, though out of sight, hath foundations, whose builder and maker is God—and having on the whole panoply of truth, go forth as the called of the Lord did in primitive times—prosperity will attend their labors, though present suffering should often result to their persons.

Would it not be a glorious distinction for the churches at home, to have their seats vacant, when their members are scattered over the whole earth on errands of mercy to a perishing world? Why should we not be distinguished as a missionary people? What have we to gain beside? What is the world, that we should love it more than the truth which makes us free in the kingdom of Christ, and offers a crown imperishable to all the saints? Let our name be, A MISSIONARY PEOPLE. The *East*, the *West*, the *North*, and the *South*, say, Come and help us. Let the PEOPLE say, We will go. NERI.

THE GERMAN SEVENTH-DAY BAPTISTS.

We have been much gratified of late, to notice increasing evidences of the fraternal feeling with which the German Seventh-day Baptists regard their English brethren of the same faith; and which, indeed, they have manifested from the earliest period of our intercourse with them. As an illustration of it, we might mention a circumstance which was told us a few days ago. When Eld. W. B. Gillett visited Ephrata, in 1844, at the invitation of Dr. Wm. M. Fahnestock, to attend a large meeting, at which a number of the members from a distance were expected, and many of whom had already arrived, Dr. F., in announcing the probability of Bro. Gillett's being there that day, and bespeaking a cordial reception for one who was an entire stranger to them all, and with whom most of them could not have any personal intercourse, or understand his preaching,—one of the plain old German members rose and said, in his vernacular tongue: "*If we cannot hold intercourse with words, we can in Christian actions; we can show him much love without words.*" Such, we are assured, is the feeling of the members generally; and to it, doubtless, we are to attribute the following letter from our German brethren to the late General Conference, and also the letter of Dr. Fahnestock which accompanied it—both of which we have been requested by officers of the Conference to publish:—

Letter of the German Seventh-day Baptists.

EPHRATA, August 24th, 1846.

At a meeting of the German Seventh-day Baptist Society of Ephrata, held on the 23d inst., the following preamble and resolutions were unanimously adopted:—

Whereas, it has been intimated to us that the subject of legal coercion to sanctify the first day of the week, will attract the attention of the General Conference of our English Seventh-day Baptist brethren, about to assemble at Shiloh, or become the subject of a special convention, at the same time and place, and having received public and private invitations to that end, therefore,

Resolved, That Dr. W. M. Fahnestock is hereby appointed as visitor from this Society to the General Conference, to meet at Shiloh, on the 4th day before the 2d Sabbath in ninth month, to present our Christian greetings, and to confer with them on the subject of Sunday Legislation, coercion laws, and such other matters connected with religious freedom as may be deemed pertinent.

Resolved, That should a special convention be convened at Shiloh for the above purpose, the said Dr. W. M. Fahnestock is hereby constituted our delegate, to represent this Society in said convention.

BENJ. KONIGMACHER, Moderator.
JOS. KONIGMACHER, Secretary.

Letter of Dr. Fahnestock.

BORDENTOWN, N. J., Sept. 7, 1846.

To the Seventh-day Baptist General Conference:—

DEAR CHRISTIAN FRIENDS,—Having been appointed by the German Seventh-day Baptist Society of Ephrata to attend the sittings of the General Conference, at Shiloh, and confer with you on matters connected with Sunday Legislation, which it is expected will be brought under your consideration during your present session, and having received letters from the Society at Snowhill expressing much regret at not finding it practicable, at this busy season of the year, to be represented on this occasion, and being myself, most unexpectedly, disappointed in my arrangements to be with you at your convocation, by circumstances entirely beyond my control, I cannot refrain from expressing, by proxy, my unfeigned regret on this deprivation of long-anticipated gratification, and delivering a part of the commission imposed upon me by the enclosed proceedings of our Society, so consonant with my own feelings, that very agreeable part of my duty, of presenting to the General Conference, the "Christian greetings" of the German Seventh-day Baptists of Pennsylvania.

Although personally unknown to most of you, our hearts, for years, have gone out to you as to kindred in a far land, and have been knit together, in spirit, as co-workers to sanctify and restore the observance of the holy Sabbath. We have oft-times cast our eyes over the hills towards Shiloh and Piscataway—names of old association with us, and also, more recently, as we have been brought into a more intimate knowledge of each other, to the brethren of New York, and of Connecticut, and of Rhode Island—longing for a union or an approach to union.

If slight differences of belief and practice continue to mark distinct communions, still there is a community of interest on the subject of the Sabbath, which cannot and I trust will never be dissevered. If you are English and we German Sabbath-keepers, there is in that no obstacle to identity for denominational purposes, which are of like moment to both. There was the house of Israel and the house of Judah, yet one Father Abraham; and there were the Jewish disciples and the Gentile disciples, each having their own peculiarities, yet one Lord Jesus Christ, Head over all, blessed forever more. If we differ on small matters, we may agree to differ, and still unite to advance our common distinctive feature, which separates us from all other professing Christians—we may join in "Holy Alliance," to make a crusade against the desecration of God's holy Sabbath, and band together as brothers to succor and sustain each other under oppression and persecution for conscience sake. If we are not all prepared for unreserved assimilation—a coalesced fraternity—yet many of both branches of these kindred families ardently desire a closer approximation and a more intimate intercourse; and while we hold out the overture of fraternal affinity, we advert with unalloyed delight to happy intercourse with some of your number, in days past, when we had among us a Caleb Sheppard, an Amos Wells, a Walter Gillett, an Azor Estee, and a Samuel Davison. Our hearts went out spontaneously to meet them, and into our warmest affections and confidence were they most cordially received. As we received them, we have ever since cherished pleasing memories of those profitable interviews; and we are happy to acknowledge the like Christian attention to our beloved brother Charles] Hoch, while visiting some of your people, a few years since.

This interchange of kind offices, while it testifies to true discipleship, tends to develope our respective graces as followers of the Lamb, to remove sectarian tenacity, to encourage an abiding consociation, and eventually, perhaps, establish a perfect and permanent consolidation of the two orders. So, dear Christian friends, each body, for the present, retaining its own organization and its own peculiarities, our people are disposed to recognize and receive one and all of you, whenever you may afford them the happiness of extending Christian courtesies and brotherly affection. I assert the sentiment of the whole Society, when I present to you their affectionate regards and sincere wishes for your prosperity.

May our Lord and Master, the precious Redeemer, bestow his blessing upon us, draw us together with the chords of love, cement us in bonds of affection, make us one in co-operation, and one with Him in carrying out his purposes, as He was one with the Father in doing his will here below; and prosper us in all our efforts to magnify his name among men, and render honorable His law, amid a perverse and persecuting generation.

I have time only to add, that I shall be happy to co-operate with you, on behalf of the Society of Ephrata, in any measures to restrain coercive enactments and resist all encroachments on our religious rights which abridge or interfere in the least with perfect religious freedom. I commend you and all your deliberations to the Lord, wonderful in counsel, who has promised ever to be with those who keep his covenant and his testimonies. Yours fraternally,

WM. M. FAHNESTOCK.

ENCOURAGEMENT TO PERSEVERE IN TRACT CIRCULATION.

Letters recently received at the office of the American Sabbath Tract Society, give encouragement to prosecute the work with renewed energy.

Eld. VARNUM HULL writes: "I had a very interesting time on my way home from Conference, at Clifton and Greenfield, Pa. I preached twice on the Sabbath question, with the most flattering prospects I ever witnessed under like circumstances. The more I labor in support of this cause, the more I am impressed that it is our duty to put forth more vigorous efforts. I think that if our brethren could but once witness with their own eyes our influence upon this subject abroad, there would be no want of funds to circulate tracts."

Eld. SAMUEL DAVISON writes from Philadelphia, whither he had been invited by a ministering brother, who, he says, "had been wounded in his soul to the death of Sunday-keeping, saying in his invitation, 'he had contended with God his Maker, and had conferred with flesh and blood, until his mind had become filled with such darkness, and his soul with such great distress, that he could resist no more,' and that he has now become a decided Sabbatarian. He says that the Address to the Baptists hit his case exactly, and fastened all his other convictions as a nail in a sure place. Thus you see we labor not in vain."

Eld. HULL informed the agent of the Society not long ago, that he had been able to learn of about *seven hundred* individuals who had recently embraced the Lord's Sabbath, to the rejection of the old pagan festival of the Sun, now converted and rebaptized under the name of the *Christian Sabbath*.

Surely there is encouragement for all who will work to put in the sickle. God grant that all Sabbath-keepers may soon have a heart to do it. P. S.

THE INFECTION SPREADING.—Many persons seem to suppose, that opposition to the existing Sunday Laws is confined almost exclusively to the Seventh-day Baptists. This is a great mistake, as any body may learn who will take the trouble to converse with the common people upon the subject. We might state many facts to show the extent of the opposition to laws enforcing the observation of Sunday. One, however, must suffice for the present. At the recent election in New Jersey, in a town where many Quakers, but no Seventh-day Baptists, reside, a vote was cast with this heading: "FREEMEN'S TICKET: EQUAL RIGHTS, AND NO SUNDAY COERCION LAWS." When the votes were canvassed, this one was brought forth, and read aloud. It was received with enthusiastic cheers by the assembly, and the clerk was requested to write down the heading, that it might be used at the next election.

FORM OF PETITION—STATE OF NEW YORK.

To the Seventh-day Baptists in the State of New York, and especially to those belonging to the Central Association:—

DEAR BRETHREN—I was instructed by the Central Association, at its last Annual Meeting, (in case of failure of obtaining protection from the Constitutional Convention,) to prepare and publish a form of Petition to the Legislature of New York, to be circulated among the friends of civil and religious liberty for signatures, praying the Legislature to extend to the observers of the seventh day the same protection that is enjoyed by first-day keepers. In compliance with the above instructions, I hereby present the following, with a request that such as like it will copy it immediately, give it an extensive circulation, and transmit such signatures as they may obtain, free of postage, either to the Semi-Annual Meeting of the Central Association at DeRuyter, or to Ira Harris, Member of the Senate, with a request that he will present the same to the Senate. I would farther suggest, that those churches who are connected with either the Central or Western Associations, (living in the State of New York,) be requested to forward to the Semi-Annual Meeting of said Association the sums intended to be raised to defray the expense or our agent at Albany.

Yours respectfully,
ELI S. BAILEY.

To the Honorable the Legislature of New York:—

The undersigned, inhabitants of the County of ——— and vicinity, respectfully represent:

1st. That the Constitution of this State guarantees the free exercise and enjoyment of religious profession and worship to all the inhabitants of said State, without discrimination.

2d. There are within the State upwards of thirty churches of Seventh-day Baptists, numbering in their communion between four and five thousand. There is also in their societies, and other settlements where no churches are organized, a large number who observe the seventh day of the week, commonly called Saturday, as the Sabbath. By our Statutes, these persons are liable to be called on to perform almost all civil services, and to be returned as defendants, witnesses, and jurors in civil cases, on the day they believe God requires them to dedicate to his worship. The operation of these laws has been oppressive on them for many years. Much damage and cost have been sustained by them, in addition to the vexatious harrassing of evil-disposed persons. A law was enacted May 7th, 1839, for their protection; but by a late decision of the Supreme Court in the case of MAXSON *vs.* ANNAS, it is found insufficient for their protection.

We therefore respectfully ask your honorable body, so to amend said Statute, that all persons who religiously observe the seventh day of the week, or Saturday, as the Sabbath, may be as fully protected in that observance as others are in the observance of the first day of the week. This your petitioners conceive to be in accordance with the design and spirit of the Constitution, and what impartial justice would award to all law-abiding citizens.

CHRISTIANITY IN THE EAST.

Letters from the East state that through the instrumentality of missionaries, teachers, and the press, much light respecting religion has spread over a continent of heathenism, and now the Spirit of God seems to be following the light in a remarkable manner. Mrs. Gutzlaff, writing from China, says:—

"I have been nearly twenty years in Asia, and have never observed so much of the divine power, and manifest influence of the Spirit of God upon the hearts of the heathen, as just now. The work is increasing, and the individuals who express their faith in the Saviour are becoming more numerous; and although their numbers is still exceedingly small compared with the millions of Chinese, still the work has commenced under the auspices of the Saviour and will continue. What rejoices us most is, that so many Chinese are coming forward to preach the Gospel, and that with effect and the assistance of the Holy Spirit. Five natives, full of energy and faith, have to-day proclaimed the Gospel to ctheir ountrymen."

Another letter, written from Arracan, June 23, 1846, by Rev. Mr. Ingalls, of the Baptist Burman Mission, says:—

"I cannot close this sheet without expressing a devout wish that this mission may be cherished by the board and the churches. Kyouk Phyoo should have one missionary at least, Ramree two, and one for Sandoway, and another for this city. The Catholic Bishop visited this place a short time since, and said, on leaving, 'that he would have a mission here, if he had to go to Rome for the priests.' Our zayat is visited by many from morning till night. Yesterday there were forty or more at one time, and hundreds during the day."

THE CHINESE.—The following paragraph occurs in an account of the last days of Rev. David Abeel, the missionary who died at Albany a few months ago:—

"Up to the closing scene of his labors on earth, Mr. Abeel expressed the strongest desire for the welfare of the Chinese. At one time, speaking of their intellectual character, he said, 'I wish I could have persuaded some young Chinese friends to come to this country. More intelligent and talented men I never met with; they would surprise you all.' At another time, speaking of the Chinese language, he said, 'there is not a word in the language that expresses the true idea of sin, and the only word which comes nearest to it is one signifying a breach of politeness.'"

SABBATH LECTURES.—A course of Lectures on the subject of the Sabbath, by Eld. THOMAS B. BROWN, is to be commenced on the evening of first day next, Nov. 29th, at the Seventh-day Baptist Chapel in Eleventh Street, between Bowery and Third Avenue. We do not hesitate to promise those who may attend, that they will hear the subject treated in an able and candid manner.

THE HUTCHINSON FAMILY.—These noted and favorite singers have given two concerts in New York within a week past. They were welcomed by crowded houses of enthusiastic admirers. Their popularity abroad, it seems, has not in the least diminished that noble simplicity by which they were characterized at home. They come among us not exclusively to accumulate money, but with an evident desire to make their music subserve the cause of humanity and freedom. For this reason, as well as for the intrinsic merit of their performances, they deserve success.

WHO PAYS FOR TEMPERANCE PUBLICATIONS.—It is so common for persons to receive gratuitous copies of publications devoted to temperance, and other reforms of the day, that they seem to forget that it costs money to print such things. But in order to print and circulate matter upon any subject, somebody must pay the bill. A letter from Mr. Delavan to the World's Temperance Convention, shows who pays for some of the temperance publications. He speaks thus of the establishment of the American Temperance Journal:—

"Major General Stephen Van Rensslelaer, of Albany, generously contributed the funds to distribute gratuitously the first 20,000 copies of this Journal, and subsequently several thousand dollars more for the free circulation of other temperance documents. This gratuitous distribution resulted in a subscription list of 200,000 paying subscribers."

He also states that "subsequently, fifteen gentlemen gave each 1,000 dollars for the distribution of temperance publications, and to support temperance lecturers;" and remarks that "it has been found by experience that funds thus employed by men of wealth, bring certain and speedy returns, by furthering morals among the masses, and thus increasing the security of person and property." He further says, that "on one occasion the underwriters in New York gave $1,500 to furnish every seaman belonging to our mercantile navy with a single temperance document. They did this on mercantile principles, believing it to be a very wise and profitable application of their funds."

MONUMENT TO CLINTON.—A correspondent of the New York Tribune urges the erection of a monument to the memory of DeWitt Clinton, in consideration of his efforts for the abolition of slavery. As early as 1797, he devoted his attention to this subject. In 1808—11, he introduced into the Senate of New York laws to prevent kidnapping, or the increase of slaves, and to punish those who should treat them cruelly. In his Message as Governor of the State of New York to the Legislature of 1820, alluding to the Missouri question, he says:—

"Nor can I conceal on this occasion the deep anxiety which I feel on a subject now under the consideration of the General Government, and which is unfortunately calculated to produce geographical distinctions. Highly important as it is to ally feelings so inauspicious, yet I consider the interdiction of the extension of Slavery a paramount consideration. Morally and politically speaking, Slavery is an evil of the first magnitude; and whatever may be the consequence, it is our duty to prohibit its progress in all cases where such prohibition is allowed by the Constitution. No evil can result from its inhibition more pernicious than its toleration; and I earnestly recommend the expression of your sense on this occasion, as equally due to the character of the State, and the prosperity of the Empire."

PAUL'S CRAFTINESS.—It is quite common for the advocates of what is called *policy*, in distinction from a course of invariable uprightness and integrity, to quote in their justification the language of the Apostle Paul. "Being crafty, I caught you with guile." To the attention of such, we commend the following paragraph from an article in the Christian Review:—

"There is one expression of the Apostle, which has been quoted, as justifying the sly, politic course on which we have been commenting. It is where, in speaking to the Corinthians, he says—'Yet being crafty, I caught you with guile.' Now any one, who will attentively consider the context, may be easily convinced that the apostle here speaks of a charge made against him by his adversaries. They accused him of using guile; but he proceeds to challenge attention to the course which he had pursued, in order to refute the charge. No, no; no man, inspired or uninspired, was more free from guile and double-dealing than the great apostle of the Gentiles."

A NOBLE EXAMPLE.—Rev. Thomas Malcomb is giving some account of the labors of colporteurs in connection with the Baptist Home Mission and Publication Societies. The following is from one of his letters:—

"The Deacon of the La Grange Church, Genesee Co., N. Y., has just gone to Wisconsin as a colporteur, supporting himself. At the age of 45, with a good farm and the comforts of life around him, he goes forth as a volunteer, not to bind around his brow laurels dipped in the gore of the battle-field, but a crown of rejoicing formed of redeemed souls. Such was the estimation in which he was held, that the churches in the vicinity raised a book fund of $200 for his use."

Ten thousand Russian Jews are expected to arrive in the Holy Land to settle there. This number will add about a third to the Jewish population in Syria and Palestine.

General Intelligence.

The Horrors of War.—The Louisville Journal publishes the following extract of a letter from Monterey, describing a most touching incident in the great battle. The poor victim should have a monument erected to her memory:

Camp Monterey, Oct. 7, 1846.

Hungry and cold, I crept to one corner of the fort to get in the sunshine, and at the same time to shelter myself from the bombs that were flying thick around me. I looked out, and, some two or three hundred yards from the fort, I saw a Mexican female carrying water and food to the wounded men of both armies. I saw her lift the head of one poor fellow—give him water, and then take the handkerchief from her own head and bind up his wounds; attending one or two others in the same way, she went back for more food and water. As she was returning, I heard the crack of one or two guns, and she, poor good creature, fell; after a few struggles all was still—she was dead. I turned my eyes to Heaven, and thought, "Oh God! and this is war!" I cannot believe but that the shot was an accidental one. The next day, passing into another fort, I passed her dead body. It was lying on its back, with the bread and broken gourd containing a few drops of water. We buried her amidst showers of grape and round shot, occasionally dodging a shell or twelve-pounder, and expecting every moment to have another grave to dig for one of ourselves.

Illness of Mr. Adams.—The Boston Daily Advertiser of Friday last, says that the venerable John Quincy Adams was on Thursday forenoon seized with a paralysis of his right side, which for a time rendered him nearly insensible. He had just left the residence of his son, Hon. Charles F. Adams, in Mount Vernon-street, in a state of health, when the gentleman with whom he was walking, suddenly perceived that he was laboring under some severe affection of his limbs, and was obliged to assist him to prevent his falling. He was conveyed back to his son's house, and received immediate medical aid. After a short time his consciousness returned, and he was subsequently much relieved, and able to converse, and we are happy to learn was not considered in immediate danger. Mr. Adams is about 80 years of age, notwithstanding which he has hitherto been able from the vigor of his constitution to endure unremitted labor like a man in the prime of life.

We are happy to state, says the Boston Daily Advertiser of Saturday, that the symptoms which existed at the time of the attack of Mr. Adams, have materially improved since our yesterday's notice. We have ascertained from his physician, Dr. Bigelow, that he has in a great degree recovered the power of articulation, and the use of the limbs of the affected side. He is free from pain, has the full use of his faculties, and though feeble, is able to sit up for short periods.

The United States and Turkey.—An English paper says that Letters from Constantinople speak of a victory which North American diplomacy has obtained in that city. Dr. Schmitt, an American missionary at Erzeroum, was lately treated in a very improper manner. Mr. Carr, Charge d'Affairs of the United States at the Porte, addressed a very energetic note to the Divan, and demanded, very categorically, and with a threat of North American cannon, immediate indemnification and satisfaction for this American citizen. The Porte seemed to have no mind to become acquainted in this manner with the American men-of-war, and ordered the Pacha of Erzeroum immediately to pay to Dr. Schmitt the required indemnity of £200 sterling, and to put in prison twelve of the rioters who had so ill-treated the missionary. Brother Jonathan has learned from his elder brother John Bull how such matters are most easily settled.

Albumen—A Cure for Dysentery.—The following is a translation of a recipe for the cure of this complaint, which was published by the physicians of Spain in the Gazettes of Madrid during 1840.

"Prepare a draught of Albumen, by taking the whites of forty eggs or more, and after whipping them well, sweeten the same, if necessary, with a small portion of the best double-refined sugar. Let the patient drink *large quantities* of this repeatedly, insomuch as to fill his stomach, administering clysters of the same as often as possible. The patient must maintain a total abstinence from diet of any kind. In a few hours after, the pains will abate, and in 24 hours the disease will disappear; if it do not, will be sure to disappear in 48 hours, provided the patient repeat the draughts as usual.

"The addition of a few drops of Orange flower water is highly beneficial."

Brief Enough!—The following is the body of the Proclamation of Gov. Stratton, of New Jersey, for a day of Thanksgiving:—

"Whereas the season is approaching when the people of this State are accustomed to render thanks to Almighty God for the fruits of the earth, and all the other blessings of his merciful providence, I do hereby appoint Thursday, the 26th day of November inst., to be observed as a day of thanksgiving and praise. I respectfully invite all persons to abstain from secular business, and assemble in their respective places of worship on that day."

The opinion is rapidly gaining ground in Canada (as we learn by the Kingston British Whig) that the Home Government have it in serious contemplation to unite the whole of the North American British provinces under one Government, having at its head a Viceroy, instead of a Governor General. Quebec is said to be the seat of Government, and Governors are to be appointed at Toronto, Frederickton, Halifax, St. John's, (N. F.) and Charlottestown, (P. E.) to administer the laws of each province separately, until the whole are consolidated into one statute-book, when other arrangements will be made.

It is further said that the Ministry have in contemplation to consolidate the whole of the remaining British possessions in America under another Viceroy, the seat of whose government is to be at Jamaica, with local administrators at all the other West India Islands, including the Bermudas; and some say, also, the territory on the main land, Demerara and Berbice.

SUMMARY.

The New York Tribune speaks as follows of a new way of punishing rogues:—John Brandon, a hard looking customer, was arrested in the second Ward for trying the doors in that vicinity. John was conducted to the office of the Chief of Police, and compelled to stand, pillory fashion, the gaze of the officers, who were invited to take a good look at the subject before them. This is called the 'spotting' operation, and is sure to cower the boldest thief when performed upon him. The object is to render as many of the policemen as possible familiar with the appearance of the rogues who infest the city. Pickpockets are perfectly horrified at the idea of being thus exposed, and when threatened with it, beg most piteously to be let off. A month's imprisonment is nothing, in their estimation, when compared with this newly established mode of 'spotting' cross boys.

The Granite Freeman says that there was a disgraceful fight between the Freshman and Medical Students of Old Dartmouth, on Sunday noon last, as they were coming out of the meeting-house. There was some damage of the assailable points of certain specimens of the "human face divine," such as eyes blacked, noses reddened, and teeth knocked out—but the marring of youthful beauty was stayed by the vigorous efforts of the President and Faculty, before any more serious harm resulted. The affair grew out of a most insufferable insult offered to the "Medics," by a Freshman, who had the audacity to take a seat with them in the meeting-house!

Considerable interest has lately been occasioned at Hamburgh, by the United States Consul having detected, among a number of emigrants who presented their passports for his view, previous to their departure for the United States, ten ill-looking scoundrels, all dressed alike, who on inquiry were found to be convicts from Mecklenberg, Sahuerin. What makes the matter worse is, that the Mecklenberg authorities actually gave these convicts certificates of good character. The United States Consul sent them back, with a strong remonstrance to their government against the iniquity of such a proceeding.

The Great Western brought out £30,000 in sovereigns, and the Acadia is reported to have about the same amount. This is the beginning of the stream of bullion which has been looked for, and which promises to continue until it has reached a very large amount. Even the freight money of our ships which will be sent home in bullion will amount to a large sum. It is calculated that from a million to a million and a half will be received within a month.

"Bankruptcies," says the *Reforme*, "are of daily occurrence in Paris. Petty merchants continue to shut up their shops; the pawnbrokers' offices are besieged with applicants; the savings banks will soon be empty, and the hospitals are crowded; 115,000 indigent depend upon public charity in Paris; the prisons are full, and the winter will throw about 100,000 workmen out of employment. Our prospects are indeed very sad."

C. M. Clay left on the 22d ult., in company with Col. Taylor, for Monterey, with an escort of 400 or 500 men—they had some $100,000, and we have had fears for their safety. Old Canales is at all times on the look out for such snaps. Col. Clay was thrown from his horse about the 15th of August, and dislocated the elbow of the right or sword arm, and was unable to drill, and by request of old Zachary, he joined the military family at Monterey

The Philadelphia Sentinel says that the work on the Illinois and Michigan Canal is now proceeding rapidly. Mr. Guthrie, the engineer of the pumping works, is now in Chicago. These works for supplying the Canal with water are to be put in operation by the 20th of June next. They consist of eight pumps, each 4 1-2 feet in diameter, six feet stroke, capable of raising 13,000 cubic feet of water per minute, worked by two steam engines of 63 horse power each.

The Buffalo Courier says that Mrs. Mary Ann Harris, wife of Dr. F. L. Harris, of this city, died on Sunday morning, under circumstances of the most painful character. On Saturday evening, as she was descending the stairs in her house, her clothes took fire from a light which she was carrying in her hand, and her person was dreadfully burned. She lingered through the night in great pain. Death at last relieved her sufferings.

Governor Chittenden, Chief Magistrate of Vermont, was of humble birth, and rose by the force of talent to his exalted station. Yet while Governor of the Green Mountain empire, he still continued to keep the same tavern, upon the steep hill-side, that he kept for many years before. One evening, a wagoner drove up and accosted him thus: "Governor Chittenden, as chief magistrate of Vermont, I render you all due homage; but as Landlord Chittenden, I'll thank you to turn out my horses."

During the week ending on Saturday, 14th inst., there were delivered from the State Canals at tide water 196,104 bbls. of flour, 211,105 bushels wheat, 34,857 do. corn, 92,302 do. barley, 781 bbls. beef, 768 do. pork, 734 do. ashes, 218,000 lbs. lard, 3,058 do. butter, and 4,254,900 do. cheese; of the gross value of two millions two hundred thousand dollars.

Miss Harriet Martineau is about to leave England again. In her last communication to a magazine to which she contributes, she says: "My Surveys have thus far been monthly. They must now intermit, and become irregular, for I am going forth on long, uncertain travel—to Egypt, and perhaps to visit some Asiatic countries. I cannot answer for what I may be able to send home some Surveys from the bosom of the Nile, or the base of the Great Pyramid.

It is stated as a remarkable fact, that the sea birds, the pulfin, guillemot, and razor-bill, cannot fly over the land at all, although they can rise from the surface of the sea with equal facility, mount to an infinite height, and fly with amazing rapidity so long as the sea is immediately beneath them, but no sooner do they fly above dry ground than they drop as if shot.

A gentleman arrived in town from the Copper Region of Lake Superior, informs us that the country was covered with about one foot of snow, and that nearly all the speculators and miners had come away for the winter.

A curious trial is going on in Washington. It seems that Gen. John P. Van Ness died in March last, leaving an estate worth $200,000. His brother, Cornelius P., administered to the estate, and calculated upon the possession of the property. But a woman has made her appearance, who claims to have been married to the General privately by a Philadelphia Alderman, who has since died. The evidence is mainly circumstantial, being in the form of letters, etc.

We learn of the decease, at Pensacola, of Foster Rhodes, Esq., U. S. Naval Constructor, in which art he is said to have been altogether unsurpassed. Mr. R. was a native of Long Island, and was, we believe, originally from Easthampton. It will be recollected that he was engaged with the celebrated Henry Eckford, while the latter was employed by the Turkish Government; and after the decease of the latter, Mr. Rhodes remained in that country for the purpose of completing the contracts which Mr. Eckford left unfinished.

A sad accident occurred on the 14th inst., about 3 miles from Geneva, on the premises of Mr. W. Dobbin. His son, Wisner Dobbin, and Thomas Gibbs, were employed in laying plank in the bottom of a well, when the earth gave way, burying them to the depth of eight feet. Assistance was procured as soon as possible, but it was near three hours before the bodies were recovered. They were found standing erect and embracing each other.

The Boston Chronotype gives an account of the organization of "the Benevolent Bacchanal Society of Free Drinkers." Among the officers are to be "The Great Grand Puncheon, Great Grand Hogshead, Great Grand Pipe, Great Grand Half-pipe, Great Grand Barrel, Great Grand Fifteen Gallon Jug, Great Grand Gallon Jug, Grand Little Quart Jug, Grand Little Glass, Great Grand Toddy Stick, Great Grand Scribe, Great Grand Advocate, Great Grand Chaplain, Great Grand Pharisee, Great Grand Hypocrite."

In Massachusetts, Mr. Buckingham of the Boston Courier, and Mr. Bryant of the Barre Patriot, will be members of the Senate, and Mr. Hayden of the Boston Atlas, Mr. Bowker, of the Boston Traveler, Col. Schouler of the Lowell Courier, Mr. Hawley of the Hampshire Gazette, and Mr. Beebe of the Westfield Standard, are elected to the House of Representatives.

The ship General Washington sailed for Brazos St. Jago, says the Alexandria Gazette, with a cargo of upwards of 30,000 bushels of oats, 380 bales of hay, and 1,000 barrels of bread, together with other 'entertainment for man and beast,' destined for the army in Mexico. The General Washington has also on board a number of kegs and jars of preserves, pickles, &c., for the invalid soldiers on the Rio Grande.

The "Church of England Quarterly Review" says, the Wesleyan Conference territorially covers every parish in England, with 1,685 ministers under its orders, 15,000 local preachers, and 30,000 leaders, stewards and trustees, with 468,313 members of society acknowledging its sway, and perhaps 2,000,000 hearers affording their countenance. The immense amount of their chapel and other real property has been estimated at more than three millions sterling; while the annual revenue of the body, from every source, is probably not much less than a million.

From 30 to 40 houses were laid in ruins, and 10 persons wounded, at St. Pierre, Newfoundland, by the explosion of a powder-magazine, which was occasioned by an incendiary, who designed to destroy the whole town. The wretch perished in the attempt.

A silk dyer in England uses 12 cwt. of soap weekly, to discharge the oily matter from the silk, and this forms about 6,000 gallons of strong soap suds, which he has used on his farm with wonderful success. It is full as good as guano.

The largest mails probably now made up in the United States, are those between New Orleans and the seat of war. The mail received here after the capture of Monterey, contained 14,000 letters, and the ordinary mail ranges from 6,000 to 8,000.

A man in St. George, N. B., by the name of Owen Boag, a Roman Catholic, was excommunicated by the priest of that parish for selling a small lot of land to the Baptists on which to build a meeting house.

In England, the distance between London and Exeter via. Bristol, 220 miles, is regularly run over in four hours and a half. The same distance, between Liverpool and London, is accomplised in six hours.

Charles Thomas, the negro convicted of the murder of Ford, was executed in New York, on sixth-day, Nov. 20. In his last moments he professed a belief in the efficacy of Christ's atonement, and declared himself ready and willing to die, believing that God had pardoned his sins.

An immense solar spot, about 30,000 miles in diameter, is now visible between the sun's center and his eastern limb. Several other spots of less magnitude, which recently crossed the sun's disk, have now disappeared.

The editor of the St. Augustine News has been presented with some fine fresh olives, the growth of that place. The soil and climate of that State are said to be well adapted to the cultivation of this fruit. The olive oil which is imported into the United States is valued at $50,000 annually.

The N. Y. Tribune says that on Tuesday last, at the Andraeum, in Nassau-street, a gentleman was suddenly taken with apoplexy, and fell senseless upon his face on the marble floor, bruising himself shockingly. Dr. Turner, the Chrono-Thermal Physician, who was passing by, was called in, and directed preparations for applying the cold dash to his head. Another Physician coming in and feeling the patient's pulse, asked Dr. T. whether it would not be better to bleed him?—to which the reply was, "Not for the world." The cold water was then applied from a pitcher, with entire success, the patient coming to his senses in less than ten minutes, to the astonishment of the surrounding crowd. This is the tenth case of recovery of the kind in this city within a short period. On inquiry, it turned out that the patient was himself a member of the medical profession.

A telegraphic dispatch from Buffalo, dated Nov. 22d, says: The steamer Helen Strong, reported ashore at Barcelona, is a total wreck. Two lives lost. Sixteen bodies have been found drowned near Barcelona. Several vessels were fallen in with on the lake, bottom upward. A schooner was beached opposite Quincy, and four lives lost. The steamers Indian Queen, New Orleans, and Madison, are all wrecked. Great fears are entertained for the safety of others.

Mr. Joseph Grenell, of Newark, N. J., has invented and patented an improvement in the method of constructing the rails of railroads, which, it is said, promises to reduce their cost, and at the same time increase their stability and security. The plan, among other advantages, allows of the same rail being used on one edge first, and when that is worn, to be reversed from side to side, and when worn on one surface to be changed top and bottom, and again reversed; by this he has four wearing sides, or surfaces, to one rail.

A type-founder at St. Louis has put up, upon order of Gen. Kearney, a complete printing establishment, of press, type, paper, &c., for the use of the provincial government of New Mexico, which is to be forwarded immediately by the United States Quartermaster.

Rev. Dr. Andrew Reed, a well-known dissenting minister, has formally withdrawn from the Evangelical Alliance, principally on the ground that he cannot agree to the "doctrinal basis" so unanimously adopted, and to the action taken by the Alliance on the Slavery question.

A new apparatus for hatching eggs, has been invented, by which the natural process is more closely imitated. The artificial heat is applied to the upper part of the eggs.

Corn, the seed of which was brought by Lieutenant Fremont from the Rocky Moutains, is growing in Albany. Each kernel is enveloped in a husk.

The War Department has made requisitions calling into service eight additional regiments of Volunteers. One from each of the following States:—Massachusetts, New York, Pennsylvania, Virginia, North Carolina, South Carolina, Louisiana, Mississippi, and one of mounted men from Texas.

A chemist at Berlin is said to have manufactured upon the process of Professor Schonbein, of Basle, an electrical paper, the property of which is more explosive than that of cotton.

Eight 'sisters of the Notre Dame' have recently set out for Oregon on a proselyting expedition. Others are expected to follow.

Princeton Theological Seminary Catalogue for 1846–7, has just been issued. It embraces a larger list of students than ever before, and is in a very prosperous condition. In the several classes are 159 students. The trustees have it in contemplation to erect an additional building for the accommodation of students at an early day.

The Supreme Court of Connecticut, at its late term at New Haven, granted eleven petitions, ten of them by the wives, for divorce; several of these were on the plea of three years wilful absence.

A Western paper reports the marriage of a gentleman of 80 to a lady of 75. About the same time a Middletown, Pa., paper announces the marriage of Master David Turner, aged 17, to Miss Almira Brown, aged 14.

A Roman Catholic common prayer book, of uncommon splendor, has been recently finished by a jeweler of this city. The binding and ornaments cost about eighty dollars.

In a public building on Blackwell's Island, there is a staircase in the central octagon tower, which cost $20,000. In another instance, $70,000 have been expended in the construction of extravagantly elegant buildings for a charitable institution.

The ladies of a family in Chesterfield, Va., have gathered, dried, and packed figs, nicer, fresher, and better flavored than the imported article.

There are two shoemakers living on one street in Pittsburg, whose names are Gschwind and Ochse. It is said to be difficult to pronounce the latter name without sneezing.

A case is now pending in Mississippi, in which an attempt is to be made to enforce the law of that State, which requires that a man shall pay the debts of each individual whom he kills in a duel.

Review of New York Market.

MONDAY, NOV. 23.

FLOUR AND MEAL—The market is dull, and prices have declined. Flour sold at from $5 to 5 37. Meal dull at 3 75 a 3 87.

GRAIN—Wheat has also declined. A lot of 10,000 bushels sold at 1 05. Corn 63 a 73c. Barley 60c. Rye 72 a 78c. Oats in good demand at improved prices.

PROVISIONS—Mess Pork is in better demand, and brings 9 75. Prime $8. Western Dairy Butter, in firkins, 14c.

MARRIED,

In Preble, N. Y., Oct. 7, by Eld. R. G. Burdick, Mr. Wm. Webster, of Scott, to Miss Ruth Starr, of Preble.

In Scott, N. Y., Oct. 22, by the same, Mr. Clarke J. Barber to Miss Freelove Townley, all of Scott.

In Lincklaen, on the 1st inst., by the same, Mr. Joshua D. Burdick, of Truxton, to Miss Nancy Wheeler, of Lincklaen.

In Scott, on the 7th inst., by the same, Mr. Martin Frink to Miss Nancy Barber, all of Scott.

DIED,

In Scott, N. Y., on the 19th of October, of canker, Orison Porter, only son of Beriah L. and Clarissa Babcock, aged 10 months.

LETTERS.

Wm. B. Maxson, Eli S. Bailey, Russel G. Burdick, Sanford P. Stillman, David Benedict, Wm. M. Fahnestock, F. W. Stillman, R. I. S. Rogers, George Crandall.

RECEIPTS.

Westerly and Hopkinton, R. I.—B. F. Burdick, S. P. Kenyon, Benj. Champlin, Albert Stillman, Daniel K. Larkham, Horace Potter, D. B. Irish, J. H. Burdick, Thomas Clarke, Alfred Collins, Samuel Crandall Jr., Jerod Barber, Wid. Caroline Sisson, $2 each; Benjamin Potter $1 83; David Stillman Jr. $1 50; Josiah Witter, Wm. E. Palmer, $1
Petersburg—Thomas A. Kenyon, Sophronia Fisher, $2 each; Oliver Scriven $1.
LeRaysville, Pa.—R. I. S. Rogers $3. each.
New York—Thomas Harrison $2.
Berlin—Truman Saunders $2.
Scott—Ezra Babcock $2.

DE RUYTER INSTITUTE.

The Winter Term of this Institution will commence on the 6th of January, 1847, and continue fourteen weeks, under the care of J. R. IRISH & G. EVANS.

DeRuyter, Nov. 1, 1846.

MEDICAL NOTICE.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

"RELIGIOUS LIBERTY ENDANGERED BY LEGISLATIVE ENACTMENTS."

The General Agent of the American Sabbath Tract Society gives notice, that he has mailed copies of the new tract with the above title to all the pastors of Sabbath-keeping churches, in hopes that they will present them to the people of their charge, and solicit subscriptions to aid in their distribution. There are reasons why efforts should be made immediately to give this a wide and general circulation, particularly in the States of Rhode Island, New York, New Jersey, and Pennsylvania. A little effort, if put forth now, on the part of each individual to whom this is confided, it is believed, will be sufficient to give the tract a circulation that will tell effectually against the efforts of coercionists. The trifling sum at which it is afforded ($10 per 1,000) will enable the churches in the above States at least to circulate 50,000 copies of it during the present winter. Will not our friends make the effort? If those who receive copies of it are not able personally to attend to this matter, it is hoped that they will see that it is put in good hands to urge it forward.

In addition to the above object, the Society are greatly in want of funds to enable them to publish a larger work on the same subject, for which they now have the manuscript; and also to finish the work of George Carlow now stereotyping, together with new editions of Nos. 1 and 2, of which they are now out, and for the support of an agent to distribute tracts and lecture on the question wherever an opportunity may offer. Some of the members of the Society, and also some of the auxiliary societies, are behind in giving their PROMISED support. Will not such see to it that their dues are forwarded without dealy? PAUL STILLMAN, Gen. Agent.

DAGUERRIAN GALLERY.

GURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors blow the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

N. B. No charges made unless satisfaction is given.
oct22 6m

A Book of Gems for the Young.

THE YOUTH'S CABINET—VOLUME FIRST,

REV. FRANCIS C. WOODWORTH, EDITOR,

Is now completed, and elegantly bound, at 135 Nassau Street. It forms nearly FOUR HUNDRED large octavo pages, embellished with ONE HUNDRED ENGRAVINGS, and the choicest Music adapted to the youthful mind. A beautiful steel vignette introduces the volume. The prices for the different styles of binding are as follows:—

Muslin, gilt edges,	$1 25
Muslin gilt back, sides and edges,	1 50
Imitation Morocco, full gilt,	1 75
Turkey Morocco, full gilt,	2 00

The publisher invites the attention of readers, dealers, and agents, to this volume, confident that it will be found to rank in every respect among the most valuable works ever furnished for the library of young people.

The book is done up as a SPLENDID ANNUAL, with particular reference to the approaching holidays. Nothing can be more appropriate and acceptable for a juvenile gift book. The trade furnished on the best terms.

D. AUSTIN WOODWORTH, Publisher.
Clinton Hall, New York, Nov., 1846.

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

☞ Remittances for Tracts, addressed to the General Agent, Paul Stillman, New York, containing full directions how and where to be sent, will be promptly attended to

THE WEEKLY CHRONOTYPE,

IS published weekly by White, Potter & Wright, at No 2 Devonshire Street, near State Street, Boston. Terms—$2 a year, in advance. For $5 three copies will be sent to one address. A liberal discount will be made to Agents who pay for a larger number of copies. Edited by

ELIZUR WRIGHT.

This paper is not bound to the creed or cause of any clique, association, party, sect or set of men, but expresses freely the opinions of its editor at the time, and of such contributors as may honor it with their thoughts, or be supposed by the editor to do so. It will be his endeavor to give such a variety and quantity of matter as to meet the wants of every enlightened family, and especially of those which seek more light. He will not only give the daguerreotype likeness of Time as he passes, but will examine every new thing that he meets, and some things that are old, without fear or favor. Where he cannot convince, he will try to be good-natured. Where he cannot satisfy himself of the truth, he will be contented to confess his ignorance. In short, he will endeavor to help forward, in a neighborly way, every thing but Humbug. That he will endeavor to knock down and drag out, even if it should cling to the throne of political power or the horns of the sacred altar.

He will not take an oath never to be wiser. He will not scorn truth, though it may come from an enemy. He will not flatter the poor because he is one of them. He will not hate and abuse the rich because he is not one of them. But he will endeavor to establish a better understanding between the extremes of society—showing both ends that happiness is most likely to be found between them—consisting in a great measure in a mutual endeavor to abolish idleness, disease, poverty and roguery.

With these general purposes, it is the prime object of the editor of this paper to get an honest living.

NATIONAL INTELLIGENCER.

This paper, being made up of such portions of the contents of the National Intelligencer proper as can be compressed within the compass of a single newspaper, continues to be issued and mailed to subscribers on Saturday, at two dollars a year, payable in advance in all cases—no account being opened with subscribers to the weekly paper.

To bring this paper yet more nearly within the reach of such as desire to take by the year a cheap paper from the seat of General Government, a reduction will be made in the price of it where a number of copies are ordered and paid for by any person or association at the following rates:

For Ten Dollars six copies will be sent.
For Twenty Dollars thirteen copies: and
For each sum of Ten Dollars, above twenty-eight copies will be forwarded; so that a remittance of Fifty Dollars will command thirty-seven copies.

Miscellaneous.

CHINESE CUSTOMS.

We have thought that some facts in relation to China and the Chinese, gleaned from various sources, might not in this connection be devoid of interest to our readers.

The women of China are degraded beings, and for the most part extremely ignorant. The greatest joy is expressed at the birth of a son, but the deepest sorrow at the birth of a daughter. Mothers frequently dash their female children against the stones and kill them. Mr. Shuck says that during his residence in China, he saw but one woman who could read in her own language, and of more than 170,000,000 of females in the country, it is not known that one has ever yet professed the Christian religion. Wives and daughters do not entertain male company, though servants do. They are not allowed to mix with the male population; and what is something remarkable, they seem contented and satisfied with their degraded condition.

In architecture, the Chinese are behind all other nations that lay claim to civilization. Their Pagodas, or houses for idol worship, are somewhat imposing, but their buildings in general are of a very inferior appearance. The usual building material is brick of a bluish color, and the walls are lined with a composition of so enduring a nature that houses are often seen two hundred years old. The common dwellings are seldom over forty feet high—few of them have windows, and generally they have but the ground floor, which is covered with the same composition as the walls, and is very hard and dry. The roof is formed of heavy tiles, and carved pillars of granite or stone are set up to aid in supporting it. The gardens are very tastefully arranged with hills and pools and bridges, having Mosaic figures on the hard pathways. The house is entered by a door that opens into a court-yard through which the visitor passes to the door of the inner house, where sits the porter ready to usher him into the audience room. Lanterns are hung up before each house with the name of the owner painted on them, so that they answer for door-plates. In each court-yard is a tank or pool of water; and within each inner house is to be found a tablet which is considered the tutelar deity of the family, and is styled the god of the threshold. In the whole country, more than 30,000 idol gods are worshiped by the natives. The houses of the lower classes of the people are formed of two or three thicknesses of matting, fastened on poles, like a tent. But boats are also much used to live in, particularly about Canton, where there are 75,000 of them, forming streets, and taking up more than half of the river. The shops are usually lighted by a skylight, and are kept very neat and clean—which is not the case with the houses generally. These shops or stores have upper rooms, which are kept for the benefit of aristocratic customers, whose dignity will not allow them to trade upon the same level with common people. Stair cases are seldom used, ladders supplying their place. The whole fronts of the shops are taken out, and two counters in each, which run at right angles, are thereby with the goods spread out upon them exposed full to view. The signs are generally placed in a perpendicular position, about one foot wide, twenty high, and painted with various colors, which gives them a gay and lively look. The streets are very narrow in the cities, few in Canton being more than eight, and most of them not over five feet wide. The doors are not numbered.

The city of Canton, said to contain a population of one million, covers an area of about ten square miles. It has 85 commercial exchanges, and about 500 temples for idol worship. The police of the city is an efficient one. On each street a high tower is erected, from the top of which an officer overlooks the thoroughfare, and by striking a gong gives notice of the occurrence of any fire or disturbance.

The beggars in the cities are by the government distributed about in various neighborhoods, each having his own bounds. They go round from shop to shop, and persist in their solicitations for alms, until they are listened to and their demands are satisfied. They cannot be thrust out until they have received something, generally a small coin equal in value to about a half-penny.

The pagodas of which so much is said, and of which there is so great a number, are seldom used. They are built for the sake of bringing good luck upon the neighborhood, and are always seven, nine, or some other odd number of stories high. The porcelain tower of Nankin is two hundred feet in height, and is the most imposing of which we have any account.

The diet of the Chinese is of a variety of kinds. Rice is the most common article. It is eaten in several forms, but is never boiled. Wheat is also used, but is not made into bread. In these, as in other respects, the people seem to act precisely contrary to the habits of other nations. The "upper ten thousand" make use of some kinds of meat that would not be very palatable to an American stomach. Dogs and puppies, cats and kittens, are raised in pens, fattened for the table, and sold alive in the markets for food; but their flesh is so expensive that none but the rich can indulge in such luxuries. Rats, horseflesh, frogs, and snakes, are also eaten with avidity, but the former are a great rarity, as their shyness makes it hard to catch them. Nothing that comes from the cow is in vogue—neither butter, milk, nor cheese, is tolerated. Vegetables of many kinds are abundant. Pickles and preserves are much used, and even Irish potatoes are preserved as fruit is preserved in this country. Cherries, strawberries, and currants, so common here, are never known there. Peas are produced plentifully, and much pork and wild game are used. Tea and a weak kind of spirits, distilled from rice, are the only beverages they drink. Men, women, and children, smoke tobacco, but chewing and snuffing are not common.

The richer classes dress in silks, fine cottons, and furs, and as they have no fires in their houses, they often put on in winter from six to ten suits, one over another. Dandies in China are as common as in other countries, and they deck themselves in the most gaudily colored clothes. The garments of the women are similar to those of the men, from whom they differ but little in their manner of dress, save in the style of their head ornaments. Yellow, blue, and purple, are the favorite colors. Shaving the front part of the head is now a universal practice among the dandies, it having existed with them about a hundred years. The origin of the custom of cramping the feet of the females is uncertain. Some attribute it to the inventive genius of husbands, who adopted it *in order to keep wives at home!* Bandages are applied to the child's feet when it is only fifteen months old, and so effectually is the growth prevented, that the feet of grown females measure only about three inches in length where this treatment is practiced. Neither the Tartars nor the common women adopt this strange custom, the principal evil arising from which is the indolence it produces in consequence of the inability of the female to walk with comfort. The soles of the shoes of the men are so thick, that it has been said of them that instead of having floors in their houses they carry them about with them attached to their feet.

CHINESE GRATITUDE.

An English merchant, by the name of C——, resided in Canton and Macao, where a sudden reverse of fortune reduced him from a state of affluence to the greatest necessity. A Chinese merchant, named Chinqua, to whom he had formerly rendered service, gratefully offered him an immediate loan of $10,000, which the gentleman accepted, and gave his bond for the amount. This the Chinese immediately threw into the fire, saying—'When you, my friend, first came to China, I was a poor man; you took me by the hand, and, assisting my honest endeavours, made me rich. Our destiny is now reversed; I see you poor, while I am blessed with affluence. The bystanders had snatched the bond from the flames—the gentleman, sensibly affected by such generosity, pressed his friend to take the security, which he did, and then effectually destroyed it. The disciple of Confucius, beholding the increased distress it occasioned, said he would accept of his watch, or any like valuable, as a memorial of their friendship. The gentleman immediately presented his watch, and Chinqua, in return, gave him an old iron seal, saying—'Take this seal, it is one I have long used, and possesses no intrinsic value, but as you are going to India, to look after your outstanding concerns, should fortune further persecute you, draw on me for any sum you need, sign it with your own hand, and seal it with this signet, and I will pay the money.'

[Forbes' Oriental Manners.

THE BEGGAR.

At the time of a great famine, on a cold, disagreeable winter's day, a woman came to a village and began begging for charity. Her clothes were very clean, but torn and patched in many places. The snow was falling fast; her head was wrapped in a handkerchief; in one hand she carried a stick, in the other a basket.

From most of the houses she got only a very scanty succor; even some rich persons drove her away with harsh words.

There was but one poor peasant who invited her into his house, where there was a good fire in the grate; and his wife took a cake out of the oven and gave the woman a large slice of it.

The next day every one where this stranger had asked for charity were invited, quite unexpectedly, to sup at the castle. When all the guests were arrived, they proceeded to the dining room, where they saw two tables laid out. One was very small, but on it were many exquisite dishes. The other was large and magnificent, and a great number of plates; but they held out scanty nourishment, such as a piece of half musty bread, a couple of potatoes, a handful of bran, and some held nothing at all. While the guests were wondering what this meant, the lady of the castle spoke thus: "The beggar who passed through the village was myself; I disguised myself in order to judge for myself of your charity, in this time of need. The two poor people whom you see here, took me in and treated me as best they could. In consequence, they will eat at my table to-day, and I will give them a pension.

"As to you, regale yourselves with the offerings which you gave me yesterday, and which you see here upon your plates; I repeat to yourselves, while you do honor to the good cheer, that thus you will be treated in the next world."

This story is not fabulous. The heroine of the adventure was called Lady Gray.

ROMANCE AND REALITY.

We stated, recently, that the Sultan of Turkey had, on his return from his journey, authorized the first mixed marriage that has taken place in Turkey. The following particulars of this affair, which are of a highly romantic character, we copy from the Augsburg Gazette:

A rich Bey belonging to Constantinople, observing that this only daughter had been ill for some time, and was very evidently failing, he summoned a number of physicians, and, as their remedies did not seem to improve the condition of the young lady, he himself applied to her and questioned her. She confessed to him that she had conceived a violent passion for a young Armenian tailor, who was a Christian, and that she wished to marry him. This embarrassed the Mussulman to a great degree. He had recourse to the physicians, to learn if a malady caused by love could ever be fatal; and upon their replying in the affirmative, he thought of reconciling the wishes of his daughter with his own religious prejudices. He therefore repaired to the shop of the tailor in question, and ordered a suit of clothes, on the condition that the master of the shop, himself, should bring them. A few days after, the Armenian brought the Bey the apparel he had ordered. The latter received it, gave him his pay, and made him a present in addition, requesting him to wait a moment, as he had another order for him. The Bey withdrew, and immediately after two black slaves appeared, and invited the tailor to follow them. They conducted him to the Harem where the young daughter of the Bey resided, who, when she first saw the tailor, fainted; but soon recovering herself, she threw her arms around his neck with the warmest effusions. The same moment the Bey entered suddenly, ordered the tailor to be seized by his slaves, declared that he had profaned his Harem, and that, in virtue of the laws he must either turn Mussulman, marry his daughter, or suffer death. The Bey supposed that the young man, placed in such an alternative, would prefer marriage and the renunciation of his faith. But he was mistaken. The Armenian declared, resolutely, that he would not abjure his religion. The Bey, in hope of bending the Armenian, kept him some time a prisoner in his house; but, as the young man persisted in his resolution to remain faithful to his belief, he caused him to be arrested and handed over to the tribunal. There, the Armenian alledged in his defence, that he was strictly chargeable with no crime, because he had been compelled to act as he had done. The young lady was called as a witness, and she confirmed the allegations of the accused. After a long deliberation, the judged urged the young Christian to embrace the religion of Mahomet, in order not to expose himself to a capital condemnation. As the Armenian refused to accede to this arrangement, the judge condemned him to be beheaded. Nevertheless, in consideration of the circumstances which operated in favor of the condemned man, the magistrate ordered the sentence of death to be submitted to the Sultan in order that his highness, if he judged it proper, might pardon the culprit, or grant him a commutation of punishment. The Sultan not only gave an entire and complete pardon to the young man, but ordered the marriage to take place.

A Lady of Lions.—My friend had a visit to pay to M. L—, a French gentleman, and I accompanied him. The house was open, and on entering the inner court, we knocked at the door of a saloon; we were requested, by a female voice, to "come in." M. R— opened the door; then, with an air of consternation, shut it immediately, and told me there were two lions going about at liberty in the saloon. He had scarcely told me this, when Madame L— herself opened the door, and begged of us to enter, observing that we need be under no alarm, as the lions were perfectly tame. We followed the lady, and as soon as I sat down, the male lion came and laid his head on my knee. As for the lioness, she leaped on the divan beside Madame L—, looking at us from time to time, and sometimes giving a growl like an angry cat. These two animals were about seven years old, and were very great pets. Madame L— called away that one which seemed to have taken a liking to me, and I was not sorry to see him withdraw peaceably. We took our departure, carefully avoiding any hasty movements. When I was out of the house, I felt that I could breathe more at my ease. I was amazed to find that a lady could muster courage to trust herself with two such companions. [Algeria in 1845.

The Mother of Napoleon.—The family of Napoleon, says Allison, though noble, had not been distinguished, and had suffered severely from misfortune. The mother of the great captain, who was marked by great beauty, and no common firmness and intrepidity of mind, shared in the dangers and fatigues of her husband, at a period of great trial, and was engaged with him in some expeditions on horseback. His father died at the age of thirty-eight; but the want of paternal care was more than supplied by the mother, to whose early care and solicitude Napoleon in after life ascribed his promotion. On one occasion he expressed the opinion that the future good or bad conduct of the child depends entirely on the mother. Though left a widow in the prime of life, the mother of Napoleon had already borne thirteen children, of whom five sons and three daughters survived their father. She lived to see one of them wearing the crown of Charlemagne, and another seated on the throne of Charles X.

The 'Compensation' of Worldly Condition.—"We do not often envy any human being; but we confess to having entertained something of this feeling toward the possessor of a beautiful house and charming grounds, which we passed daily, in a fashionable quarter of the town, during the pleasant October days. But one morning we saw the owner among his grapes and flowers and fountains; a tall, care-worn, thin-visaged man, who stood trembling on 'his pins' and surveyed his beautiful possessions. Ah! thought we, there is a 'compensation' in every thing. 'What pleasure can it be to thee,' says an eloquent divine, 'to wrap the living skeleton in purple, and wither alive in cloth-of-gold, when the clothes serve only to upbraid the uselessness of thy limbs, and the rich fare only reproaches thee, and tantalizes the weakness of thy stomach.' So 'let us to our mutton,' with that good digestion which waits on an appetite that is most like a hungry anaconda's." [Knick.

Influence of Railroads on the Weather.—The German Schnellpost says, that the well-known natural philosopher, Dr. August, has made a communication in a Berlin paper, in which he states, that when an extended portion of the earth's surface is brought, by a net of railroad tracks into connection of electrical conductors, the accumulation of electricity in the lower part of the atmosphere is prevented; as the iron tracks effect a constant electrical equilibrium between remote regions. By this means a violent storm is rendered unlikely, and if one should arise, it would undergo a considerable diminution. The doctor states it as a fact, that since Berlin has become the focus of several railroads, there have been no violent storms; and all that have risen, have had a rapid and gentle termination.

"Mistaken notions," says the Literary Gazette, "respecting the different sorts of bread, have given rise to much waste. The general belief is, that the bread made of the finest flour is the best, and that whiteness is a proof of its quality; but both of these opinions are errors. The whiteness may be, and generally is, communicated by alum, to the injury of the consumer; and it is well known by men of science, that the bread of unrefined flour will sustain life, while that of refined will not. Keep a man on brown bread and water, and he will live and enjoy good health; give him white bread and water only, and he will gradually sicken and die."

The late trial of the New Bedford Bridge case, elicited some important statistical facts. One is, that the commercial tonnage of the port of New Bedford, is greater than that of any port in the kingdom of France. Another is, that the tonnage of Boston exceeded that of any port in Europe, except London. Even London is but about 15,000 tons ahead of New York—the tonnage of the former being 566,152, and that of the latter 550,856. The tonnage of Great Britain scarcely excels that of the United States, and in a few years will probably be far behind it.

VARIETY.

A real valley of death exists in Java. It is termed the Valley of Poison, and is filled to a considerable height with carbonic acid gas, which is exhaled from crevices in the ground. If a man or any animal enter it, he cannot return; and he is not sensible of his danger, until he feels himself sinking under the poisonous influence of the atmosphere which surrounds him; the carbonic acid, of which it chiefly consists, rising to the height of eighteen feet from the bottom of the valley. Birds which fly into this atmosphere drop down dead; and a living fowl thrown into it dies before reaching the bottom, which is strewed with the carcases of various animals that have perished in the deleterious gas.

There died throughout England and Wales, between the 1st of July, 1839, and 30th June, 1840, 5,247 females, aged 85 years and upwards; whereas, of the same age, there died only 3,954 gentlemen, leaving a "balance" in favor of the old ladies of 1,298. Among the females who died, 71 had passed the age of 100, but only 40 males. In the three years ending June 30th, 1840, the total number of deaths among males throughout England and Wales was 518,007, while the deaths among females were only 499,058, giving an excess of male deaths, in three years, of 18,049.

We saw recently at a Bleeker-street mansion, a house within a house—that is, a two-story baby-house of elegant gothic architecture built upon the drawing room carpet, says the New York Tribune. It contained five rooms, doors, windows and staircase complete throughout, and two little Misses of 10 and 12, after bidding us good morning, retired within their own dwelling but to repeat the adieu from a second story open window. The miniature furniture was of the richest description, and the cost of the whole plaything, which, by the by, was so constructed upon hinges that it could be turned into as compact a thing as a clothes horse, was *only* $750. The same gentleman paid $150 for a dog house to rest the bones of a fovorite pet Newfoundland.

Of the interesting inhabitants of Pitcairn's Island, in the Pacific, it is said that they live almost entirely on fruits and vegetables. Their diet is very simple, yams constituting their principal food. They rise early, and take much exercise. Their strength and agility is so great that the most expert English sailors cannot match them at wrestling and boxing, carrying weights, &c. Sickness of any kind is rare among them.

Talleyrand once addressed a letter of condolence to a lady who had lost her husband, in the words, 'Oh, Madam!' In less than a year the lady was married again, and then his letter of congratulation was, 'Ah, Madam!' A Quaker at Liverpool once sent a letter to a correspondent, asking the news, by a simple note of interrogation, thus '?' His friend replied in the same vein, '0.'

The late census of Boston has developed some curious facts. There is no "upper ten thousand" in that city—not if to keep servants be necessary to the distinction. Only three hundred and forty families in Boston keep more than two domestics; and but four thousand four hundred and one families keep them at all; while fifteen thousand seven hundred and seventy-four families live in household independence, doing their own work entirely.

Coffee grows in Arabia, Persia, the Indies and America. Its use as a beverage is traced to the Persians. It came into great repute in Arabia, about 1454; and passed thence into Egypt and Syria, and thence, in 1511, to Constantinople, where coffee-houses were opened in 1554. Some ascribe the discovery of coffee as a beverage to the prior of a monastery, who, being informed by a goatherd that his cattle sometimes browsed upon the tree, and that they would then wake at night, and sport and bound upon the hills, became curious to prove its virtues. He accordingly tried it on his monks to prevent their sleeping at Matins, and he found that it checked their slumbers.

A shell from Lieut. Rowland's howitzer having penetrated the roof of the Bishop's palace, buried itself in the body of a Mexican, and there exploded, tearing the poor fellow to rags. An American soldier, on viewing the scene afterwards remarked, "That man is killed very dead. I never saw a man killed so dead before."

In Lombardy there is a celebrated cedar tree, eleven Milanese cubits in circumference, the roots of which are said to extend under a great part of the town. In the sixteenth century the tree was about the same size, and it is supposed to be nearly two thousand years old.

A young lady, dressed in male apparel, lately started on foot from Vermont in order to see her uncle in Pittsburgh, Pa., for the purpose of asking his assistance for her father, who had been formerly in affluent circumstances, but who, having met with misfortune, was at the time lying in a Vermont jail, for another person's debt.

In London the people pay a penny for being shaved, and sixpence for a newspaper; but in this country they pay a sixpence for being shaved and a penny for a newspaper. This is a most barbarous way of doing business. The printers are on the wrong end of the stick.

The New London Star says that "a citron melon vine which sprung from a stray seed last spring, on the farm of Noah Chapman, Esq., grew to the enormous length of fourteen hundred and forty feet, and produced forty-two citrons."

"Represent me in my portrait," said a gentleman to his painter, "with a book in my hand, and reading aloud. Paint my servant also, in a corner, where he cannot be seen, but in such a manner that he may hear me when I call him."

The largest pyramid of Egypt is a square of 726 feet; its height is 461 feet, higher by 25 feet than St. Peter's at Rome. It contains about six millions of tons of stone.

A New York paper announces the wrecking of a vessel near the narrows, says:—"The only passengers were T. B. Nathan, who owned three-forths of the cargo and *the captain's wife.*"

The editors of a western paper observe: "The poem we published in this week's Herald, was written by an esteemed friend who has been *many years in the grave for his own amusement.*"

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. Nelson Stelle, No. 146 Grand-st., N. Y.—Mr. Burris, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

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EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 128.

The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED.

BY JAMES A. BEGG.

SECTION V. [Continued.

The Observance of the Weekly Sabbath enjoined upon the Israelites.

Those opposed to the continuing obligation of the Sabbath, found an objection upon another text, to which we will now advert. In the land of Moab, before the children of Israel had crossed the Jordon, Moses took farewell of them with a solemn declaration of the counsel of God. In doing so, he recapitulated what God had done for them: "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you, face to face, in the mount, out of the midst of the fire, (I stood between the Lord and you at that time, to shew you the word of the Lord, for ye were afraid by reason of the fire, and went not up into the mount,) saying, I am the Lord thy God which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have no other gods before me. Thou shalt not make thee any graven image, or likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the waters beneath the earth; thou shalt not bow down thyself unto them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain. *Keep the Sabbath* day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor the stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. *And remember that thou wast a servant in the land of Egypt*, and that the Lord thy God brought thee out thence, through a mighty hand and by a stretched out arm; *therefore the Lord thy God commanded thee to keep the Sabbath day.*" The remaining six commandments follow, after which he adds, "These words the Lord spake unto all your assembly, in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and He added no more; and He wrote them in two tables of stone, and delivered them unto me." Deut. v. 1—22.

It is obvious that the servant of God is here repeating, as he expressly declares, what God had spoken from mount Sinai; and that, therefore, there can be nothing inconsistent or contradictory between this and the former statement already cited and considered. It has, however, been argued, from the call in the 15th verse, *to remember their Egyptian bondage*, that the Sabbath was an institution peculiar to the Israelites, and appointed solely in consequence of their deliverance from the thraldom of Pharaoh.

On this I would remark, in the first place, that those who urge this objection overlook the fact that there was a feast appointed for the express purpose of commemorating that signal display of God's grace. "And Moses said unto the people, *Remember this day in which ye came out from Egypt*, out of the house of bondage; for, by strength of hand, the Lord brought you out from this place; there shall no leavened bread be eaten. This day came ye out, in the month Abib. And it shall be when the Lord shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which He swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread; and in the seventh day shall be a feast to the Lord. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee; neither shall there be leaven seen with thee, in all thy quarters. And thou shalt shew thy son in that day, saying, *This is done because of that which the Lord did unto me when I came forth out of Egypt.* And it shall be for a sign unto thee, upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth; for with a strong hand hath the Lord brought thee out of Egypt. *Thou shalt therefore keep this ordinance* in his season, *from year to year.*" Exod. xiii. 3—10. *The Passover* is, therefore, a feast to the Israelites peculiarly appointed to be celebrated in commemoration of their deliverance, being a sign unto them "because of that which the Lord did when they came forth out of Egypt." It was designed to be "a memorial" unto them of the love and power which were so signally displayed for their deliverance—that, trusting in His "strong hand," His law might be in their mouth. But while the wonders of Creation, in their supreme importance, were already commemorated on the seventh-day, *from week to week*, the new festival which was to form the memorial of Israel's deliverance, is appointed to be only *from year to year*, and that at the very season of their leaving the land of Egypt.

But, farther, it is to be observed, that even in the passage cited, on which the objection is founded, (Deut. v. 15,) Moses is pressing upon the attention of the house of Israel the law *given them before*, at Sinai—spoken by God's own mouth, and inscribed on stone by His finger—and is recounting its precepts, and enforcing it upon their obedience, rather than altering the covenant. We are not, therefore, to lose sight of the fact, that *the reason then given by God himself* for the observance of the Sabbath, and which stands as a part of the Fourth Commandment, is that He rested on that day from all His work. It is worthy also of remark, by those who imagine that the Sabbath was designed only for the Israelites, and that because of their deliverance from Egypt, that there was no reference whatever to this in the giving of the law, of which Moses here only reminds them. Their exodus was, as we have seen, of an earlier date than this promulgation of the law from Sinai; yet, although the deliverance from Egyptian bondage was then so much more recent than now when Moses speaks, the creation of the world is the only reason embodied in the fourth commandment for the observance of the weekly Sabbath.

But the import of the motive so put for the sanctifying of the seventh day by all the households of Israel, seems obvious enough when taken in connection: "Keep the Sabbath day," says Moses, "to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; *that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt*, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." Ver. 12—15.

Here, then, it is to be observed, that Moses is not professing to teach them some new thing, but urging their observing what had been already received, and that, too, for the reason already assigned: "Keep the Sabbath day to sanctify it, *as* the Lord thy God *hath* commanded thee." Now the command of God was, that the seventh day should be sanctified, *because* that in it He had rested after all His creation work, and Moses now enforces upon them, that they should *so sanctify it* in remembrance of the Creator's rest, *as* the Lord had previously commanded.

The full observance of the Sabbath is then enforced upon all within their gates, and an additional motive specified why liberty thereon should be granted to servants—a motive derived from what the Lord had done in working out deliverance for them *when they themselves were bondmen*—"and remember that *thou* wast *a servant*, in the land of Egypt, and that the Lord thy God brought thee out thence." This call to consideration of *their* having been the servants of cruel task-masters, evidently stands in connection with the demand, immediately going before, that the Sabbath should be kept by all within their gates. No feeling of avarice was to tempt to the employment of their servants on the hallowed and blessed day,—"that thy man-servant and thy maid-servant may rest as well as thou; and remember that thou wast a servant in the land of Egypt." No service was to be exacted on that day, so that the servant might rest; and the consideration of their own servitude, enforced with Egyptian rigor, which probably had deprived them almost entirely of this privilege, was now to weigh with them as a reason for dealing more righteously with those under their control, that servants as well as masters might enjoy the refreshing which God has given. And by this they are reminded, that if they should claim for themselves God's own day, by exacting the labor of their servants, He who had spoiled the land of Egypt, and destroyed Egypt's mighty men, bringing them forth with an outstretched arm, was still the same merciful and righteous God, to avenge upon themselves, in like manner, their unrighteous demands of service on the day which had been sanctified, because on it He had rested and was refreshed. [To be Continued.

A Sabbath well spent,
Brings a week of content,
And health for the toils of to-morrow;
But a Sabbath profaned,
Whate'er may be gained,
Is a certain forerunner of sorrow.

I LOVE TO LIVE.

'I LOVE TO LIVE,' said a prattling boy,
As he gaily played with his new-bought toy;
And a merry laugh went echoing forth,
From a bosom filled with joyous mirth.

'I love to live,' said a stripling bold—
'I will seek for fame—I will toil for gold;'
And he formed in his leisure many a plan
To be carried out when he grew a man.

'I love to live,' said a lover true,
'Oh, gentle maid, I would live for you;
I have labored hard in search of fame—
I have found it but an empty name.'

'I love to live,' said a happy sire,
As his children neared the wintry fire;
For his heart was cheered to see their joy,
And he almost wished himself a boy.

'I love to live,' said an aged man,
Whose hour of life was well nigh ran—
Think you such words from him were wild?—
The old man was again a child.

And ever thus in this fallen world,
Is the banner of hope to the breeze unfurled;
And only with hope of life on high,
Can a mortal ever love to die.

I LIVE TO LOVE.

'I LIVE TO LOVE,' said a laughing girl,
As she playfully tossed each flaxen curl;
And she climbed on her loving father's knee,
And snatched a kiss in her childish glee.

'I live to love,' said a maiden fair,
As she twined a wreath in her sister's hair;
They were bound by the chords of love together,
And death alone could these sisters sever.

'I live to love,' said a gay young bride,
Her loved one standing by her side;
Her life told again what her lips had spoken,
And never was the link of affection broken.

'I live to love,' said a mother kind—
'I would live a guide to the infant mind;'
Her precepts and example given,
Guided her children home to heaven.

'I shall live to love,' said a fading form,
And her eye was bright and her cheek grew warm,
As she thought in the blissful world on high,
She would live to love and never die.

And ever thus in this lower world,
Should the Banner of Love be wide unfurled,
And when we meet in the world above,
May we love to live and live to love.

CHRISTIAN JOY.

We are not only allowed, indeed, but we are commanded to rejoice in the Lord. No joy has so good or firm a foundation as that which is to be found in the Lord, who has bought us, and in whom we are blessed with all spiritual blessings. But whoever wishes to rejoice in the blessings purchased for us by Jesus Christ, must be in him, intimately united to him by faith, renouncing sin, and all the false pleasures of the world. This true union and communion with Christ, is the source of joy, the only source. Hence will follow a willingness to love, obey, and glorify him as long as we live. But, if instead of trusting in Christ, and his consummate atonement, we rely on our own virtue, and consequently, try to stand upon our own foundation, we shall never enjoy one moment's peace of mind. Our virtue and holiness are, and ever will be, imperfect; we shall, therefore, always have reason to confess before God—'If thou wilt mark what is amiss, Lord, who shall stand before thee?' Let us therefore seek for pardon, peace, and joy, in Jesus Christ; and having found them, let us be grateful and obedient. But though we should be as holy as any of the apostles, let us beware lest we put our confidence in any thing except the sufferings and atoning death of Christ. [Swartz.

JUDSON AT BRADFORD.

It was my happiness to have an interview with this beloved missionary at Bradford. It was at the birth-place and early home of his first wife, the brilliant, the devoted Ann H. Judson. As we walked to the house, he remarked that the appearance of the town had very much changed during thirty years' absence. There was one spot, however, he knew there was one dwelling, though changed in its appearance somewhat, which had been the scene of too important and thrilling events ever to be forgotten. It was a hallowed spot, where the early partner of his toils, in solemn consecration to God, gave herself to the cause of missions.

I was desirous of seeing the portrait of this remarkable woman, which, I had learned, was sacredly kept in the family. We entered the house, and after an introduction to the sisters of Mrs. J.,—the mother had gone to rest—Judson led the way to the parlor, where hung the image of his wife, beside which was his own portrait, recently taken. Her presence seemed to fill the room, and I felt it almost sacrilegious to speak above a whisper. We stood in silence for some moments, gazing on that expressive countenance, that dark, full, liquid eye, turned upwards, as if holding converse with the heavenly world. None of the likenesses in her memoirs resemble this portrait.

At length he broke the silence, by exclaiming, in warm and impassioned language—'It look just as she did when alive—that is the very dress she used to wear—it looks just like her.' He, then, with much emotion, informed me, that when he for the first time came here, not knowing her portrait had been taken and was in the house, he went into the parlor, where he had spent so many hours with her, to reflect on the past. As he was walking the room, living over the scenes in which she had been the principal actor, he happened to lift his eyes, and lo! the image of his thoughts was before him. So unexpected was the sight, that he was overcome. Yes, there she was before him just as she looked when she returned from America, to toil with him and for him to the death.

I remarked—'those eyes wept many tears for you when in prison.' I touched a tender chord in his heart. His eyes immediately filled with tears, still gazing with the deepest earnestness on the canvass before him. Standing in the home of her youth, in the very room where they had spent hours together, how busy was memory with the past! His thoughts sped their way across the ocean—he traversed the streets of Ava—he entered the gloomy prison of Oung-pen-la—he stood beneath the Hopia tree, on the banks of the Salwen. We at length turned away; I, with such feelings as I never had before—he, to muse on the past, with such feelings as the scene and that quiet Sabbath morning would naturally call forth. [Ch. Reflector.

THE MINISTRY OF THIS AGE.

No preceding generation of ministers ever saw such a day as this! Such openings for usefulness; such calls to exertion; such multiplied and extensive fields whitening to harvest; such abundant and potent means for doing good to mankind. To live now, is a talent put into your hands for which you must give an account. Have you an ardor of piety, a tone of moral sentiment, a spirit of enterprise, corresponding with this day? If not, give yourselves no rest till you in some good measure attain them all. If an ancient heathen rhetorician, in giving directions for the attainment of the "sublime," in writing, could say—"Spare no labor to educate your soul to grandeur, and to impregnate it with great and generous ideas;" much more may the same language be addressed to a candidate for the gospel ministry, in the present stage of the Church's progress. Take unceasing pains to get large views of ministerial furniture, ministerial duty, and ministerial success. Strive to "educate your souls to grandeur" of conception, and grandeur of wishes, and hopes, and enterprise for the moral benefit of your fellow men. Aim high. Let no petty plans satisfy you, either as to acquirement or exertion. Every one of you, however humble his talents, if really disposed to make the most of what God has given him, might cause his influence to be felt to the ends of the earth. [Dr. Miller.

TOO LATE.

I once saw a man upon whose head had beaten almost eighty winters, rise in a large congregation, to request the people of God to pray for him. Never shall I forget the scene. There he stood, covered with the locks which time had whitened, leaning upon the top of his staff. He felt that he was a sinner. His locks had whitened in the service of Satan. With a trembling voice and quivering lip, he said, "I wish to go to Jesus, but I fear it is too late." A thrill ran through the assembly. Too late! An aged sinner tottering on the banks of eternity, with a world of glory yet to be lost or won.

Aged friend, is it too late for you? Has the heavenly messenger been grieved for the last time, and left you, like the shattered oak of the plain, to ripen in the sun for the consuming flames? O, turn your trembling footsteps to Calvary; peradventure, there is mercy yet in store for thee. Hasten to that fountain opened for sin and uncleanness. Linger not for a more convenient season. Fall into the hands of mercy. Then shalt thou lean upon the top of thy staff and worship; then shalt thou go down into the dark valley and shadow of death, leaning upon the arm of Jesus; then shalt thou be gathered into the great company of patriarchs, apostles, and saints, where immortal youth shall bloom forever upon thy temples, and where death is never known.

SCRAPS ON EDUCATION.

Gold is more frequently found in grains than in lumps, and is not less valuable on that account. So with knowledge. Fragments when united make up the intellectual storehouse. John Adams said in an epistle to his wife—'The education of our children is never out of my mind. Train them to virtue. Habituate them to industry, activity and spirit. Make them consider every vice shameful and unmanly. Fire them with ambition to be useful. Make them disdain to be destitute of any useful or ornamental knowledge.' What says Horace Mann? 'Every friend of education, who insists upon qualifications superior to the present, is bound to do his part towards furnishing facilities and encouragements by which they can be acquired. We cannot consequently denounce a state of things which we do nothing to improve. Martin Luther has said of education: 'In every age, even among the heathen, the necessity has been felt of having good schoolmasters in order to make any thing respectable of a nation. But surely we are not to sit still and wait until they grow up of themselves. We can neither chop them out of wood, nor hew them out of stone. God will work no miracles to furnish that which we have means to provide. We must, therefore, apply our care and money to train up and make them.

An Example for Teachers.—Mrs. Wesley was a woman of singular talents and rare excellence, so learned that she was able to prepare her sons for college. She had the chief education of her numerous children. One day her husband, the worthy rector of Epworth, was busy with his learned labor, probably with his "Commentary on Job." Mrs. Wesley was teaching the children in the same room, and had occasion to repeat again and again the same lesson. Mr. Wesley, perhaps a little irritated by his abtruse studies, arose and said with much feeling, "My dear, why do you teach the child the same thing twenty times over?" She replied with feminine meekness, "Because, my love, nineteen times won't do."

The use of Time.—The celebrated Lord Coke wrote the subjoined distich, which he strictly observed in the distribution of his time:—

Six hours to sleep—to law's grave study six,
Four spend in prayer—the rest to nature fix.

But Sir William Jones, a wiser economist of the fleeting hours of life, amended the sentiment in the following lines:—

Seven hours to law—to soothing slumber seven,
Ten to the world allot—and all to heaven.

IN A PET.

Some men are always in trouble. Do what they will—turn this way and that, and every thing is wrong. It is nothing but murmuring with them from daylight till dark. At their homes—their places of business, and in the street, they are in a pet, and are eternally making wry faces.

"Rather than pass an easy day,
They fret and chide the hours away,
Grow weary of the circling sun,
And vexed that he should ever run
The same old track; and still and still
Rise red behind yon western hill,
And chide the moon that darts her light
Through the same casement every night."

The above, written a century and a half ago, is as true as when it was penned by Isaac Watts. In our day we have just such complaining characters. Nothing pleases them—nothing below the sun. The pleasures of life they never taste. All is wormwood and gall. They see no beauty to appreciate—no scenery to enjoy. 'Tis fret and jaw, wry faces and puckered mouths with them eternally.

Dr. Franklin's Views of War.—In what light we are viewed by superior beings, may be gathered from a piece of West India news, which possibly has not reached you. A young Angel of distinction, being sent down to this world on some important business, for the first time, had an old courier spirit assigned him for his guide; they arrived over the seas of Martinico, in the middle of the long day of obstinate fight between the fleets of Rodney and De Grasse. When through the clouds of smoke he saw the fire of the guns, the decks covered with mangled limbs, and bodies dead or dying; the ships sinking, burning, or blown into the air; and the quantity of pain, misery and destruction the crews yet alive were thus with so much eagerness dealing round to one another; he turned angrily to his guide, and said—'You blundering blockhead! you undertook to conduct me to the earth, and you have brought me into hell!' 'No sir,' says the guide, I have made no mistake; this is the earth, and these are men. Devils never treat one another in this cruel manner; they have more sense, and more of what men vainly call humanity.'

[Letter to Dr. Priestly.

On taking out your Watch during Sermon.—This is no small exploit. There are many advantages arising from it. In the first place, it will be known that the man has a watch. In the second place, he will show that the sermon has not very much affected him. Thirdly, it will be a modest hint to the minister that he has preached about long enough, and should bring the sermon to a close. Fourthly, it will take up a portion of the time and attention, so that a part of the sermon, certainly, (if not the whole,) will pass by the man as the idle wind, and be lost. Fifthly, it will show what estimate the man puts on the message of grace. Sixthly, it will attract the notice of others around, and turn away that attention from the message in like manner. Seventhly, it is an act very much in harmony with a passage of Scripture: "When will the new moon be gone, that we may sell corn; and the Sabbath, that we may set forth new wine." Amos 3: 1. [Essex Reg.

The Throne of Grace.—If you are a Christian, the throne of grace is yours. Your Father is seated on it. Your Saviour has sprinkled it with his own blood. The Holy Spirit draws you sacredly to kneel before it; and the promise, when there, is, "Open your mouth wide, and I will fill it." What an honor, to approach the King of Kings! Were we to have an audience with an earthly monarch, we should deem it an era in our history, and boast of it through life. But you, and I, and others, may have audience with the King of the Universe. Nay, we have liberty to approach him at any time, and under any circumstances. Have we wants? He can supply them. Are we in trouble? He can extricate us. Do afflictions press our souls? He can mitigate and remove them. Does sin pollute our joys? With him is the fountain of cleansing. Does Satan vex our souls? He invites us to his arms as our refuge. All relief and every blessing is from God. [Newton.

Cheerfulness.—It may be wrong, but we cannot help it—we have a repugnance amounting almost to dislike for that class of Christians who think more of a long face than of a pure heart—more of outward forms than of heart-felt devotion—who are exceedingly particular to observe the outward appearance of sanctity, while the heart is the seat of pride, and like a cage of unclean beasts. We do not, we cannot think much of that kind of religion which is made a cloak for the body; our *beau ideal* of religion is one that adorns the heart. We do not believe that God looks with disapprobation upon a placid countenance, or that he regards with anger a cheerful heart. It may be well enough for those who think him an implacable tyrant, to clothe themselves in sackcloth, and shroud themselves in gloom; but we like to see those who have a better faith and brighter hope, live better lives, and wear brighter countenances.

Beautiful Illustration.—We find the substance of the following illustration in the writings of one of the old English divines:—

What, in reality, is the distance between the faithful Christian on earth, and the spirits of the just made perfect? It is as if in an apartment fill with bright lights, and burning clearly, there were one, dimmed by the earthern vase which subdues and almost darkens its lustre. You have only to shiver the vase of clay, and the light it enshrines shall beam forth, undimmed among its fellows. Such may be the transition by death, of the spirit of the Christian from the "earthly house of this tabernacle," to its full, unclouded shining amidst kindred lights in heaven.

The Sabbath Recorder.

New York, December 3, 1846.

SABBATH LECTURES IN NEW YORK.

The first of a series of lectures upon the subject of the Sabbath, before the New York Sabbath Tract Society, was delivered by Rev. Thomas B. Brown, on Sunday evening last, at the Seventh-day Baptist Chapel in Eleventh-street. It was an able effort, and was listened to by a numerous and attentive audience.

The speaker stated distinctly in the outset, that his object was to show that the first day of the week is not the Sabbath of the Bible—that on the contrary the *seventh* day is still, as it always was, "the Sabbath of the Lord thy God." He intended also to show, not only that Sunday is not the Sabbath, but that it is not even a sacred day in any sense. The Scriptures never call it the Sabbath, nor even the Lord's day. The application of the latter term to the first day of the week by the generality of Christians, is entirely gratuitous. That the "old fathers" made such an application of the term was admitted, but it was merely conjecture on their part that John intended by it the first day of the week. Their conjectures, however, soon assumed the air of confidence, and they finally asserted it dogmatically. It became at length very popular to speak of the Sunday as the Lord's day; but in the lapse of time even this term, with all its apparent sacredness, became insufficient to secure for the day the honor that some desired for it. The Puritans therefore invented the term "Christian Sabbath," in order that they might with some show of propriety bring the fourth commandment to bear upon it, and at the same time endeavored to cast a stigma upon the seventh day by calling it the "Jewish Sabbath." Thus terms were invented that are found no where in God's Book, nor are the ideas implied by them Bible ideas; all which would be shown more fully in the progress of the lectures. If then the Scriptures never call the first day of the week the Sabbath, nor even the Lord's day, it is thus left without any name to designate its sacred character. And if, said the speaker, the Holy Spirit has left it there, why cannot man leave it there? If God, who sees the end from the beginning, has not seen fit to guard the day with some name expressive of its sacredness, why should man attempt it? Has God left his work for man to mend? But as if the Almighty had committed an oversight, impious man undertakes to amend the matter!

It was also stated, that not only was the day left without any inspired name to show that it was holy, but that all the circumstances recorded as having transpired on the first day of the week could be perfectly well explained without the necessity of supposing it any thing more than an ordinary working day.

The speaker then went on to declare, that his object was to urge obedience to the law of God, which says, "the seventh day is the Sabbath of the Lord thy God;" that the question concerning the day of celebrating our sabbatical devotions was of great importance, notwithstanding some thought that the difference of a day could be of no account in the sight of God. But it is not merely a question concerning the day of worship; other highly important considerations were involved, making the Sabbath controversy one of the most important that comes within the pale of polemic theology. 1. The validity and and everlasting equity of the moral law were deeply concerned. The fact that Christians found themselves already in the violation of the fourth commandment, and in the devout observance of another day, in which they desired to persist, led them to start the question, whether under the gospel dispensation the law of God was binding as a rule of duty, or whether it was not superseded by a new law. Not willing to give up the Sunday festival and return to the observance of what the law requires, they are led to reason perversely concerning the claims of the law, and by artful and imposing sophistry to cover up its glory. 2. As a necessary consequence, they fall into mistaken views concerning the great and glorious work of redemption. For redemption having respect to the law, and its design being to uphold the law and guard its honor, it is impossible to suppose the law abrogated without falling into some notion about redemption very different from that which orthodox Christianity teaches. Indeed, such premises, followed out to their just results, end in exploding the doctrine of atonement altogether. 3. The substitution of Sunday for the Sabbath had vitiated the whole system of theology. It was an error in the creed of theologians, and as they did not love to appear inconsistent, they were driven to labored efforts to make this error harmonize with all the truth they hold. Hence the force and meaning of many passages of scripture were explained away, so that they might not clash too roughly with their error, but have at least a seeming consistency with it. Thus their whole system of religion—notwithstanding it embodies much truth—becomes corrupted to so great an extent, that much of its saving power is taken away. If we would have the gospel prove the mighty power of God to the pulling down of strong holds, as it once did, these human traditions and vain reasonings must be purged away from it.

The speaker then followed with a rapid sketch of the steps by which the church had degenerated from its primitive purity, showing that such degeneracy had run parallel with the neglect of the Sabbath and with the loss of the true doctrine on that subject. The Reformation, glorious as it was in most respects, left this point in a great degree untouched. The efforts made by a few to revive the observance of the Sabbath proved too feeble for the mighty odds against them. The Sunday festival was retained, and by the great mass of Christians is yet retained. This, however, is in accordance with prophecy, that "times and laws were to be given into the hands of the man of sin until a time, and times, and the dividing of time." Until the fulfilment of that period, we must expect to mourn over the wide-spread profanation of God's holy day. The lecturer, however, expressed his conviction, that among all the professed followers of Christ, there were at least some chosen spirits who would, upon obtaining a knowledge of their duty, stand forth as witnesses for God's Law.

☞ The subject of the lecture on next Sunday evening will be the nature and design of the Sabbath—a standing testimony against Atheism and Idolatry; and hence the indispensable necessity of observing it on the seventh day of the week.

THE JEWISH RABBIES AND THE SABBATH.

Many of our readers are aware, that a number of distinguished German Rabbies have established what they call an Assembly, to meet yearly, for the purpose of discussing any and all questions of interest to the Jewish people. Their third meeting was held at Breslau in July last, and continued eleven days. The most important question which was brought under consideration related to the proper observance of the Sabbath, and in the discussion of this question five days were occupied. The difficulty seemed to be, to reconcile the strictness of the rules laid down by Jewish authorities for keeping the Sabbath, with the discharge by Jews of the duties which they owe to the State and each other.

There was one party, calling themselves the orthodox reformers, who adhered strictly to the Talmud, and would not consent to any modification of the rigor with which the Sabbath had heretofore been observed. The only remedy which they proposed for the evils complained of, was that Jews should employ Gentiles to perform those offices which the Jewish customs or laws prohibit on the Sabbath day. Thus they were ready to provide for the opulent, who are able to employ others, but would leave the poor, who must work with their own hands, under the same burden as before.

There was another party who took the Bible for the basis of their arguments, and maintained that reason ought to retire with reverence before the book of God. They contended that the law of the Sabbath was explicit, and that it positively forbade all labor upon the seventh day of the week, or Saturday. Of course they were decidedly opposed to performing labor under the plea of necessity, and also to changing the Sabbath from the seventh to the first day of the week, which had been boldly proposed by one member of the Assembly.

There was another party still, who professed to hold fast only to *the spirit* of the Bible. They attached importance to the injunctions of the Bible relative to the Sabbath no farther than they could be conveniently applied to our times; and hence they were indifferent as to the day of the Sabbath, whether the seventh day or the first day, provided a day of rest was secured.

After a discussion of five days, in which the views of each of these parties were freely presented, the Assembly came to the following decisions:—

1. (Unanimously.) It is one of the most sacred duties of the Jewish teacher, as well as of each individual Israelite, to promote the restoration of a worthy observance of the Sabbath, as a day of sacred rest; it is therefore necessary to insist upon the sacredness of the Sabbath, and to show the importance of increased attention to public worship, and the domestic observance of that day.

2. The celebration of Divine worship in a manner worthy of the Sabbath, is of such preeminent importance, that no labor undertaken for its promotion, although otherwise unlawful, can be prohibited; every action, therefore, is permitted, which is connected with the performance of public worship in a proper manner, or which renders it possible for an individual to take part in public worship for his edification.

3. If a cessation of labor should endanger existence, it is permitted to continue the same on the Sabbath by means of Gentiles.

4. (Unanimous.) No religious duty is violated by procuring or rendering assistance, in especial cases, where temporal welfare, property, or the means of existence, is in imminent danger.

5. (Unanimous.) Wherever life is in danger, whether one's own or that of others, that of an Israelite or of a Gentile, it is not only permitted but commanded to use, even on the Sabbath, every possible means for prevention or rescue.

6. The excessive severity of the existing laws relative to the observance of the Sabbath is injurious, and ought to be mitigated as much as possible. The Assembly therefore declares that those very strict prohibitions, which require a a state of complete inactivity on the Sabbath, are carried too far, and are not binding.

7. These definitions which have been adopted by former teachers, with a view to modification, but in a form which gives them the appearance of evasions, ... are inadmissible, and moreover superfluous as regards short journeys, which are not for purposes of business.

8. Mental exertion does not violate the Sabbath.

9 (Unanimous.) To promote the welfare of the State is such an imperative duty, that if a collision of duties takes place, the observance of the Sabbath must give way. The soldier is, therefore, exempted from the observance of the Sabbath, if discipline requires it. The public functionary must likewise perform his official duties, if it becomes necessary, on the Sabbath, provided that he endeavor to maintain the observance of the day of rest in his domestic circle.

Such are the decisions of the "Third Assembly of Rabbies," which embraced twenty-six distinguished doctors and scholars of the Jewish persuasion. It will be seen that, on the one hand, they modify some of those traditionary regulations which have made the Sabbath a burden instead of a delight. On the other hand, they give no countenance to those who would make the Sabbath a mere matter of convenience, and would change the day of its observance from the seventh to the first day of the week without authority. A party in Frankfort, (who have obtained some notoriety in this country by their proposition to change the day of the Sabbath,) have published a circular disclaiming all connection with the Assembly; reproaching the Rabbies for aspiring to hierarchal authority, and censuring them particularly "for their *refusal* to defer the Sabbath to the Sunday." But their number is small, and they are regarded by the Israelites generally as more Infidels than Jews.

THE SABBATH A MEMORIAL OF CREATION.

At the present time the Empire of China is open to the introduction of the Gospel; and millions, without a knowledge of the claims of the Sabbath, may be instructed in the law of God and in the faith of Jesus. Some, who feel sensible of the embarrassment which the observance of Sunday involves, in view of the express declaration of the fourth commandment, "the *seventh* day is the Sabbath," nevertheless justify themselves in their course by setting forth the GREAT FACT that the first day *is* observed. They will nevertheless admit, that if the *seventh day* were generally observed, it would be more consistent with the tenor of holy Scripture. Now to such we would present the case of the Chinese, who are without a Sabbath. Which day would you have them observe? Will you teach them a tradition, which is most emphatically contradicted by the law itself? The responsibility is yours to decide the question. But before the matter is decided, let us see the consequences fairly deducible from the premises most commonly stated as the ground of Sunday observance. It is every where told us, in the first place, that the first day is observed in commemoration of the resurrection of our Saviour. In the second place, we are told that it is called "Lord's day" by the Apostle John. For the sake of the argument, let us admit the premises; let us admit that not only the Apostles, but Christ himself, was the author of the institution. If then the *first day* of the week be required as a day of religious worship to commemorate the resurrection of Christ, it can be required of those only who are interested in that fact—those only, at most, who *believe* in the resurrection. This institution is, then, to the *resurrection* of Christ, what the "Lord's Supper" is to the *death* of Christ. They must both, from analogy, belong to the CHURCH, and be for the observance only of its members, or of those who are of the faith of Christ's resurrection; for what benefit can result from the celebration of the resurrection, to such as are not benefitted by the celebration of the death of Christ. Hence it may be affirmed, that whosoever participates in the celebration of the "Lord's day" unworthily, or without faith, SECURES DAMNATION TO HIS OWN SOUL. Will this doctrine do to teach the heathen? Yet it is what must inevitably follow, if the premises be consistently maintained. To us, however, it is but one of many proofs, that TRADITION is the real and only foundation of Sunday observance. At present this will suffice on this point. Now to the Sabbath. Who are interested in the work of creation? Are not all mankind? Can the celebration of this work be confined to the church? What has it to do with the members of the church, more than with the rest of mankind? It is true, that the institution affords an opportunity for the church to perform the work of evangelizing the world, by causing a suspension of labor among all the world for this very purpose. This is a circumstance which shows the wisdom of its institution. To the church it is a privilege; but God enjoins it upon all as a Law, to disobey which is SIN, as well for the Heathen as the Christian—as well for the Christian as for the Jew. The heathen must be made acquainted with this fact, that they may know their sin in this, as well as in the transgression of the other nine precepts of God's Law, and thus be able to appreciate the GRACE of Christ, which comes for their deliverance through the Gospel. If Sunday observance be a church institution, let it stand upon its own foundation for what it is worth. THE SEVENTH DAY IS THE SABBATH; let it be proclaimed even among the heathen. LUTHER.

BAPTIST MISSIONARY FOR CHINA.—The Baptist Missionary Union has been desirous of sending three male missionaries to China this year. But the receipts for a while past have been much less than was expected, and the treasury is now nearly exhausted. On this account they have concluded to send only one missionary, Mr. Lord, with his wife, who will sail for the place of destination in December.

A CHRISTIAN MUTUAL BENEFIT ASSOCIATION was formed in Albany in January last. It has now about 200 members, and a fund of about $600 on interest. Its initation fee is $3. It pays benefits to sick members at the rate of $4 per week; allows $20 in case of the decease of a member, and $10 of a member's wife, and provides for its "widows and orphans" by a special fund formed for that purpose.

For the Sabbath Recorder.

CONNECTION OF PERSECUTION WITH OPPRESSION.

While I am called upon to sympathize with the victims of persecution among Sabbath-keepers, who, in the progress of events, under the guidance of a wise Providence, have induced a partial developement of that spirit of intolerance which is intimately connected with sectarian bigotry, I am also gratified that, although the occasion is to be regretted, a zeal for the defence of human rights is elicited, and many are excited to examine into the elements of our great social compact. I cannot rejoice in the sufferings of any of my brethren, but I am heartily glad that persecutions, however light comparatively, will always wake up the slumbering energies of man, and put in requisition those powers of mind, the exercise of which always tends to information. In this sin-stricken world, shrouded as with a mist of darkness, governed by influences contrary to the spirit of Christ, evincing an unseen but controlling power of evil too strong for our languishing faith and feeble moral powers to resist, it would seem that, to bring about the elevation of those long-hidden truths of equal rights to all, there is a necessity for some new prompter that is not ordinarily comprised in our motives of action. The persecutions of some of the Seventh-day Baptists, while they excite zeal for just redress, are calculated to lead to a train of reflections that will ultimately bring the honest Christian to consider other objects of sympathy, who are the victims of unjust legislation. We often know not how to do justice to others, until injustice is done to us.

In matters of religious concernment, legal coercion is the argument of tyrants. But the truth of God cannot be overthrown by such means. Truth and justice exist with him; for "justice and judgment are the habitation of his throne." To establish his kingdom on earth, his laws must have their representatives—must have an embodiment. Where then must we look for that representation, but among his humble, persecuted followers? It is not to be found among the proud majority of religionists, who would avail themselves of the "powers that be" to lord it over God's heritage.

The disturbing elements of anti-Christian proscription, which live and grow in man's obdurate heart, are not confined to the Catholic church, but are cultivated and brought to maturity among all those sects where a veneration for church usages, and a desire to control others, out-weigh a regard for the golden rule. The controlling motive of our social habits, in both church and state, giving character and effect to a corrupt public taste, is not calculated to allow the diffusion and practical application of those truths essential to the maintenance of that humility which constitutes the chief glory of the church. A reformation, amounting to a revolution, subverting the radical errors of this so-called Christian republic, is absolutely needed to establish security in the enjoyment of religious privileges. As in the commercial and political, so in the religious world, men seem to be governed by those propensities which are manifest among brutes, where the strong use their strength to overcome the more feeble. Under the influence of such propensities, any one of the sects having the ascendancy would not fail to use legal coercion, when the living principles of Bible truth were a standing rebuke to their error and pride.

Up to the present time, religion, pure and undefiled, could hardly be expected to flourish in this country; for, existing under the accursed influence of oppression, without any well-directed effort to destroy this fountain of pollution and crime, there must be, among all those who consent to the existence of such abominations, a morbid insensibility to moral rectitude, which necessarily destroys not only the beauty but the efficiency of the Christian religion. Being educated under the influence of this great national "sum of all villanies," sending forth its poison insidiously into every social circle, permeating this great commonwealth with ungodly prejudice against the "sanctioned and sanctified" chattels of American democracy, any true sense of justice to be found any where, can only be ascribed to the mercy of a long-suffering God. When we feel but the gentle touch of oppression's hand, which falls with terrible force upon 3,000,000 of our equal brethren, that touch vibrates through our nature, and renders active those powers of repulsion which are essential to the maintenance of equal rights against the encroachments of tyranny. To such an extent has slavery corrupted the various departments of government, that any hope of security from occasional molestation, while this example of domination is suffered to exist, is, in my opinion, a vain hope. Whatever may be the means employed to restore to the persecuted his constitutional rights, if we forget the poor slave, and do not plead his cause, and seek his liberty, with all that zeal and sacrifice which his necessities demand, we prove ourselves not only unworthy of the Christian name, but undeserving of even the precarious liberty we are permitted to enjoy. The axe must be laid at the root of this great upas tree; and as long as oppression exists, whether we feel it ourselves, or others are the unhappy subjects of proscription, however remote, of whatever nation or color, we are bound, by the most prominent principles of our religion, to exert our mightiest energies to "deliver the spoiled out of the hand of the oppressor," and rescue our country from the dominion of the falsehood that man can rightfully oppress his fellow man. D. B.

CHURCH PEWS.—A London paper says that at a meeting of the Pastoral Aid Society, held in London quite lately, Lord Ashley in the chair, the Bishop of Norwich strongly expressed his disapprobation of the plan of making private property of the interior of churches by filling them with pews. "The Church of England," he said, "ought to be the poor man's friend, but has it proved itself to be so? Where was the accommodation for the poor man in the parish churches of our country? Why, in aisles and retired spots, and in recesses, where he was excluded from the sight of his pastor. (Hear, hear.) It was long ago that he raised his voice against the tyrant monopoly of pews, and few did he find to support his efforts. But he had lived to see the day which he never expected, when it was becoming the prevailing opinion of the country, that the pew system was a monopoly which was not justifiable in any church. About three hundred years ago there was scarcely a pew to be found in the country. If that had existed till now, all the churches would be open to the many; and if, under such circumstances, some one, from superior influence or other causes, one day claimed the right to take exclusive possession of twelve square feet in a place of worship, all would have pronounced him a lunatic, and confined him accordingly. As those views had now spread and taken root, he hoped that the pernicious system of which he spoke would be entirely swept away."

"I HATE CONTROVERSY."

Many persons take great credit for not liking controversy, who would be exceedingly indignant if charged with unfaithfulness. Yet it is as truly a duty, in certain circumstances, to *contend* for the faith once delivered to the saints, as it is to receive that faith. This declaration of hatred for controversy, therefore, when rightly understood, is a declaration of hatred for a part of the Christian's duty. Instead of being to us an evidence of goodness, it indicates a low estimate of truth, and a great love of personal ease. No doubt a controversial spirit may be carried too far, or it may be connected with unworthy motives and feelings. But the fact that a good thing *may* be abused, is no reason why it should be totally rejected. In another world men may be required to give account for what they have *not* done—for their talent buried—as well as for what they have done. Forgetting this, persons sometimes pass along very quietly, with a reputation for uncommon sanctity, who are either doing nothing for the world, or only making work for others to do over after they are gone. Here is an illustration exactly in point, which is copied from the Christian Examiner:—

"The pious and devoted John Newton had an extreme aversion to controversial discussion. He used to say, and was admired for saying, 'It is enough to preach the truth, for that being established, error would fall of itself;' but his course so completely destroyed his influence and usefulness, that he was compelled to leave Olney. And it also opened so wide a door for error, and false teachers, that one of the finest Churches was scattered and dissipated. While false teachers labored to carry off his people, they met with no opposition. When Dr. Scott succeeded Newton, he was not able to collect a congregation of 100 persons in a population of 2,500, for the very professors had gone after Antinomians, Arminians, and other sectarians. Had Paul been as averse to controversy as Newton, the false teachers of Galatia and Corinth would have supplanted him, and ruined those flourishing Churches."

HINTS ABOUT OUR OWN AFFAIRS.

Within a few months past, we have received many letters from our friends in different sections expressing their entire satisfaction with the general character of the Recorder, and their growing interest in its welfare. These assurances of confidence, it is scarcely necessary to say, have greatly cheered us amid the exhausting toils and cares incident to publishing a denominational paper. When we engaged in the enterprise, it was from a sense of duty, and with no other aim than to advance the cause of God and truth among the people with whom our labors are identified. Any evidence that this object is being attained, from whatever quarter derived, cannot fail to be a source of high gratification and a rich reward. But there are two or three things which yet trouble us, and with which we beg leave to trouble our friends. The publication of the Recorder was commenced with a list of subscribers altogether too small to defray its expenses. Our list has gradually increased, however, until we have now subscribers enough to support the paper, provided that they are all prompt in making their payments—not otherwise. Yet we are not satisfied with simply a *support* for the paper; we want to be able to circulate hundreds of copies gratuitously in places where there is reason to hope that they will do good. This we are not only desirous of doing, but are *determined* to do, just as soon as our income will warrant it. As a means of enabling us to do it, we have two requests to make, which we trust will not be forgotten. In the first place, we request every subscriber who is in arrears for the present or past volumes of the paper to foward us immediately the amount due, that we may be saved the embarrassment of having to do without means. In the second place, we request every friend of the paper to look about him for one or more new subscribers, that our list may be so increased as to furnish us with the means of circulating many more gratuitous papers throughout the country. The present seems to us a favorable season for giving attention to both of these requests; and we hope, before the opening of the new year, to have substantial proof that it is so. Shall we be disappointed?

General Intelligence.

WRECK AND LOSS OF LIFE.

On Wednesday and Thursday of last week a storm of unprecedented severity visited the seaboard, which occasioned great anxiety in New York for the safety of the steamboats on Long Island Sound. The worst fears were more than realized on Friday evening, by information received of the total wreck of the magnificent steamer Atlantic, and the loss of her captain, with between thirty and forty of her passengers and crew. It seems that the Wednesday afternoon passengers from Boston, reached Allyn's Point about midnight, when the Atlantic started with them for New York. Soon after leaving New London, the storm increased, and the wind changed, blowing a perfect gale. Just at this time the steam-pipe burst, which rendered the engine entirely useless. The anchors were immediately dropped, and the steamer rode through the night. On the following morning the storm continued, she dragged her anchors, and drifted towards shore. In order to give the wind a clean sweep, the smoke-pipes were first cut away, next the pilot-house, then the bulkheads, and afterwards a great portion of the freight was thown overboard. Thus she remained through the day, the wind blowing such a gale, and the sea so rough, that no assistance could be rendered her by other boats. About midnight of Thursday she parted one of her cables, there being four out, one attached to thirty hundred weight of furnace bars and the others to anchors. After this the gale continued to increase, and blew a perfect hurricane. She was driven still nearer the shore, but passed a point that all expected she would strike upon. She then drifted about eleven miles more, making in all twenty-two miles, which occupied about forty-eight hours of terrible uncertainty and suffering. She then struck, stern first, on a ledge of rocks on Fisher's Island, when a tremendous sea seemed to lift her up to the very top of the ledge; so far, indeed, as almost to throw her over on to the other side. This was the crisis in the disaster; it was terrible and heart-rending in the extreme. In five minutes after she struck she was in pieces. In these five minutes at least one-half of those on board the Atlantic were taken from time into eternity. Some were drowned, some crushed, and some frozen to death. The screams, the crash, the roar, of the sea, were dreadful.

There were six females, four children, and two infants among the passengers. All the females were drowned or crushed to death. Only one of the children was saved, and he was the only one saved of the family of which he was a member. His father, mother, married sister, and a younger sister, and two young brothers, were on board; all are dead. The poor little orphan thus saved, and thus thrown alone on the world, is only twelve years of age. The two infants were drowned, frozen, or crushed to death.

The following items are collected from the daily papers:—

Among the lost were several whose deaths will be widely and painfully lamented, especially Rev. Mr. Armstrong and Dr. Hassler of the Navy.

Rev. Wm. J. Armstrong, whose name is among the lost, was one of the secretaries of the American Board of Commissioners for Foreign Missions. We learn that he conducted religious service on board the Atlantic on Thursday. He leaves a wife and five children residing in this city. He was a native of Mendham, N. J., but was at one time the settled Pastor of a Presbyterian Church in Richmond, Va.

The body of Capt. Dustan was brought to the city and taken to Staten Island, where his family, a wife and five children, one an infant, resides—all of whom were dependent on his exertions for support. The arrival of his body was the first intelligence received of his untimely fate.

A Mr. Partridge had in his company a Miss Jordan, who was coming to the city on a visit to his wife. All his exertions to save her were fruitless, in the last of which he nearly lost his own life. He escaped to the shore by swimming, having first divested himself of his clothes, with the exception of his shirt and pantaloons. The body of Miss Jordan was recovered, and has been conveyed to Boston, under the care of Mr. Partridge.

The passengers and crew suffered intensely from the cold, and could only keep themselves from getting utterly benumbed and helpless by wrapping themselves in blankets and walking about the boat.

Much of the property thrown overboard was very valuable—among the rest, it is said, was $7,000 worth of plate, and from $6,000 to $8,000 worth of lace belonging to a passenger.

The Atlantic is supposed to be insured for about $70,000. The machinery will probably be saved in good order. All who struck the beach were saved, those who struck the rocks were killed—boats, planks, and life-preservers were of no use.

The Atlantic had on board a draft for $35,000 from the United States on some Massachusetts bank.

Hon. Daniel Webster and Judge William Kent were passengers from Boston on Wednesday, and were prevented taking passage in the Atlantic by the appearance of the weather.

* * *

A Tale of Sorrow.—About six months ago, a widow lady came to this city from the State of Maine; she was the mother of five children, four of whom she brought with her when she came. Her chief purpose in coming here was to find employment for her family, whereby they might obtain a comfortable living and enjoy the comforts of home. About three months after taking up her residence here, her youngest daughter, about nineteen years of age, was taken sick and died; in the following week, a son younger than the daughter, also died; then in another week a young man, who was a boarder in the family, died; on the same week another boarder, a young man, was taken sick, went home and died in the following week; then on the next succeeding week another daughter died; and on Wednesday, the last of the four who came here with the mother, died also. The one who died on Wednesday was married about two months ago to a worthy and industrious mechanic of this city. They all died of the typus fever. These simple facts tell a sad tale of sorrow and bereavement.

[Lowell Courier.

* * *

The October Inundation in France.—The Loire had committed dreadful ravages between the plains of Aurec, Andrezieuz, and Roanne. The St. Etienne railway had been partly destroyed at Andrezieux. All the boats laden with merchandize, to the amount of 1,000,000f., lying in the canal of Digoin, had been sunk, and 1,000 hhds. brandy, each worth 800, and 1,500 casks of wine, has been lost. At Pouilly, 1,700 pieces (hogsheads) of wine of the country and of Beaujolis, had been carried away by the floods. The well in the Loire began to be felt at Nautes on the 21st, but the authorities had cautioned the inhabitants residing along its banks against its consequences, and no accident had as yet occurred. The Allier and the Loire, at their junction, became an immense sea. 1,400 laborers engaged in the construction of the railroad, would have inevitably perished, had not provisions been sent to them by a steamboat, which took the poor men on board and brought them to a place of safety. In the Valley of Orleans ten districts were entirely laid waste; 80 boats and 250 boatmen had arrived at Orleans from Paris, and were employed in carrying provisions and relief to the inabitants of the inundated country. Near Amboise the Loire had burst the great bank by which its course is partially restrained, and flowing with irresistible force through the opening thus made, had made an immense breach in the Orleans and Bordeaux Railway, which is there carried along an embankment. About four kilometres of this embankment are said to be entirely washed away, and the line for several miles, although it would not have been materially injured by an ordinary inundation, is supposed to have received so much damage that some months must elapse before it can again be opened for traffic.

* * *

Chagres.—This is a small town or village on the Atlantic side of the Isthmus of Panama. It contains a population of about 1,000 souls. These are nearly all native Indians, there being perhaps not a dozen Europeans, including Spanish, in the place. Streets there are none; the houses are built of bamboo, plastered with mud, and have mud floors. The people and their accommodations are of the most primitive description, and have probably retrograded in their condition since the first landing of the Spaniards. The old Spanish fortress still frowns in ruins above the bluff that commands the town. Its walls, bastions, curtains and ditches cover a large area, and for the artillery in use at the time of its construction, must have been a very formidable hold. Now, the rank foliage of tropical vegetation waves over its ramparts, and as a foreign vessel approaches the shore, the custom-house flag, raised by a revenue officer over its broken and discolored battlements, tells that the age of military glory has passed away forever.

[N. O. Delta.

SUMMARY.

Capt. Barstow, of packet ship Cambridge, of New York, has received through the hands of Mr. Buchanan, Secretary of State, a gold medal, with the portrait of Queen Victoria, which had been forwarded to the British minister at Washington, by order of the British Government. The medal is given to Capt. Barstow as an acknowledgement of his services in saving the lives of the crew of the British bark 'Lord Lynedock.'

Beatty's powder mills, situated about seven miles from Baltimore, were blown up on Monday morning, and the report thereof was so heavy as to shake the city of Baltimore, and to break many of the glass windows. Three large buildings were shattered in fragments over ten acres of ground. Of five men who were in the mill, nothing can be found but fragments, some of which were found 100 yards from the place. The quantity of powder exploded, was about 5,000 lbs.

A notorious blackleg was arrested on Tuesday morning, upon whose person was found a fine velvet vest, in the front part of which, between the outside and lining, was a thin tin case, opening with a spring, which contained a number of playing cards. It was so constructed that the contents could be easily extracted without being noticed, during the operation of play.

Mr. George Youngson, editor of the Pittsburgh Despatch, has been mulcted in $100 for assault and battery, and being unable to pay it, was compelled to go to jail. He is accompanied by L. Y. Clark, a carrier of the Journal, convicted of libel also, and fined $125. It appears that Clark libelled Youngson, who took satisfaction out of his hide, and hence the suit.

A certain Unitarian Society of Boston are about building a new church, and the building committee addressed a communication to a celebrated architect of New York city, asking him to furnish a plan for a church edifice, and to superintend the building of the same. Ten days after, an answer was received from him, in which he said that he could not conscientiously attend to it, because the building is to be used for Unitarian worship.

A gentleman writes from Rochester that the Railroad Company being restricted from carrying flour while the navigation of the canal continues, have made arrangements for storing flour free of charge until the canal closes, and then transport it at a cheaper rate than it is done by the canal.

An English paper mentions an instance of recent occurrence, in which a cat that had been put into a sack and carried from Innerleither to Edinburg, a distance of thirty miles, over mountains and fields, succeeded after a few weeks in finding her way back to her former residence.

The troubles at Nauvoo are not yet appeased. Some anti-Mormon women recently called on Gov. Ford at the Nauvoo temple to give him a lecture upon his duties. He declined to see them, and they departed, leaving a package for the Governor, in which was enclosed a petticoat. The female trophy was carried outside to the windward of the city, and three negroes, hired for the occasion, burned it with due honors.

Talking of false pretenses, says the Albany Knickerbocker, a gentleman of this city married a woman reputed to be rich, who not only turned out to be poor, but some seven hundred dollars in debt, which debt he had to liquidate! She assured him, however, that the debt was contracted for dry goods, which she bought to captivate him. Think of a fish paying for the hook with which he is caught!

No less than ten thousand barrels of onions are raised annually in the city of Salem and the adjoining town of Danvers.

Gen. Dearborn, in Hunt's Magazine, says that among one hundred merchants and traders, not more than three, in the city of Boston, have acquired independence. Another in the same Magazine states that of one hundred merchants on Long Wharf doing business in 1800, only five remained in 1840. They had all failed or died destitute of property. Of one thousand dealers with the Massachusetts Bank in 1800, only six remained in 1840. All the 994 had failed or died in poverty. The writer says, "he is a fortunate man who fails young."

A convention is to be held in the West to consider the powers and duties of the general government to assist, protect, and advance the inland commerce of the country, by the removal of dangerous obstructions from the Mississippi, Ohio, Missouri, and other rivers and highways of trade. St. Louis city has been recommended as the most suitable place, and the 10th of May, 1847, as the best time.

We noticed, says the Detroit Press, on the dock at the foot of Bates street, a mass of copper weighing about 3,000 pounds. It was found by the Baltimore Company in one of their mines on the Ontonagan river, and is the finest specimen we have ever seen. There are indications of silver in the mass, and the remainder seems to be almost pure copper.

On the banks of the river Parana, says a recent traveler, the quantity of sarsaparilla growing is so immense, that the waters, even below the Basada, have become strongly impregnated, so much so, that invalids, in time of peace, go up to drink of the great decoction, for the benefit of their impaired health.

It is stated that 180 steamboats have been built at various points on the Ohio river this season, the aggregate tonnage of which is 51,660 tons, and the cost $1,400,000. The total number of steamboats on the Ohio and Mississippi is stated to be 750, the tonnage of which is 160,000 tons, and the cost $12,000,000.

An editor who has probably suffered "some," tells the people how to stop a paper. He says—"Call at the office and fork up arrearages, and order it stopped, like a man, and not refuse to take it out of the post-office, and sneak away, like a puppy."

Charles Morler, convicted in Philadelphia for the murder of his wife, attempted to destroy himself in his cell in Moyamensing Prison by hanging himself with pieces of a sheet he had torn for the purpose, to a nail in the wall. The nail not being strong enough to sustain his weight, he fell upon the floor, and the noise alarmed the watchman. This wretched man is in a most frightful state of mind. He is continually haunted by the apparition of his murdered wife, who is ever before him—her horridly gashed throat, with the blood streaming from it, staring him in the face—and he begs for his immediate execution.

Mr. Williams, of the Georgia Regiment, in a letter to his father, dated Monterey, October 11, says: "The ranks of our regiment have been terribly thinned. We marched across the Chatahoochee river with nine hundred and ten officers and men, and to-day the regiment, all told, barely numbers six hundred, and hardly that. Though we have discharged many from sickness and disability—still we have deposited nearly seventy beneath the chapporal in the short space of four months."

Five hundred people in a church, during two hours, give off fifteen gallons of water into the air; which, if not carried away, saturates every thing in the building, after it has been breathed over and over again, in conjunction with the impurities collected from each individual. The effects of neglect in carrying out plans for ventilation, are shown in the production of three of the most frequent and formidable diseases which affect the human race.

Hon. James Pendergast died in the town of Carrol, Chatauque Co., on the 15th, in the 83d year of his age. Judge P. was one of the earliest pioneers of Chautauque, having been a resident of that Connty for more than forty years, and was always distinguished for great energy, purity and amiability of character.

We learn by a note from a respected citizen of Ledyard, that four or five acres of land on the farm of Mr. Henry Chase, Jr., on the east bank of Cayuga Lake, and near the line of Ledyard and Genoa, sunk a few days since, and has disappeared. We have not heard any of the particulars, but we are promised them by our correspondent.

The Sheriff of Rensselear Co., in this State, who acted as 'hangman' in the case of Hearty, was observed to cut the rope that launched the poor victim into eternity with his left hand. The reason he gave was this:—'I never could shake hands with my friends with a hand that had done such a deed.'

The Batavia Spirit of the Times announces the death of Gen. Josiah Newton of Alexander, which took place on the 19th inst. He was 62 years of age. Gen. Newton was one of the oldest residents on the 'Holland Purchase.'

A slip from the New Orleans Picayune reports a terrible steamboat accident which occurred on the 21st Nov., about seven miles below Natchez, in the bend of the river, by which some twenty or thirty lives were lost and a great number of persons were severely scalded. The steamboat Sultana, bound down the river, came in contact with the steamboat Maria, bound up, striking her just forward of the wheelhouse, and by the violence of the shock broke the connection-pipe of the Maria, by which between twenty-five and thirty deck hands and deck passengers were scalded, many of them so severely that there was no prospect of their recovery. The Maria sunk to within about two feet of her cabin floor within five minutes after the collision, drowning between twenty-five and thirty persons who were on the lower deck. The cabin passengers were all saved.

A young gentleman of the name of B. D. Twiss, in the twenty-first year of his age, committed suicide by shooting himself through the head, at Champlain, on the 7th ult. He had lately entered the Vermont University, and returned home greatly depressed in body and in mind. On the evening of the 7th, he retired to his chamber—shot himself as above stated—dying in about ten minutes after the family entered the apartment.

Captain Hosken is ruined. Not only have the underwriters refused to pay the insurance on the steamship Great Britain, but a resolution to insure no ocean steamer, which may be placed under the command of Capt. Hosken, has been passed by the underwriters at Lloyd's, and communicated to the Great Western company.

Jonathan Russel, of Philadelphia, has succeeded in making a stretcher which will stretch any or all parts of the boot or shoe by simply turning a screw. The screw, acting upon a lever in the boot tree, will stretch the instep, heel, or leg of a boot, as may be desired.

There are now over ninety packet ships which trade between New York and Europe; 53 to Liverpool, 18 to Havre, 8 to Glasgow, 5 to Marseilles, and 2 to Belfast.

Rev. Dr. Cogswell has resigned his offices of President and Professor of Theology in Gilmantown (N. H.) Theological Seminary, on account of the pecuniary embarrassment of the Institution; and instruction at the Seminary will be suspended until this embarrassment shall be removed.

A gentleman has sent to the editor of the Petersburg Intelligencer, a potato weighing nine and a half pounds, and a turnip weighing seventeen pounds.

There were seen about three weeks ago, a short distance below the mouth of the Ohio, twenty-two steamboats, all within sight of each other at the same time.

Thomas W. Dorr was nominated, by a meeting at Cranston, to represent in Congress the Western District of Rhode Island.

The editor of an eastern paper expresses great indignation at the manner in which a man was buried who committed suicide. He says: "He was buried like a dog with his clothes on."

It is said that 17,000 sacks of saw-dust are annually consumed in London for stuffing dolls alone.

The preparation of the *explosive cotton* is said to consist in simply dipping common cotton in nitric acid, and immediately washing it in water and drying.

A man had a leg amputated, and a girl an arm, both having been injured in two separate railroad accidents, while perfectly insensible, by means of the inhalation of Dr. Morton's gaseous preparation.

The steamer Oregon, on the upper Lakes, has made thirteen successful trips between Chicago and Buffalo during the past season, without being detained by accident or weather a single day.

Leopold Alberti, a German and a preacher of the Lutheran Church, while laboring under mental derangement, cut his throat at Milwaukie on the 14th inst.

Silas B. Barber, Representative to the General Assembly of Rhode Island from the town of Exeter, died a few days ago of typus fever.

The collector of the Customs acknowledges the receipt of fifteen dollars, sent anonymously, as "due to the U. S. Government in consequence of a mistake in the amount of a French invoice."

Review of New York Market.

MONDAY, NOV. 30.

FLOUR AND MEAL—Genesee Flour $5 30 a 5 50. Michigan and Ohio 5 20 a 5 30. Rye Flour 3 75. Corn Meal 3 75 a 3 87. Bag Meal 1 50. Buckwheat 4 25 in bbls. and 18 shillings in bags.

GRAIN—Genesee Wheat 1 15 a 1 20. Corn 68c. Barley 62c. Oats 37 a 39c. Rye 78c.

PROVISIONS—Pork, mess 9 75, prime 8 00. Beef 6 00 a 8 50. Dressed hogs 5c. Butter, western dairy, 13 a 16c. Cheese, good, 7 a 7¾.

MARRIED,

In Greenwood, Steuben Co., N. Y., Sept. 27th, by Rev. S. S. Griswold, Mr. Isaac Edwards and Miss Mary A. Rogers, both of Greenwood.

Also, by the same, at the same place, Mr. Pardon Green, of Independence, Allegany Co., and Miss Caroline Rogers, of the former place.

In Westerly, R. I., Nov. 11th, by Eld. Daniel Coon, Charles Vars and Hannah Wilcox, both of Westerly.

DIED,

In Hopkinton, R. I., Oct. 29th, after a short illness, Amy Allen, wife of Green Allen, aged 66 years. Sister Allen was a member of the First Seventh-day Baptist Church in Hopkinton, of which she was an ornament. We trust she has gone to join the church triumphant. Her family mourn the loss of an affectionate companion, and an indulgent mother and counsellor.

D. C.

LETTERS.

Daniel Coon, Sherman S. Griswold, Samuel Davison, Jepthah F. Randolph, Joseph A. Potter.

RECEIPTS.

Metouchin, N. J.—Samuel Dunham, C. H. Breece, I. Cumpton, Richard Hickman, Margarett Kimpton, $2 each; David M. Dunham, Berlin, $1 50.
Independence—Nelson R. Crandall, Asa C. Burdick, $2 each; Walter Slingerland $1.
Durhamville—Joseph A. Potter, Benjamin West, $2 each; Wm. Satterlee $1.
New Salem, Va.—Jonathan F. Randolph, Wm. F. Randolph, $2 each.
Higginsville—John Parmilee $2.
Brooklyn—Capt. Joseph Tucker $2.
Berlin—Wm. Satterlee $2.

WESTERN ASSOCIATION.

A Semi-Annual Meeting of the Seventh-day Baptist Western Association will be held with the 1st Church in Alfred, on the fourth day of the week before the first Sabbath in January. 1847, for the purpose of considering our Missionary Operations, and also for attending to any other business proper to come before it. The churches will send delegates as to the annual session. Introductory Discourse by Eld H. P. Green.

S. S. GRISWOLD, Cor. Sec.

Independence, Nov. 22, 1846.

Ministerial Conference.

The Ministerial Conference of the Western Association will convene during the session of the Association, at the same place.

A. A. F. RANDOLPH, Sec.

Western Seventh-day Baptist Missionary Society.

The Western Seventh-day Baptist Missionary Society is requested to hold a session during the Semi-Annual Meeting of the Association, at the same place.

S. S. GRISWOLD.

P. S. The record book of this Society having been sent to me, and having been informed that some funds remain in deposit for the Society, I have taken the liberty of requesting a session for the purpose of considering what course the Society will see fit to pursue.

S. S. G.

DE RUYTER INSTITUTE.

The Winter Term of this Institution will commence on the 6th of January, 1847, and continue fourteen weeks, under the care of J. R. IRISH & G. EVANS.

DeRuyter, Nov. 1, 1846.

MEDICAL NOTICE.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

DAGUERRIAN GALLERY.

GURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors blow the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

N. B No charges made unless satisfaction is given.

oct22 6m

A Book of Gems for the Young.

THE YOUTH'S CABINET—VOLUME FIRST,

REV. FRANCIS C. WOODWORTH, EDITOR,

Is now completed, and elegantly bound, at 135 Nassau Street. It forms nearly FOUR HUNDRED large octavo pages, embellished with ONE HUNDRED ENGRAVINGS, and the choicest Music adapted to the youthful mind. A beautiful steel vignette introduces the volume. The prices for the different styles of binding are as follows:—

Muslin, gilt edges,	$1 25
Muslin gilt back, sides and edges,	1 50
Imitation Morocco, full gilt,	1 75
Turkey Morocco, full gilt,	2 00

The publisher invites the attention of readers, dealers, and agents, to this volume, confident that it will be found to rank in every respect among the most valuable works ever furnished for the library of young people.

The book is done up as a SPLENDID ANNUAL, with particular reference to the approaching holidays. Nothing can be more appropriate and acceptable for a juvenile gift book. The trade furnished on the best terms.

D. AUSTIN WOODWORTH, Publisher.

Clinton Hall, New York, Nov., 1846.

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

☞ Remittances for Tracts, addressed to the General Agent, Paul Stillman, New York, containing full directions how and where to be sent, will be promptly attended to

THE CHRISTIAN CITIZEN.

Elihu Burritt, Editor.

THE CHRISTIAN CITIZEN is published every Saturday, in Worcester, Mass., on fine white paper of double medium size, at $1 50 per annum, in Advance.

It will aim to develope the Christian citizen into the full stature of a perfect man. Avoiding all controverted tenets of religious belief, it will seek to extract from the spirit of the Gospel a PRACTICAL CHRISTIANITY which shall pervade the heart and inspire all the actions of life. Sympathising with all the enterprises of Christian benevolence, it will speak for Peace, Temperance, Righteousness, Faith in God, and Faith in Humanity. It will speak against all War in the spirit of Peace. It will speak for the Slave, as for a brother bound. It will speak for the Universal Brotherhood of mankind. The Gospel it shall preach from, will be the Gospel of the Millennium. It will have a weekly message of good-will to every member of the social and family circle to which it may be admitted. For the younger portion of its readers it will have a department called the 'School Room,' in which the Editor will endeavor to interest them in the character of a fire-side teacher, assisting them to review their studies and to apply them to purposes of practical life It will present weekly a transcript of General News, both Domestic and Foreign.

The Citizen already enjoys a pretty extensive FOREIGN CORRESPONDENCE, which the Editor is endeavoring to increase in value and variety. To enhance the interest of this department of the paper, he is now on his way to England, with the view to make the TOUR OF THE COUNTRY ON FOOT, and to make the Citizen the record of his daily observations and incidents of travel.

Specimen Numbers of the Citizen will be forwarded for examination, gratuitously, if ordered post-paid.

All business communications should be addressed to ELIHU BURRITT & CO.

Worcester, Mass., June, 1846.

THE WEEKLY CHRONOTYPE,

IS published weekly by White, Potter & Wright, at No 2 Devonshire Street, near State Street, Boston. Terms—$2 a year, in advance. For $5 three copies will be sent to one address. A liberal discount will be made to Agents who pay for a larger number of copies. Edited by

ELIZUR WRIGHT.

This paper is not bound to the creed or cause of any clique, association, party, sect or set of men, but expresses freely the opinions of its editor at the time, and of such contributors as may honor it with their thoughts, or be supposed by the editor to do so. It will be his endeavor to give such a variety and quantity of matter as to meet the wants of every enlightened family, and especially of those which seek more light. He will not only give the daguerreotype likeness of Time as he passes, but will examine every new thing that he meets, and some things that are old, without fear or favor. Where he cannot convince, he will try to be good-natured. Where he cannot satisfy himself of the truth, he will be contented to confess his ignorance. In short, he will endeavor to help forward, in a neighborly way, every thing but Humbug. That he will endeavor to knock down and drag out, even if it should cling to the throne of political power or the horns of the sacred altar.

He will not take an oath never to be wiser. He will not scorn truth, though it may come from an enemy. He will not flatter the poor because he is one of them. He will not hate and abuse the rich because he is not one of them. But he will endeavor to establish a better understanding between the extremes of society—showing both ends that happiness is most likely to be found between them—consisting in a great measure in a mutual endeavor to abolish idleness, disease, poverty and roguery.

With these general purposes, it is the prime object of the editor of this paper to get an honest living.

NATIONAL INTELLIGENCER.

This paper, being made up of such portions of the contents of the National Intelligencer proper as can be compressed within the compass of a single newspaper, continues to be issued and mailed to subscribers on Saturday, at two dollars a year, payable in advance in all cases—no account being opened with subscribers to the weekly paper.

To bring this paper yet more nearly within the reach of such as desire to take by the year a cheap paper from the seat of General Government, a reduction will be made in the price of it where a number of copies are ordered and paid for by any person or association at the following rates:

For Ten Dollars six copies will be sent.
For Twenty Dollars thirteen copies: and
For each sum of Ten-Dollars, above twenty-eight copies will be forwarded; so that a remittance of Fifty Dollars will command thirty-seven copies.

Miscellaneous.

JOHN RANDODPH.

A few years before the death of Mr. R., he was one morning walking from his lodgings in Washington to the capitol, in order to take his seat in the House. It so happened that as he passed along the Pennsylvania avenue he fell into company with Edward Stabler, an eminent minister of the Society of Friends, with whom he was acquainted. As they were passing along the street, they met a wagon into which were crowded a number of colored women and children, followed by twenty or thirty colored men, hand-cuffed and chained together, and guarded by two armed white men on horseback. This spectacle, coming as it did suddenly before them, produced a strong sensation in them both, and they involuntarily stopped until the whole had passed without a word being spoken by either of them. After a short pause, Edward Stabler remarked: "This is a shocking spectacle to be exhibited here, almost under the shadow of the capitol of the United States! We profess to be the advocates of equal rights, and claim to be the first people in the world, and yet we here see before us a number of our fellow-men, without having committed any breach of the laws, or being charged with any offence whatever, chained like condemned criminals, and driven under the very eyes of the national Legislature like beasts to market! The nations of Europe have their several ministers and representatives here, who will witness this scene, and who probably will make it known to their respective governments. What must people of other nations think of us, when they learn that in the face of all our boasting professions about liberty, we permit the most odious tyranny and cruel oppression to be openly practiced upon millions of our people with impunity?" Randolph remained silent for a minute and then said with great emphasis—"Sir, I do not care what Europe or what the people of any other country may think or say of us—this is of no consequence, and I wholly disregard it." He then in a subdued tone, and with much earnestness, added, "But when I reflect upon what God Almighty may think of us, I confess to you that I tremble for my country!"

AN EAGLE'S DEATH.

Soon afterwards a magnificent eagle suddenly arose almost at our feet, as we came to the edge of a precipice, on a shelf of which, near the summit, he had been resting. Bang went one barrel at him, at a distance of twenty yards. The small shot struck him severely, and, dropping his legs, he rose into the air, darting upwards nearly perpendicularly, a perfect cloud of feathers coming out of him. He then came wheeling in a stupified manner back over our heads. We both of us fired together at him, and down he fell with one wing broken, and hit all over with small shot. He struggled hard to keep up with the other wing, but could not do so, and came heavily to the ground within a yard of the edge of the precipice. He fell over on his back at first, and then rising up on his feet, looked round with an air of reproachful defiance. The blood was dropping slowly out of his beak, when Donald foolishly ran to secure him, instead of leaving him to die where he was; in consequence of his doing so, the eagle fluttered back a few steps, still, however, keeping his face to the foe. But, coming to the edge of the precipice, he fell backwards over it, and we saw him tumbling and struggling downwards, as he strove to cling to the projections of the rock, but in vain, as he came to no stop till he reached the bottom, where we beheld him, after regaining his feet for a short time, sink gradually to the ground. It was impossible for us to reach the place where he lay dead without going so far round that the daylight would have failed us. I must own, notwithstanding the reputed destructiveness of the eagle, that I looked with great regret at the dead body of the noble bird, and wished that I had not killed him, the more especially as I was obliged to leave him to rot uselessly in that inaccessible place.'

FEMALE WARRIORS.

History presents many instances in which the women of ancient Germany have decided the fate of battle; their friends being put to flight, they have rushed among them, and by shrieks and lamentations, by bewailing the cruel lot that must follow defeat, and portraying the horrors of slavery, have inflamed their minds with desperate courage and urged them on to contest and to victory. The Cimbri, when Caius Marius went in arms against them, resolved to conquer or die. With heroic determination, they bound themselves together as they stood in their ranks with cords, and used every other precaution to prevent defeat, or at least an ignominious flight. Despite every exertion, they were overthrown, and pursued in confusion to their camp. Wives, sisters, and even mothers, who had in the meantime taken their station upon the wagons, armed with such weapons as the occasion afforded, endeavored by every means to rally them to the conflict. The common feelings of humanity pleaded in vain to palliate the offences of their kindred, and with their own hands they inflicted upon them that death which they had sought to evade. They maintained, too, the struggle against the enemy with desperate valor, and rendered the victory of Marius little better than defeat. When at last they were obliged to yield to the superior discipline of Roman arms, they preferred self-destruction to miserable vassalage, and suspending themselves and their children from the boughs of trees and the tops of wagons, ended a life which had lost every charm and every attraction. Such were the German women in war.

The Printing Press.—It is a remarkable fact, that the press was established at Philadelphia, when beginning a young colony, at an earlier period than in old Virginia, or old New York. There was a reason for this fact, which is very little known; no less than fear of the too free use of it by the colonists for refractory purposes. We see that in 1683, (the time of the settlement of Philadelphia,) the governor of Virginia was instructed not to allow any person to use a printing press on any occasion. In 1686, Governor Randolph of Massachusetts, forbade any one to print without his consent. Four years before, the General Court of Massachusetts determined there should be no press used but at Cambridge, and then only under the inspection of two licensers—they, "to prevent any abuse of the authorities of the country." Pennsylvania never had any such restrictions, and therefore William Bradford set up his press there as soon as the city was founded. The governor of Virginia, when advertising a reward for pirates, had to send to Philadelphia to get the printing done, in 1728; and on another occasion, he "thanked God they had no press!"

INFLUENCE OF MUSIC.

Napoleon, confessedly the most consummate commander that ever lifted the sword, who, by his tactics, out-generaled all Europe, had a strict regard to the pieces of music which were played among the soldiery on particular occasions. Certain tunes were at times prohibited; others used only under peculiar circumstances; and others again, reserved for the final charge—retained, perhaps, only to be let loose with the reserve corps; and it is stated that in making the famous passage of the Alps, under circumstances the most appalling and dreadful, if the soldiers at any time hesitated in their march, he ordered the bugles to sound their liveliest notes; and if the obstacle was so great as to bring them to a dead halt, the whole band were ordered to peal forth the "charge to battle;" which never failed to bear them over the most formidable difficulties. Every individual has doubtless heard of the influence of "Home Music" on the Swiss soldiers, so touchingly alluded to by the poet:—

> "The intrepid Swiss that guards a foreign shore,
> Condemned to climb the mountain-cliffs no more,
> If chance he hears the song so sweetly wild
> Which on those cliffs his infant hours beguiled,
> Melts at the long-lost scenes that round him rise,
> And sinks a martyr to repentant sighs."

It is a fact, that the Swiss airs, known under the general name of "*Ranz des Vatdhes,*" sometimes excited the soldiers to such an agony of feeling, as to bring on a melancholy so deep, that it could not be removed until they again stood amid their mountain-home.

ABSTEMIOUS DIET.

Many cases of illness, both of adults and children, may be readily cured by abstinence from all food. Headaches, disordered stomachs, and many other attacks, are caused often by violating the rules of health, and in consequence, some part of the system is overloaded, or some of the organs are clogged. Omitting one, two or three meals, as the case may be, gives the system a chance to rest, and allows the clogged organs to dispose of their burdens. The practice of giving drugs to "clear out the stomach," though it may afford the needed temporary relief, always weakens the system, while abstinence secures the good result without doing any injury.

Said a young gentleman to a distinguished medical practitioner in Philadelphia—"Doctor, what do you do for yourself, when you have a turn of headache, or other slight attack?"

"Go without my dinner," was the reply.

"And if that does not cure you, what then?"

"Go without my supper."

"And if that does not cure you, what then?"

"Go without my breakfast. We physicians seldom take medicine ourselves, or use them in our families, for we know that starving is better, but we cannot make our patients believe it."

Many cases of slight indisposition are cured by a change of diet. Thus, if a person suffers from constipation, has headache, slight attacks of fever, or dyspepsia, the cause may often be removed by eating rye mush and molasses, baked apples and other fruits.

[Domestic Receipt Book.

A Hint to the Ladies.—Dr. Durbin, in his European Sketckes, speaks of the high health and fine forms of the French ladies, and attributes them to the fact that they take so large a share of out-door exercise. Such is the uniform testimony of Americans who have visited Europe, and if their accounts are to be relied on, the ordinary every day walks of the French, German, and English ladies, would actually frighten the pale, slender, in-door beauties of our glorious land. Was there ever a person, male or female, living in the habitual neglect of a vigorous use of the limbs, who enjoyed high, rosy health? Let those who think a glowing skin, a strong muscle, and an elastic step, signs of vulgarity, enjoy their fashionable dyspepsia, and dignified hysterics; but let the lady who expects to be or to make others happy, cultivate high health by out-door exercise. Who ever saw a class of women possessing higher health or handsomer forms than the market women who ide half a dozen mil es before sunrise?

First Sight of a Slave.—Seven hours of railway and steamboat conveyance carried me to Baltimore. In entering Maryland, the day's journey was rendered memorable to me, but it was a very natural occurrence. At the last stopping place before arriving at the town, I saw a sight which filled me with a new and strange emotion—I saw a being which not one among thousands of our English people has ever seen. He walked, he spoke, he was tall and erect, with active limbs, and shape of fair proportions. He was made in God's own image, but he was a SLAVE!—Poorly, scarcely decently clad, he had carried a load of peaches to the station, which little negro boys sold in baskets to the passengers. He stood beside it directing the sales, between whiles staring at us with a stupid gaze. He had the receding forehead, coarse neck, and thick lips, the symptoms or effects of the merely animal instinct and intelligence. His complexion was very black, black as the cloud hanging over the land of his captivity, black as the sin of its accursed law.

A Sister's Love.—The editor of the "Prisoner's Friend," in a recent letter from Hartford, says, in speaking of Potter's execution:—

"The Sister of Potter desired to be executed in his place. How intense her love! I understand something of it; for I was in the prison when Potter took leave of that sister. I saw him take her by the hand. I saw him imprint the last kiss upon her cheek. Both were bathed in tears. Both were in the extreme of mental agony. Not a word was uttered by either. How strange it seemed to see a brother, in full health and strength, taking a final leave of a sister, knowing that in a few hours he was to die an ignominious death upon the gallows! Oh! my God! that scene is now before me. Never can it be effaced from my memory."

Subterranean Curiosity in Paris.—There is near the Marche aux Chevaux a brewery, in which it is said the most excellent beer is made. M. Chepaux, the owner of this establishment, saw with regret, that its cellars were not large enough to contain the increasing produce of his brewery, and he wished to keep it in larger quantities. M. Chepaux suspected that his house, court, and garden, were placed above the catacombs of Paris. To make sure of this, he immediately set to work, and constructed a stone staircase of 87 feet, up the spiral of which the liquid necessary for daily use might be carried with the help of a windlass. But the staircase was the least part of the work, for, at the depth of about 55 feet, there was a void, not the void of the quarry, but a void made by the accidental falling of the earth. M. Chepaux had this cleared, with a great deal of trouble and expense, and then had large columns placed under the bank of stone upon which the Fabourg St. Victor and St. Marceau stand. And when you descend 87 steps, you enter into a large cavern, whose long and vast galleries afford an unlimited perspective. The effect is fine and picturesque. M. Chepaux has certainly the vastest cellar in the world.

Surgery in Algeria.—Before the arrival of the French, the natives had no idea of a regular physician or a surgeon. All diseases came under the treatment of the barber, who did not confine himself merely to bleeding and physicking, but he even amputated limbs. This operation was performed by a dreadful method, which is said to be still in practice in different parts of Asia, and is always followed by the Kabyles. When an arm is to be cut off, the patient stands upright, with his arm resting on a flat block of wood, and the barber, resting a yatagan, with a single stroke severs the member from the body. Two assistants then convey the sufferer to a vessel filled with melted pitch, into which they dip the arm, at the point where it has been amputated, to stop the hemorrhage. It is horrible to imagine the torture which must attend this barbarous operation.

Effects of Cultivation.—Buffon asserts that wheat is a factitious grain, and there is scarcely a vegetable, whatever its present character, on our farms, that can be found growing naturally. "Rye, rice, barley, and even oats, cannot be found wild, that is to say, growing naturally, in any part of the world." All have been modified by the industry and skill of man, from their originals, and to such a degree as not to admit of our recognizing them, or even of discovering their relations. Such are the effects of cultivation, that from a small, bitter Chilian root, we have succeeded in obtaining the potato. From the acrid and nauseous *opium gravsolens,* comes the delicious celery, and from the diminutive colewort, with its seven distinctive leaves, and ungrateful flavor, the sapid and nutritive cabbage of a dozen pounds weight. [Me. Farmer.

Making Mouths.—It is rather important to ladies to know how to place their little lips when they desire to look amiable, dignified, &c. A London Gazette suggests that when a lady would compose her mouth to a bland and serene character, she should, just before entering the room, say *besom,* and keep the expression into which the mouth subsides until the desired effect upon the company is evident. If, on the other hand, she wishes to assume a very dignified and somewhat noble bearing, not suggestive of sweetness, she should say *brush,* the result of which is infallible. If she would make her mouth look small and pretty she must say *flip,* but if the mouth be already too small and need enlarging, she must say *cabbage.* Perhaps a due attention to these rules might be useful to all persons intending to submit to the modern process of daguerreotype portraiture.

A Sensible Fellow.—The editor of the State paper of Wisconsin says of himself:—"We are only a plain mechanic. We came to Wisconsin (then a part of Michigan) in the capacity of a house carpentre, and erected the first frame dwelling within the present Territory; and for fourteen years thereafter, we hewed our way through the world with a kit. Yes, thanks to a provident father, we have a trade, which we would not swap for a profession nor for any office. A profession is an uncertain resource—politics more so; but a trade is always on hand. We have a trade—and this is one reason why we do not care one fig for all the bankites and political demagogues in creation; if they drive us from the political field, like the preacher's woodchucks, we have another hole to flee to. My son, despise not a trade. It will strengthen thy backbone in any situation in life."

An Interesting Newspaper.—"Well," soliloquized the venerable Miss Angelina Evergreen, as she folded up the newspaper which she had just been reading, and laid aside her spectacles, "this is the most *interesting* newspaper I have seen for many a day. I declare it is enough to do one's heart good to look at it. Let me see—there is almost half a column of deaths, one article headed 'Atrocious,' two 'Horribles,' one 'Heart-rending Occurrence,' one 'Murder,' three 'Robberies,' three 'Suicides,' with all the particulars, besides almost a column of 'Distressing Accidents' and 'Crimes,' and I declare if there is not on the outside a long and thrilling account of an 'Execution for Murder!' Such a paper ought to be patronized. It furnishss abundance of amusement mingled with instruction, and if I could not borrow it every week from good natured neighbor Spriggins, I should certainly have to subscribe for it." [N. Y. Telegraph.

A Novel Grave.—One John Brown, writing from Gen. Kearney's camp, "on the Plains, July 23d," thus describes an Indian grave discovered on their route:—

"The other evening at our camp, near the 'crossing,' I found, in the top of a large cottonwood tree, the grave of an Indian—probably a chief—the body wrapped in skins, and laid on mats resting on his lodge poles, which were passed across two large limbs of the tree. Another package, which I could not make out, I was told by some of the men who climbed up to it, held his bows, arrows, warclub, medicine-gourd, &c. The birds had picked several holes through his winding-sheet to get at his flesh. Over the whole deposite the skin which had probably been used for his lodge, was tightly stretched and the whole establishment was well secured, to the tree by strings cut from buffalo hide. We left him alone in his glory, with his airy resting place undisturbed."

VARIETY.

The Kennebec Journal says that the potato crop in Maine has suffered but little by the rot this year in comparison with last year. The apprehension of the disease to the root, however, prevented the planting of as many as usual, and the yield, owing to dry weather, is not large. The epidemic, if we may so call it, is evidently passing away in this country, and will in Europe. Probably this will be their worst year; and it may be hoped they will have a better crop next year. It began to be seriously felt first, we believe, in the Middle States of this Union, and progressed eastward. The recovery progresses in the same way.

A literary relic of olden times, has just appeared. It is "The New England Primer," a reprinted by Edward Draper, in 1777. This edition is the one used by our fathers and mothers during the Revolution—and among other good things of that day, it contains "Spiritual Milk for American Babes, Drawn out of the Breasts of both *Testaments* for their Souls' Nourishment;" by John Cotton. This is Mr. Cotton's Catechism.

Flacourt's History of Madagascar contains the following sublime prayer, said to be used by the people we call savages: "O Eternal, have mercy upon me, because I am passing away. O Infinite, because I am weak. O Sovereign of life, because I draw nigh to the grave. O Omniscient, because I am in darkness. O All-bounteous, because I am poor. O All-sufficient, because I am nothing."

An extract from a letter in a late London paper, gives the glad intelligence that the Temperance Society is having great influence over the sailors of the navy of Sweden and Norway. Out of the 444 men forming the crews of the Norwegian frigate the Freya, and the Swedish sloop the Nordsternen, which have just left Christiana for the Mediterranean, 302, that is more than two-thirds of them, have desired to receive rations of tea and coffe, instead of brandy.

In some towns in Germany the itinerant venders of female finery have started a new and irresistible method of attracting customers. They announce that a magnificent shawl—*un chale d'honneur*—will daily be presented to the handsomest woman who may grace their sale rooms with her presence.

A late English paper says that a railway train of enormous length, consisting of 106 carriages, besides engine and tender, upwards of half a mile in length, was propelled by the Severn Engine, on Taff Vale Railway. The weight of coal carried, was about 520 tons, to which add 268 tons for carriages, gives the weight of the train 798 tons.

He who is open without levity; generous, without waste; secret, without craft; humble, without meanness; bold, without insolence; cautious, without cowardice; regular, yet not formal; mild, yet not timid; firm, yet not tyrannical—is made to pass the ordeal of honor, friendship, and virtue.

Mr. B., did you say, or did you not say, what I said you said, because C. said you said you never did say what I said you said. Now, if you did say that you did not say what I said you said, then what did you say?

A woman of the Canton of the Grisons, in Switzerland, recently embarked on board the 'Sisse in,' for this country, with her children, grand-children, and great-grand-children. She is 100 years old, and hopes (she says,) to live yet 20 years, in her adopted land.

John Randolph once said that the money-making propensity was so strong in a Yankee, that if you threw a dollar at him it would stick to him.

We find in our late Western papers accounts of the snagging of no less than ten steamboats. The hulls of three of them are a total loss.

The Charleston Evening News tells of an assemblage there, of 6 individuals, 5 of whom were females. Their united ages were 480 years.

Two hundred and fifty girls employed in the Lowell Factories, were married during the last year, and it is asserted that one hundred and sixty-five are affianced at the present time.

If a man 21 years of age, begins to save one dollar per week, and puts it at interest every year, he would have at 31 years of age, $650; at 42 years of age, $1,680; at 60 years of age, $6,150; at 70, $11,500.

It has been decided in Connecticut, that visiting a lady every Sunday night for two years, is evidence of 'promise to marry,' and in case of failure so to do, the value of the visits is $800.

A correspondent of the London Morning Chronicle is of opinion that in the Highlands and Islands of Scotland 50,000 families have to maintain themselves on less than 5s. a week.

It is estimated that over five hundred thousand foreigners have emigrated to our country this year, three-fourths of whom are Roman Catholics.

The Synod of Cincinnati decided at its recent session that dancing in public assemblies is inconsistent with the Christian character.

On the 29th ult. they had received advices at Chihuahua, that Gen. Kearney was in possession of New Mexico, and that 3,000 of the Government troops had deserted and volunteered to join Kearney, thus leaving Armijo with an army of 75 men!

Some love letters recently published reminds us of the saying of Rosseau, that to write a proper love letter, one should begin without knowing what he is to say, and finish without knowing what he has said. A very choice description that, of this kind of composition.

In the night of the 3d ult., several seditious placards were posted on the walls of Sedan—one of them was as follows: "Bread at 15 centimes, or death to the aristocracy. Courage, friends; forty-eight hours and all will be accomplished."

There are fifteen hundred and fifty-five newspapers and periodicals in the United States, and but eighteen hundred and ninety-one in the world elsewhere.

A public meeting in Michigan has nominated Lewis Cass for the Presidency.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

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IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. Nelson Stelle, No. 146 Grand-st., N. Y.—Mr. Burris, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

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The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED.

BY JAMES A. BEGG.

SECTION V. [Continued.

The Observance of the Weekly Sabbath enjoined upon the Israelites.

A very slight attention, indeed, to the manner in which God urges obedience to His holy requirements, should serve to destroy the objection which has been drawn from this connecting the consideration of their own case as bondmen with the demand that their servants should be allowed the full privilege of Sabbatic rest. It is a principle used for enforcing almost every other duty required at their hand, and that in cases where no one would for a moment imagine, that the duty so enforced was either peculiar to the Israelites, or of a temporary nature. Indeed, in the very next chapter we find that all "the commandments, the statutes, and the judgments" of God, are enforced by the very same consideration; "That thou mightest fear the Lord thy God, to keep all His statutes, and His commandments, which I command thee; thou, and thy son, and thy son's son, all the days of thy life." "*Beware lest thou forget the Lord, which brought thee forth out of the land of Egypt,* from the house of bondage. Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His name. Ye shall not go after other gods, of the gods of the people which are round about you." "And when thy son asketh thee, in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt, and the Lord brought us out of Egypt with a mighty hand; and the Lord showed signs and wonders great and sore upon Egypt, upon Pharaoh, and upon all his household, before our eyes; and He brought us out from thence, that He might bring us in, to give us the land which He sware unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do *all these commandments* before the Lord our God, as He hath commanded us." Deut. vi. 1, 2, 12—14, 20—25. "*All these commandments!*" Thus, then, all the ten commandments would require to be taken from the Gentiles, and the obligation of love to God and to our neighbor to be canceled, if the objection we are considering were really a sound one; for all the precepts of the law are thus enforced upon the house of Israel by the very same argument of God's having rescued them from Egyptian bondage. Not only so, indeed, but even at the very time when God uttered from Sinai that law, the fourth commandment of which was given "because" of God's own rest, this same argument was in the same way assigned as a motive for its observance; "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." Exod. xx. 1—3.

It is not one commandment merely, therefore, but all the ten, which are presented to the Israelites enforced by the consideration of what God had already done in their behalf. A motive to obedience is also based upon the promises of what God would yet do for Israel. Thus, in the fifth commandment, "that thy days may be prolonged, and that it may be well with thee in the land which the Lord thy God giveth thee," is the encouragement to obedience. Deut. v. 16. It is as clear, that in this promise of blessing, the Lord as really means the *land of Canaan,* as that which He was giving them, and in which it would be well with them if they were obedient, as that He means a motive to Sabbatic rest for servants to be drawn from their own sorrows in the land Egypt, in which they were servants. And if in either case an objection to universal obligation can be drawn from such a fact, it must be equally valid when applied to both duties—and the Gentiles will then be freed from the obligation of the *fifth* as well as from that of the fourth commandment.

The frequency indeed with which this motive is urged for the performance of duty of every kind, makes it matter of surprise that its occurrence in any individual case should have occasioned any difficulty. Thus, "if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty, thou shalt furnish him liberally out of thy flock, and out of thy flour, and out of thy wine-press; of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him. And *thou shalt remember that thou wast a bondman in the land of Egypt,* and the Lord thy God redeemed thee; therefore I command thee this thing to-day." Deut. xv. 12—15. When God gave them deliverance from Egypt, He brought them not out empty-handed; they were therefore to be kind in sending from servitude poor brethren.

"Thou shalt keep the feast of weeks unto the Lord thy God, with a tribute of a free will-offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee; and thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place His name there. *And thou shalt remember that thou wast a bondman in Egypt,* and thou shalt observe and do these statutes." Deut. xvi. 10—12. This was a feast of thanksgiving for the harvest; and what more suitable argument could be advanced for their allowing "the stranger, the fatherless, and the widow," to share in their feast of rejoicing, than that they themselves had been bondmen in Egypt?—even as this fact formed a reason for their servants being allowed to rest as well as themselves on God's appointed Sabbath.

"Thy fathers went down into Egypt with three score and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude. *Therefore thou shalt love the Lord thy God and keep His charge,* and His statutes, and His judgments, and His commandments always." Deut. x. 22, xi. 1. But shall we plead for Gentile Christians being discharged from the obligation of love and obedience? Or would we esteem it a privilege conferred upon us, if such exemptions could be authoritatively proclaimed? His dealing with Israel is indeed one of the most frequent, as it is also one of the most forcible, appeals which the Lord makes, not to Jews only, but to all capable of discerning the operation of His hands. "Thou shalt neither vex a stranger, nor oppress him; for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any way, and they cry unto me, I will surely hear them cry; and my wrath shall wax hot." Exod. xxii. 21—24. "Also thou shalt not oppress a stranger, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt." Exod. xxiii. 9. "Thou shalt neither vex a stranger nor oppress him, for ye were strangers in the land of Egypt." Exod. xxii. 21. "If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born amongst you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt. I am the Lord your God." Lev. xix. 33, 34.

Surely no man who is capable of feeling, and who is actuated by the power of proper motive, can fail to perceive the beauty of the appeal thus made to God's mighty interference in behalf of the children of Israel. But the fact that He does make those appeals for the purposes of moral suasion on those to whom they are addressed, does not at all supersede the original obligation, but constitutes another, superadded unto it. Nor will any one suppose that the various duties specified in the texts now quoted, all enforced as they are by this consideration of God's grace to His people, are less required at our hand, although we are less immediately interested in the special argument by which they are thus powerfully impressed upon the children of Israel. No one imagines because oppression is thus frequently forbidden on the consideration that the Israelites had been oppressed in Egypt, that God's prohibitions against that sin are now inapplicable.

So then, in like manner, when God enjoins the observance of the Sabbath, because on it He rested and was refreshed, and enforces this upon the Israelites for their servants also, by a similar argument of their having themselves been servants in Egypt; no more are we to suppose the time of their departure from Egypt to be the period of the Sabbath's origin, or the Israelites as the only people upon whom its sanctions were at that period obligatory. We have seen, in the various citations given above, several of the duties which we owe to God and to our neighbor urged upon them by a particular motive; and other duties might have been specified, enjoined upon similar grounds. But, in every such case, it is perfectly evident that the duty had a pre-existence, and is of wider application than an individual nation. So, also, the Sabbath instituted in Paradise, however it might be enforced upon the Israelites by a consideration more peculiar to themselves, is equally applicable to other nations, and obligatory to latest times.

In closing the consideration of this question, it may be proper to remark, that the objection we have been considering has little support from those by whom, especially, if it had any force, we might have expected it to be maintained. The best and most ancient Hebrew authors agree in the views we have urged of the early and universal obligation of the Sabbath, although the opinions of some of more modern date have been quoted as opposed to it. For in *the Talmud* they inquire, Why man was created *on the evening of the Sabbath?* And of the three reasons they give, this is the last, that he might immediately enter on performing the command.

"The famous *Ludovicus de Dieu,* mentioning these words, on Gen. 1. 27, adds, by way of explication, 'For since the Sabbath immediately succeeded the creation of man, he immediately entered on the command of sanctifying the Sabbath.'

Baal Hatturim, after various interpretations of this passage, also subjoins this other; 'in the hour that He created the world, He blessed the Sabbath and the world.'

Jarchi also mentions this opinion, though himself was otherwise minded; 'What would the world have been, without rest? On the coming of the Sabbath came rest, and thus at length the work was finished and completed;' by which he intimates that the institution of the Sabbath was joined to the completing of the works of God.

There are also some Jews who will have Ps. xcii., whose title is 'a psalm or song for the Sabbath day,' to have been composed by Adam. For thus the Chaldee paraphrases, 'a hymn and song, which *the first man* said of the Sabbath.'

And R. Levi, in Bereschith Rubba, § 22, at the end; 'the first man spoke this psalm, and from his time it was buried in oblivion, but Moses came and renewed it.' Now I bring these testimonies to show that *they* speak too confidently who assert that it is running counter to the unanimous opinion of the Jews for any to insist that the precept of the Sabbath was enjoined on the first man. Whoever wants more to this purpose may consult *Selden de Jure Naturæ,* lib. iii. 13. *Witsius Economy of the Covenants.* Book I. chap. vii., § 4.

We may refer to *Philo's* view also of the Sabbath. He 'calls it the feast, not of one people or country alone, but of the whole universe.' De Opif. Mundi, p. 15. *Beaisobre and Lenfant's Introduction to New Testament,* p. 138."

THE STREAM OF LIFE.

Oh, silvery streamlet of the fields,
That flowest full and free!
For thee the rains of Spring return,
The Summer dews for thee;
And when thy latest blossoms die
In Autumn's chilly showers,
The Winter fountains gush for thee,
Till May brings back the flowers.

Oh, Stream of Life! the violet springs
But once beside thy bed;
But one brief Summer, on thy path,
The dews of Heaven are shed;
Thy parent fountains shrink away,
And close their crystal veins,
And where thy glittering current flowed
The dust alone remains. [Bryant.

IMPROPRIETIES IN PRAYER.

Public worship is a very solemn and significant act. It implies the united approach of an assembly unto God—the approach of a guilty assembly to a lofty God. The object that each worshiper proposes to himself is the offering of praise and supplication. Consequently, the heart is supposed to be engaged in the exercises of the occasion. Now any thing which seems inconsistent with the sobriety, humility, and solemnity, which ought to characterize the worship of guilty creatures, is a great evil, and tends to every thing but edification. The apostolic injunction is, "Let every thing be done decently and in order." Now, to my great grief, a number of improprieties in public worship have fallen under my eye, yea, some of them I have detected in myself, and that my thoughts and reflections thereon might not be fruitless, it has appeared best to publish them in the present form.

1. *Preaching in prayer.*—Some ministers turn their prayers into sermons, in which they explain and enforce Christian doctrine, and express their opinion of Christian practice. There is much that may be called "praying at people." Certain individuals are obnoxious on account of certain opinions or practices, and the minister takes the occasion of public prayer to pray at and against their peculiarities, for the purpose of giving them a lecture. The object is generally perceived, and such prayers edify no one. Let a proper distinction be always observed between praying and preaching.

2. *Gesticulation in prayer.*—On this point I would not be harsh. Earnest feeling often times vents itself in gestures, unperceived by the speaker, and yet I venture to suggest that it may on the whole better be avoided as far as possible—except in peculiar circumstances. There is to a spectator, (for there are such in churches,) something irreverent in gesticulation in ordinary circumstances. It wears the appearance of an attempt on the part of him who prays, to lead the people to think that he is very importunate in his entreaties.

3. *Use of irreverent epithets.*—Some ministers hardly mention the name of God or the Saviour without connecting it with some fondling of irreverent epithet, such as "dear," "blessed," "precious," &c. These are not improper in themselves abstractly considered, but their repetition greatly degrades prayer, and strips it of all true reverence and dignity. It is too familiar for God and man, and is more like the intercourse of loving friends. The language seems in nine cases out of ten to be forced, and is a very cheap way of gaining a reputation for communion with God. Let us always remember, while we come with a filial spirit, what God is, and what we are.

4. *Attempts at eloquence.*—These are disgusting to every pious soul, and form almost an entire disqualification to the ministerial office. Yet how often does there seem to be attempts in ministers to be particularly eloquent in prayer, and especially on some important occasion. How heart-sickening were the prayers of a certain chaplain in Congress some two or three years since, as reported in the public papers. One specimen will answer instead of further remarks: "O God! while the wing of the national eagle shadows these council halls, and Washington, in pale, passionless marble, overlooks the debates in both Houses of Congress, we beseech thee to overshadow the President and members of this Senate chamber with the wing of the cherubim," &c.

5. *Too sudden change to other things.*—I have heard ministers join a notice of meetings on to the amen of their prayer, so that it seemed to be all one sentence, adapted by its incongruity to excite a smile, and to dissipate solemnity. There ought to be a short pause after prayer before proceeding to any thing else. [Evang.

ADMINISTERING MEDICINE.

From Missionary Labors and Scenes in South Africa.

At Tanng, where Mahura, the brother of Mothibi, resides, and where, including the Bamairis, there was a population of nearly 20,000 souls, I preached to large congregations. As it was well known that I had performed some cures, I had some dozen of patients brought to me; and, among others, a young woman, who, from great exposure to the sun, was slightly deranged. It was truly gratifying to see the sympathy of the chief and relations towards this afflicted creature. Knowing their general treatment of such diseases, (namely, to throw the sufferer into a chasm, and cover him with stones, or tie him to a tree,) I asked one of the roughest characters among the bystanders why they had not done so with this woman? "We heard the word of God at the Krunman," was the reply. The natives, though afraid of poison, never once suspected that it would do them harm by administering medicine. They are passionately fond of medicine, and of being bled, believing that all diseases lie in the blood. I have known individuals, after I had bound up the arm, to open the orifice, and let the blood flow until they fainted. No matter how nauseous a draught may be, they will lick their lips even after a dose of assafœtida. On one occasion I requested a man at a distance to send some one for medicine. He sent his wife; and, having prepared a bitter dose, I gave it into her hand, directing her to give it in two portions, one at sunset, the other at midnight. She made a long face, and begged hard that he might take it all at once, lest they should fall asleep. I consented, when down went the portion into *her* stomach. I exclaimed, "It was not for you!" Licking her lips, she asked with perfect composure of countenance, if her drinking it would not cure her husband.

REVIVALS OF RELIGION.

Revivals are invaluable blessings. They are among God's most precious gifts. They are much to be desired, and should be earnestly prayed for. Their nature and effects should be well understood. What, then, is a revival of religion?

1. A revival consists in having a just sense of one's own sinfulness in heart and life, in becoming reconciled to the holy character of God, and in cleaving to the Lord Jesus Christ as the only foundation of hope. Accordingly, no true revival can take place without some knowledge of God's perfect law, the depravity of the human heart, and the sovereignty of divine grace. The best means, therefore, which can be used to promote a revival of religion, is, to preach intelligibly the distinguishing doctrines of the gospel.

2. A revival of religion may extend to great numbers or be limited to only a few, or even to a single individual. On the day of Pentecost three thousand were converted under the preaching of a single sermon. A great revival of religion! But when Paul preached to the women at Philippi, the heart of Lydia only was opened to attend to the things spoken by Paul; and this also, was a genuine revival of religion, so far as it went, and issued in important results.

3. Wherever a revival of religion commences, a dependence upon the Holy Spirit is felt and acknowledged; nor will a revival of religion continue any longer than the same dependence is felt. When people, therefore, begin to imagine they can do the work themselves; when they begin to vaunt of what they have done, or begin to predict what great things they will yet accomplish. I view it as a sure prognostic that the Holy Spirit will soon be withdrawn, if it has not already departed. May not this suggest the true reason why there has been such an extensive spiritual drought succeeding a time of great excitement, and on account of which the ways of Zion are now mourning? [Evang.

ASLEEP IN JESUS.

It is one of the most blessed revelations of God, that the dead in Christ are not lost or annihilated, but have fallen asleep. The decree has gone forth to the fallen race of man, that they shall die. No place, or circumstance, or being, can reverse it, or mitigate its sternness. Piety, nor virtue, nor anxiety to live, can arrest the vital element when the command goes forth, 'Thou shalt die.' The changeless edict is pronounced—the history of our own race is already written, and whether we walk, or toil, or sleep, we are hastening to the grave. To him who looks upon death in any other than the light of the gospel, there is darkness and terror from which the soul shrinks away. The dominions of the prince of the grave seem to be without end, extending into eternity, and ceasing only with the existence of God. Hope, which lingers around the bed of the dying saint, and lightens the gateway to immortality, flies from the couch of the despairing, to mourn as those who have no hope. They are not dead. Their bodies have been gathered to the last resting place, and moulder, ashes to ashes, and earth to earth, but their spirits have fled upward to the throne. We will not wish to awake them until the Lord shall summon the nations to judgment, and bring them forth arrayed in incorruption and immortality.

JOHN BUNYAN.

He appeared in countenance to be of a stern and rough temper; but in his conversation mild and affable, not given to loquacity, or much discourse in company, unless some urgent occasion required it; observing never to boast of himself, or his parts, but rather seemed low in his own eyes, and submitted himself to the judgment of others; abhorring lying and swearing, being just in all that lay in his power to his word; not seeming to revenge injuries, loving to reconcile differences, and make friendship with all. He had a sharp quick eye, accompanied with an excellent discerning of persons, being of good judgment and quick wit. As for his person, he was tall of stature, strong boned, though not corpulent, somewhat of a ruddy face, with sparkling eyes, wearing his hair on his upper lip, after the old British fashion; his hair reddish, but in his latter days, time had sprinkled it with grey; his nose well set, but not declining or bending, and his mouth moderately large; his forehead something high, and his habit always plain and modest. And thus have we impartially described the internal and external parts of a person whose death hath been much regretted; a person who had tried the smiles and frowns of time, not puffed up in prosperity, nor shaken in adversity, always holding the golden mean.

In him at once did three great worthies shine,
Historian, poet, and a choice divine;
Then let him rest in undisturbed dust,
Until the resurrection of the just.

In his pilgrimage God blessed him with four children, one of which, named Mary, was blind, and died some years before. His other children were Thomas, Joseph, and Sarah; and his wife Elizabeth, having lived to see him overcome his labor and sorrow, and pass from this life to receive the reward of his works, survived him not long; but in 1692, she died, to follow her faithful pilgrim from this world to the other, whither he had gone before her, while his works remain for the edifying of the reader and praise of the author. [Vail.

A LESSON TOUCHING POVERTY.

Burns was born poor, and born also to continue poor, for he would not endeavor to be otherwise; this it had been well, could he at once and for all have admitted, and considered as finally settled. Poverty, incessant drudgery, and much worse evils, it has often been the lot of poets and wise men to strive with, and their glory to conquer. Locke was banished as a traitor; and wrote his "Essay on the Human Understanding," sheltering himself in a Dutch garret. Was Milton rich or at his ease when he composed his "Paradise Lost?" Not only low, but fallen from a height; not only poor, but impoverished; in darkness, and with dangers compassed round, he sung his immortal song, and found fit audience, though few. And what then had these men, which Burns wanted? Two things; both which, it seems to us, are indispensable for such men. They had a true religious principle, and a single, not a double aim in their activity. They were not self-seekers and self-worshipers; but seekers and worshipers of something far better than self. Not personal enjoyment was their object, but a high heroic idea of religion, of patriotism, of heavenly wisdom, in one or the other form, ever hovered before them, in which cause they neither shrunk from sufferings, nor called on the earth to witness it as something wonderful, but patiently endured, counting it blessedness enough so to spend and be spent. Thus the "golden calf of self-love," however curiously carved, was not their deity, but the invisible goodness, which alone is man's reasonable service. This feeling was as a celestial fountain, whose streams refreshed into gladness and beauty, all the provinces of their otherwise too desolate existence. In a word, they willed one thing to which all other things were subordinate and made subservient, and, therefore, accomplised it. The wedge will rend rocks, but its edge must be sharp and single; if it be double, the wedge is bruised in pieces, and will rend nothing. [Thomas Carlyle.

Death of Charles XI.—There was no hypocrasy at the death of Charles XI. It was in his reign that the massacre of St. Bartholomew swept off from the earth so much precious blood of the saints. This king wept profusely in the presence of his Huguenot nurse, and other attendants, and condemned himself for the part which he had taken in the tragic event. "Ah my dear nurse," he said, "my beloved woman, what blood! What murders! Ah, I have followed wicked advice! Oh, my God, pardon me and be merciful! I know not where I am, they have made me so perplexed and agitated. How will all this end? What shall I do? I am lost forever! I know it!" In contemplation of his sins his handkerchief was drenched with tears, and his last moments were indescribably miserable. This was not, as d'Israeli suggests, "the effect of religion operating on a feeble mind;" but of an awakened conscience, calling the royal sinner to account, and compelling him to speak out honestly and sincerely. [Ch. Rev.

Sir William Jones, as distinguished scholar, elegant poet, an eminent jurist, and especially noted for his acquaintance with the literature of twenty-eight languages, wrote upon the last leaf of his Bible these words:—"I have regularly and attentively read these holy Scriptures, and am of opinion that this volume, independently of its divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been written."

The Sabbath Recorder.

New York, December 10, 1846.

THE SABBATH A TESTIMONY AGAINST ATHEISM AND IDOLATRY.

Mr. Brown's Second Lecture on the Sabbath was delivered at the Seventh-day Baptist Chapel in this city, on Sunday evening last. The subject was the nature and design of the Sabbath as a standing testimony against Atheism and Idolatry, and hence the necessity of observing it on the seventh day of the week.

To understand the nature and design of the Sabbath, said the speaker, it is necessary to recur to its original institution. In the second chapter of Genesis, at the conclusion of his account of the work of creation, Moses tells us that "God blessed the *seventh day*, and sanctified it, because that in it he had rested from all his work." Two things are to be distinctly noted here—1st. That the particular thing upon which God put his blessing was the *day*—not the *rest*, as some teach; 2d. That the particular day upon which God put his blessing was the seventh or last day of the week. Now come down to the giving of the law at Sinai, and we find God enjoining upon men to "remember the Sabbath day." This command naturally carries the mind back to the day on which God rested. But to make the matter perfectly plain, the law-giver says distinctly, that "the seventh day is the Sabbath (or *rest*) of the Lord thy God;" that is, the rest which the Lord thy God observed. Thus the Sabbath, by the express language of the law, is determined to be the seventh and last day of the week.

Here the speaker referred to an objection which is sometimes raised, that the fourth commandment is so expressed as to admit of a change in the day, without at all affecting the sacred institution itself. In answer to this objection, he showed that at the original institution of the Sabbath it was the *day*—not the the *rest* abstractly, which was blessed; and also that in the fourth commandment itself, the blessing was not placed upon the Sabbath or rest, but upon the Sabbath *day*—thus proving the fallacy of the notion, that "the holy *rest* is one thing, and the *day* on which we are to rest quite another."

The *reason* for the command to keep the Sabbath was next brought under consideration. The institution grows out of the fact that God "made the heavens, the earth, the sea, and all that in them is." It is therefore a memorial of the great work of creation; and when kept according to the commandment, is a public testimony against all forms of Atheism and Idolatry. It says distinctly, that this world did not come into existence by mere chance, nor by the aid of any of the false gods of the heathen, but was created by Jehovah alone. Hence it is one of the strongest proofs of revealed religion which can possibly be offered.

The speaker here referred somewhat at length, and with great eloquence and force, to the importance of monumental institutions. The monument upon Bunker Hill, with its appropriate inscription, is an evidence which no man can question, that a tremendous engagement once took place there between some British troops and American citizens. The monument at Groton, Ct., testifies to the truth of the story that Fort Griswold was once taken by British troops, and the garrison murdered in cold blood. The annual celebration of the 4th of July, leaves no doubt upon any mind, that the historical account of the Declaration of Independence upon that day of the year 1776, is true. By those who have seen these monuments, or this celebration, the history of the events which they commemorate is never questioned. Thus is it with the great events narrated in the Book of God. The Christian ordinances of *Baptism* and the *Lord's Supper*, wherever they are celebrated, testify to the death and resurrection of our Lord Jesus Christ; and those who learn that they have been observed all along from the time of the Saviour's death, cannot question the facts upon which they rest. They are, therefore, a testimony to the truth of Christianity. So with the *Passover*, as observed by the Jews; it is an evidence of the truth of the narrative concerning the slaying of the first-born in Egypt, which can not be controverted. But have Christianity and Judaism their monumental institutions, while that system which we call the Moral Law, and which preceded both of them, is left without any monument to commemorate the great fact upon which it is founded—the fact that God created the world and all things in it? It has no such thing if the Sabbath be blotted out. This is the monument which attests to mankind that Jehovah is the Creator of all things, and that by creation he established those relations in which all our moral duties originate. Atheists! you who say that this world sprang into existence by chance! go read it. It is a witness against you—a rebuke to your unbelief. Worshipers of idols! you who think your dumb deities are gods of power! go read it. It shames your folly. Yes, this monument Almighty God has set up to be a standing testimony against all forms of Atheism and Idolatry; and as long as there are atheists to deny him, or heathen to be taught his name, so long shall it stand.

Who then will attempt to destroy this monument? In answer to this question, allusion was made to the number of those calling themselves Christians, who teach that under the Gospel there is no Sabbath. It was stated also, that the doctrine of a *transfer* of the Sabbath leads to no better results, since it makes the institution no longer a memorial of creation, but of an entirely different event, as the advocates of such transfer themselves admit. Thus the monument which was designed to testify against atheism and idolatry is gone, and something else is set up in its place. In view of such facts, it is not wonderful that infidels increase, and the instruction of the age fails to reach their hearts. Religion is set before them stripped of its institutions—the very things which God designed to be the evidence of its truth. It is unreasonable to expect that God will shine forth, and his glory fill the earth, until his law is restored to its place, and honored by his people.

THE THIRD ASSEMBLY OF JEWISH RABBIES.

In our last we gave some account of the discussion of the subject of the Sabbath before the Third Assembly of Jewish Rabbies, together with the decisions to which that body came. A more complete report of the discussion has since reached us in "The Occident and Jewish Advocate." It seems that there was a good deal of nice discrimination respecting the symbolical character of the Sabbath, and also respecting what the fourth commandment requires, whether simply *rest* upon the seventh day, or in addition the *sanctification* of that day by religious exercises. Of course the object of these distinctions was to prepare the way for such a modification of the strictness of the Sabbath law, as would reconcile it with existing circumstances and institutions. But those who were disposed to make the Sabbath symbolical, and therefore not binding in all its original strictness, found a great obstacle in the fact, (which was strongly insisted upon,) that it is one of the "Ten Commandments, *in which there are no symbols*." If we mistake not, the opinion of the majority was very well expressed by the Rev. Dr. Philipson, the reputed originator of the Assembly. The following extract gives the substance of his speech on the subject, as reported for the "Voice of Israel:"—

"In opposition to some opinions previously expressed, he sees in Moses, not simply a law-giver, but a man immediately inspired by God to make known eternal truth, and to establish institutions which may, it is true, change their form, but which, in their substance, contain eternal truth, which the whole of humanity will one day acknowledge. (*General approbation*.) In the present day the Sabbath is sometimes considered in a rational, sometimes in a symbolical manner. But the state of the case is this, the Sabbath is a necessary thing for the spiritual nature of man. The Holy Scripture, in its first twelve chapters, unfolds the history of mankind. It shows the opposite principles which still hold man captive. Man was created in the image of God; and in the sweat of his face he must eat bread. On the one hand, man is a divine spirit, whose destination it is ever to strive after greater likeness to God; and on the other hand, he is the slave of material life. But in this, even, lies a blessing, as it tends to the development of the human soul. The contradiction, however, is still there; and revelation must give the solution of it, which is—the Sabbath. Hence the Sabbath meets this twofold nature; it brings the slavery to material nature into freedom, through rest; while at the same time, it elevates and sanctifies the spirit. Though rest and devotion are thus different in their being, they are yet identical in fact; because in the spirit of man there is a constant impulse towards development, which comes into action as soon as rest relieves it from the pressure of material life. Some have said, but most erroneously, that the idea of devotion was connected with the Sabbath at a period subsequent to its intstiution. The notion of sanctification, and devotion to God, is an integral part of every scriptural idea; therefore it never can be wanting in that of the Sabbath. Such expressions as these: "Thou shalt love thy God;" "Thou shalt cleave unto Him;" "Thou shalt be holy, as God is holy," &c., surely inculcate holiness in every possible way; and when it is said of the Sabbath, "Ye shall sanctify it," "It shall be holy to you," &c., it can surely mean nothing else. The Sabbath cannot be a mere veiled symbol, when it is a spiritual necessity for mankind.

"If the principle above stated be admitted, then the collision with existing institutions will be partially removed. But only partially. Wholly to prevent this is not in our power. God has brought us into these circumstances, and to him must we intrust them. All deception in this matter must be given up. Men wish to make it easy; they say, all indispensable business may be done. But have we mended matters by this? We have declared it lawful to the man of business, but we have taken the Sabbath from him; and as he is thus deprived of the blessing which its religious observance would have afforded him, the collision is not in this way avoided. The change of the Sabbath has been hinted at. All history is against this. This is the very day which our fathers' fathers have kept as the Sabbath. Other religions have borrowed the Sabbath from us; but while they borrowed it from us, they would have nothing in common with us, and altered the day, not because ours was wrong, but in order that they might differ from us; and therefore to show their independent standing, they hold it on Sunday and Friday. And shall Judaism now relinquish its independence, and say, We shall keep the same day you do!"

Besides the discussion upon the subject of the Sabbath, there was much said about the Feast Days—particularly as to the propriety of allowing work to be done upon some of them. The regular holy-days of the Jews are sufficiently numerous; but when we add the holy-days of the Christians, which the Jews are compelled to observe so far as to abstain from working openly, they make a heavy tax upon their time. Indeed, one speaker stated that the Jews were obliged to rest nearly *one third* part of every year, and that hence there was the more need to release them from unnecessary observances. It is devoutly to be hoped, that this species of petty oppression, to which not only the Jews, but some Christians, are exposed, may soon cease. We doubt not that the tendency of such meetings as that under consideration will be to hasten the day.

CONFERENCE OF JEWISH THEOLOGIANS.

The "Jewish Intelligence" says that at the Assembly of Rabbies held last year, Dr. Frankel, of Dresden, the leader of the orthodox party, protested against the proceedings of that Assembly, and with one or two others seceded from it, on the ground that the spirit which marked its discussions was not that of conservatism, but destructive of that positive Judaism which he declared to be his guiding principle. Encouraged by offers of co-operation from more than thirty men of learning, he proposed a Conference of Jewish Theologians, whose views are those of conservatism and progressive improvement. Dresden was selected as the place of the meeting, and October 21st as the time. The design is to make these Conferences not exclusively meetings of rabbies and preachers, but to include all who devote themselves to Jewish learning. Dr. Frankel, in his public Appeal, expresses a hope that "such Conferences will have a salutary influence on religious education and instruction, promote the consideration and discussion of Jewish interests, encourage Jewish learning in all its branches, increase general confidence, and demonstrate to our nation that its holy religious interests are represented in a spirit of moderation and progressive improvement, not with a view of startling and destructive reforms, and an aim at notoriety, but with a desire to maintain the truth, and to act with an earnest zeal for religion, equally remote from bigotry and from levity.

LEGAL PROTECTION OF SABBATH-KEEPERS.

Mr. Editor,—I desire, through the medium of the Recorder, to make a few suggestions relative to our efforts to obtain legal protection in the undisturbed observance of the Sabbath.

1st. It is a matter of great importance that our petitions be presented as early in the session of the Legislature as possible, and also that a large amount of petitioners be obtained. To secure this, let as many as feel an interest in the matter, take the petition already published, and circulate it freely among all classes in their own and adjoining towns. And when it can be done conveniently, let these petitions be forwarded to the Semi-Annual Meeting of the Associations, so that the delegate to Albany can take them and distribute them as he may deem most favorable, among the members of the Legislature. Our cause suffered much, and perhaps was defeated last winter in the Senate, by our petitions being referred to a committee that felt no interest in our protection. This evil may probably be avoided by having your delegate try the members, and ascertain who are friendly, before any petitions are presented and referred. If this suggestion should meet the views of our brethren who cannot forward their petitions to the Association, they can retain them until requested to send them on.

2d. Our Bill was defeated last winter in the Senate. I therefore think it best to have all of our petitions presented to the Senate. There have been two Senators elected this fall, viz. Hon. Ira Harris of Albany, and N. J. Beach of Lewis County, who last year, as members of the lower House, did us good service. I hope by their aid, as well as some other members of the Senate who were friendly last year, that we shall have a law judiciously framed and passed, that will fully meet our wants. If such a law should pass the Senate, there would not be much danger of its being lost in the Assembly.

3d. I request all who have knowledge of any vexatious suits brought against any Sabbath-keeper on the Sabbath, or of persons being retained as witnesses or jurors, or required to attend to any civil service on the Sabbath, or whose rights have been abridged by advantage being taken of his observance of the Sabbath, &c., to communicate the same to me at DeRuyter, as soon as it can be consistently done, so that the whole may be, if necessary, embodied and laid before members or committees of the Legislature. In making these statements let the cost and damage be estimated as nearly as possible, together with all the aggravating circumstances connected therewith.

4th. In the petition printed in the Recorder, the word *returned* is used instead of *retained*. In copying it, it should be corrected.

J. BAILEY.

The New-Born Nation.—A writer who lately accompanied Commodore Stockton to the Sandwich Islands, just raised, by the power of the gospel, from the lowest barbarism to a respectable rank among the independent Christian nations, says:—

"The missionaries were very hospitable and attentive to us. We visited all their schools, and were highly delighted. They are doing an immense amount of good. I spoke in their great stone church to some three thousand persons, on the Christian sympathy felt in the United States for them—and then told them that Commodore Stockton was present, and I hoped he would consent to address them—he was sitting by the side of the king—came forward, spoke for an hour with fervency and effect, on the benefits of the Christian religion, etc. The king and high chief came up at the close, and thanked us for our addresses. We raised two hundred dollars on board our ship, to aid the seamen's chaplain at the port of Honolulu, and sailed for Monterey, which we reached in twenty-three days—nearly three thousand miles."

TREATMENT OF FOREIGNERS IN CHINA.

A gentleman now residing in this city, who has labored for some time as a missionary in China, informs us that as a general thing he was treated with much kindness while a resident of that country. Canton was the only place which furnished an exception to this rule. Here there is more opposition to foreigners than in either of the other free ports, particularly among the lower classes. A letter from Dr. and Mrs. Devan, Baptist missionaries, dated July 8, states that they have recently passed through exciting scenes at Canton. The Dr. says:—

"On Saturday last, Mrs. Devan and myself went out in a boat, and landed on the shore about twenty-five minutes rowing distance from home. We walked to an eminence, where I saw from a neighboring village crowds of men and lads rapidly running towards us, and exciting each other with loud savage yells. I called out to Mrs. Devan, from whom I was separated some dozen rods, 'To your boat! to your boat!' She reached a path leading thither just as about fifty men and boys made their appearance, running at the top of their speed, some few hundred feet in the rear. When I found that she was secure, I turned around and preached the gospel as well as I could to the rabble, and distributed tracts. They listened, but gave sufficient evidence of their ill-feeling in their subsequent insolence."

A few days after, a great riot occurred, in which the house of a foreigner was attacked, and the firing of guns heard. Mr. and Mrs. Devan were proffered the protection of the American merchants, but they preferred committing themselves to the Lord. In the sequel, a number of soldiers quartered themselves near the house. Dr. D. gave a tract to one of them, and two more coming in he gave them tracts also, and explained the doctrines of the gospel; six or eight more afterwards came in, and after addressing them on the same subject, one of them asked if there would be preaching. Yes, replied Dr. D., if you will bring sixty soldiers to hear! One went out, and Dr. D. and his assistant retired a few moments for prayer, and when they returned he found the room filled with soldiers. The assistant spoke from the parable of the virgins. When he had nearly finished the officer sent for the men, but they would not stir until he had entirely finished. Another call was made, but they would not go until all was ended. This being done, they went out very orderly, and to each one he gave a tract, with which they were well pleased.

LIGHT IN MISSOURI.

It is gratifying to mark the evidences, every day coming to light, that slaveholders begin to see the danger of their favorite institution, and the necessity of doing something to modify or abolish it. The following are the opinions expressed by a Presbyterian Synod in Missouri, upon these important topics connected with slavery. If they were to be faithfully carried out, they would soon put an end to that iniquitous system:—

Marriage among Slaves.—The marriage relation is an appointment of God, and therefore sacred and inviolable. To secure this relation to our colored population, marriage among the blacks ought to be solemnized with the same rites as among the whites; the forcible separation of husband and wife, or of children from their parents for the sake of gain, is a violation of the rule laid down by Christ—"Whatsoever ye would that men should do to you, do ye even so to them;" and of the positive command of God—"Whatsoever God hath joined together, let not man put asunder."

Reading the Bible.—It is the duty of masters to give to their servants opportunities of religious instruction; to this end we recommend that they may be taught to read the Bible, and that they be not only allowed, but required, to attend regularly on religious worship, both in the family and in the house of God, either with their masters, or a service expressly for themselves.

Emancipation.—Living as we do, in a slave State, we are yet free to declare to the North and the South, that we desire and pray for the entire removal of slavery from among us, so soon as it can be done with safety and manifest advantage, not so much to the masters as to the servants themselves.

Clergymen in Office.—Until quite recently ministers of the Gospel in the State of New York have been excluded from holding civil offices. It would seem from the following facts however, that the notion of their unfitness for such offices does not extend all over the country:—

Edward Everett began life as a Unitarian minister in Boston. He was soon called to fill a Professorship in Harvard University; next he became Member of Congress; then Minister to Great Britain; and now he rests in the dignified position of President of the oldest and richest college in the country.

George Bancroft, although he was never ordained, studied theology as a Unitarian, and preached many times in various pulpits. Afterwards he turned his thoughts to politics, became Collector of the Port of Boston, then Secretary of the Navy, and is now Minister to the Court of St. James.

John G. Palfrey was first pastor of the Brattle-street church in Boston; the same that Mr. Everett had charge of; he then became Editor of the North American Review; then Secretary of the State of Massachusetts, and then a candidate for Congress.

Quarterly Meeting.—We are requested to give notice, that there will be a Quarterly Meeting held with the Seventh-day Baptist Church in Scott, Cortland Co., N. Y., on the last Sabbath in December, 1846.

The Jews in Hanover.—Several decisions have recently been made in a Court in Hanover, which give some idea of the oppression to which the Jews are subject. A law was passed long ago, it appears, that no debt due from a Christian to a Jew could be collected if the Jew should transfer the obligation to another Christian. Many cases of bona fide transfer having taken place in ignorance of this statute, the lawyers have brought it forth, and the Judges have decided according to it—thus cancelling the claims of the Jews against the Christians.

The Jews of Cracow.—The "Orient" says that the situation of the Cracow Jews has become very melancholy since the last insurrection. A heavy tax is imposed upon them for the maintenance of the garrison. Being levied according to the ratio of the poll-tax, it is worse for them than for the other inhabitants. The prohibition against the Jews going to town on Sunday, which was not enforced before the insurrection, is now renewed.

Jewish Liberality.—The Jews of Kingston, Jamaica, have been holding a Fair to raise money for the promotion of religious education in that city. Articles for the occasion were prepared and sent from various parts of the country. From the proceeds of the exhibition, the Committee were enabled to pay all the expenses, invest $3,000 for the benefit of the schools, and clothe sixty needy children.

Defections from Judaism.—A correspondent of a Jewish periodical, called the "Israelite of the 19th Century," laments the continual increase of defections from Judaism in Berlin, and estimates the number at 2,000.

Missionary Contributions.—The receipts of the Baptist Missionary Union for the month of October, were $5,485 43. The receipts of the Foreign Mission Board of the Southern Baptist Convention for the month ending Oct. 15, were $1,651 72. The receipts of the Presbyterian Board for the month of September, were $1,288 61; of the American Board for the same period, $8,116,00.

Noble Reply.—A letter in the Baptist Missionary Magazine, dated Douay, Oct. 1, gives an account of the success and persecutions of Rev. Mr. Lepoix. On one occasion he was brought before the civil authorities, forbidden to preach to more than twenty auditors at a time, and threatened with the penalty of the law in case he should do it. His reply to the office was as follows:—

"Sir, permit me also to tell you, that it never entered into the views of our society to contend with authority. Far from desiring it, we carefully avoid it; nevertheless, having the firm conviction that our object is good, and that we ought to pursue it by all honorable means, I have the honor to declare to you that we shall continue as formerly. As for me personally, sir, I know that you will prosecute me, and, as I am the father of a family, and poor, I will not pay you. Perhaps imprisonment will follow; but it matters little; my conscience forces me to do my duty, and, by the grace of God, I will accomplish it."

Revivals in Persia.—The Vermont Chronicle publishes an extract from a highly interesting letter from Ooroomiah, dated May 13th, in which the writer says that the revival continues "as interesting as ever." He speaks of the work as one of "great mercy," so great that our missionaries "could hardly believe what they saw and heard." The work of conviction (he says) has been very thorough, in most cases, with deep and pungent feelings. In some cases individuals have not been able to sleep, from deep anxiety, and have spent whole nights in weeping and praying for themselves and others. You would be exceedingly interested to hear the young converts pray, I am sure. I never heard such prayers any where; such fluency, and such appropriateness of thought and language."

Missionary for Liberia.—At a Presbyterian Synod, held at Wetumpka, Ala., a negro, named Ellis, was admitted to the ministry. He is to be sent as a missionary to Liberia. The Enfaula Shield says that his wife and children have been purchased by the Presbyterian church at a cost of $2,500. He has acquired his education by his own exertions, and, upon examination, proved himself a good Latin, Greek, and Hebrew scholar, but better versed in Greek. His examination in theology was highly satisfactory. He is said to be very humble and polite in his manners and conversation—demeaning himself at all times in a way becoming his condition in life. He is quite black, about 25 years of age. He has appended to his name the name of his former master, and is now known by that of Harrison Ellis.

Retrocession.—The Protestant Witness says that Saxony, the cradle, of the Reformation, is now the center of Rationalism in Germany; as Geneva, the city of Calvin, has become the focus of Arianism and semi-infidelity with respect to the Protestant countries which speak the French language. Thus, too, the most corrupt of modern cities of Christendom is the same Rome whence the gospel, in primitive times, was propagated to the West. Should not all this teach us to put no trust in "the things which are seen and temporal," but to look to Him only, who sits above the heavens, and is the Author and Finisher of our faith?

The Colporteur Work.—A colporteur of the American Tract Society says, in the American Messenger:—"The Lord owns and blesses my public efforts. I have witnessed more than 80 hopeful conversions during the last two months, many of the individuals publicly declaring that it was the reading of books received from me that first awakened them to their danger. This has amply rewarded me for all my toil. I am sure that the colporteur work has done, and will do, great good in our country."

☞We cheerfully comply with the request of the Corresponding Secretary of the American Peace Society, to publish the following :—

PETITIONS FOR PEACE.

To the friends of Peace throughout the United States:—

Permit us to solicit your special aid in *hastening the present war with Mexico to as speedy a close as possible by petitions to Congress for the purpose;*—a request which we make to you not as partisans, but as Christian patriots, East or West, North or South.

You all understand the history of this war too well to need from us any comments on its origin or its progress, on the evils it has already inflicted, or the still greater evils which it threatens. It was begun with the confident assurance, that it would "conquer a peace with Mexico" in two or three months; but, after the lapse of seven or eight months, it seems to human view as far as ever from a close, its evils are fast increasing beyond all original calculations, and both its parties are breathing towards each other more and more of such a spirit as forebodes a conflict of indefinite duration and incalculable mischief.

Such is the present state of the case; and what shall now be done by the friends of Peace, of Christianity, and of republican institutions brought by this war into disrepute and danger? Shall we fold our hands in apathy or despair, and let war still roll its tide of blood, and crime, and woe, over these broad realms of boasted liberty? Cannot this war be brought to a close without any more loss of blood and treasure? We feel sure it *can* be done, if good men, relying on God, say it SHALL be. Our own government alone could, if so disposed, stop the war at once, and yet secure every proper, justifiable object, if such there be, for which it was commenced. *Let our rulers recall our troops forthwith from the acknowledged territory of Mexico within the unquestionable limits of Texas, and then propose to ad ust all difficulties between the two republics, either by negotiation, or by reference;* and the war must of course come to an end at once.

Is it not, then, in the power of sober men through the country to secure such a result *very soon?* The public are at length opening their eyes to the nature and inevitable results of this war; and, if all good men of every sect and party through the land would only unite in respectful but determined remonstrances against the continuance of the war, and in earnest petitions for its speedy termination, we think our rulers, who can stop it whenever they please, would not continue it much longer.

With these views, may we not solicit your aid in procuring petitions to Congress? This request we would fain press upon *every reader of this article*, but especially *Christian ministers*, and trust they will not deem us obtrusive in asking them to bring this subject in *some* way before their people *at once*, and to take measures for having a petition signed by as many as possible in the place, and then forwarded *immediately* to some member of Congress, with a note bespeaking his services in behalf of the object. Is not here an appropriate work for the patriot, the philanthropist, and especially every disciple of the Prince of Peace? If only one in ten of the three millions of professed Christians in our country, would join in earnest petitions for peace, and follow them with their prayers to God, would not our rulers listen and respond ere long to their request? Will they not send up such petitions by hundreds, if not by thousands, from all parts of the country?

On behalf of the American Peace Society, and by order of its Executive Committee.

GEO. C. BECKWITH, Cor. Secretary.

Boston, December 1, 1846.

P. S. We subjoin two forms of petitions, either of which, with any variations thought desirable, may be copied, and, after being duly signed, sent to a member of Congress in an envelope, with such an inscription on the back as this—*Petition for Peace with Mexico from A. B. and* 106 *other inhabitants of* ———

TO THE HONORAPLE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES :—

The undersigned, inhabitants of —— in the State of ———, respectfully petition your Honorable Bodies to use all your constitutional powers for terminating as soon as possible the present war with Mexico, without any further effusion of blood.

OR,

The undersigned, &c., deploring the manifold evils to both countries, of the present war with Mexico, and seeing no need or use of its longer continuance, respectfully but earnestly entreat your Honorable Bodies to take such measures, within your constitutional powers, as you may deem best for bringing this war to as speedy a close as possible, without any further waste of blood or treasure.

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OUT WEST.—The New York Tribune says that the bark Whiton, Capt. Roland Gelston, has just sailed for California and Columbia River, with a full cargo of Government stores and merchandize, and a number of passengers. Among the passengers are Rev. William Roberts, of the New Jersey Conference of the Methodist Episcopal Church, his wife and two children; Rev. J. H. Wilbur, of the Black River Conference, his wife and daughter. These two go out to reinforce the Methodist Mission in Oregon, and will probably reach their destination some time in July next. The other passengers are Mr. Edward F. Folger, Richard Andrews, G. W. Whitlock, Geo. S. Wardell, Chas. L. Ross, and Jas. C. L. Wadsworth. These go out in a mercantile capacity, having merchandize for the markets of California and Oregon. The owners of the bark are Messrs. James Bishop & Co., of New Brunswick, N. J.

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PENALTY FOR LYING.—In the New Haven Colony, in 1656, there was a law, that "if any person above the age of 14 years, shall willingly make and publish any Lie, which may be pernicious to the public weal, the offender shall pay to the Plantation, as it is a sin against God, for the first offence, 10s., and for the second, 20s.; and if unable to pay, he shall be committed to the stocks—for the first offence, one hour, for the second, four hours, and if he offends the third time, he shall be publicly whipped, and may be bound over to the Court of Magistrates."

◆

In 1776, an important dispatch was carried from Philadelphia to Boston in 50 hours, which was considered extraordinary dispatch—now it can be conveyed in the same number of seconds!

General Intelligence.

ORGANIZATION OF CONGRESS.

By Telegraphic Dispatch to the N. Y. Tribune, we learn that the Second Session of the 29th Congress opened on Monday, Dec. 7, at noon.

The Vice President called the SENATE to order. A resolution was passed directing the Secretary to inform the House that a quorum was present, and ready to proceed to business A Committee was also appointed to wait on the President and announce the organization of both Houses. Each Senator was allowed newspapers equal to the cost of three daily papers.

THE HOUSE OF REPRESENTATIVES was called to order by the Speaker. The Clerk was directed to inform the Senate that a quorum was present, and a Committee was appointed to wait on the President. 182 members were present. After some parley as to the mode of choosing seats, it was concluded to place the names of members in a box, and draw out at random, leaving each to select in his turn. Adjourned.

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[The President's Message was probably communicated to Congress at 12 o'clock on Tuesday. As we usually go to press at that hour, and a change of time would discommode not a few, we must defer all account of it until next week.]

FIFTEEN DAYS LATER FROM EUROPE.

The steamship Caledonia arrived at Boston on the 5th, bringing Liverpool papers to Nov. 19.

The Caledonia arrived at Liverpool on the 15th ult., in 13 1-2 days from Boston, and brings the report of her own arrival out. She was only 62 hours at Liverpool; in this brief space of time, she discharged her cargo hence, took in her coal and a return cargo for Boston, having been absent from this port only 34 3-4 days.

The Grain markets, both in England and on the Continent, are down. Cotton had also declined. The money market remained about the same as at previous advices.

Hon. Geo. Bancroft has taken up his residence in Eaton-square, Belgrave-place, London. On the 12th ult. he dined with the Queen, at Windsor Castle; and on the following Saturday was, with his lady, at a select party at Lord Palmerston's, the Minister for Foreign Affairs.

The Great Britain is still ashore; but plans are offered for protecting her through the winter, and getting her off in the spring.

The accounts from Ireland are of a more favorable character. Employment has become general, and the price of food is very decidedly lower.

The French Minister of Public Works has received a general report on the ravages committed by the floods, from which it appears that it will require upwards of 65,000,000 francs to repair the bridges, embankments, roads, &c., which have been destroyed, and to execute the works necessary to prevent the re-occurrence of a similar disaster. The estimate does not comprise the amount of injury suffered by private property.

On the 1st ult. there were in Bremen not fewer than 800 emigrants waiting to proceed to the United States. Among them were upward of 100 Poles, the rest being Germans. It has been observed of late, that Poles are quitting their country in great numbers.

The Turkish Government has issued a memorandum prohibiting the exportation of corn from the province of the Straits of the Dardanelles, on the pretext that the natives of that district are accustomed to sell their corn improvidently, and are obliged afterward to buy at higher prices.

Thomas Moore, the bard of Erin, is dangerously ill. The Ballinasloe Star has the following: A private letter says, "I lament to have to tell you of the rapidly declining health of Ireland's most honored poet. The sun of life is fast setting, and it is feared that his disolution is near at hand."

The cholera has extended its ravages from Persia to Bagdad, in which city about one hundred victims to the disease were, by the last account, perishing daily.

When the ship Jeremiah Garnett, which arrived at Liverpool, a few days ago, from China, called at St. Helena, potatoes were selling at £2 per sack in that island.

Ronge lately presented a petition to the King of Prussia for permission to preach; but he was ordered to leave Berlin for Breslau immediately, and two gendarmes were sent to conduct him to the railway station.

◆

Mr. George Turner, of Leeds, has discovered an explosive compound cheaper than that from cotton. Instead of cotton he uses *saw dust* or any fibrous vegetable matter which he immerses from eight to ten minutes in equal measures of nitric acid, specific gravity one and a half, and of common oil of vitriol. A slight increases the rapidity of combustion. With this prepared saw dust, Mr. Turner discharged a pocket pistol, loaded with ball, with force eqnal to that of gunpowder. Weight for weight, he thinks the saw dust will prove the better projectile.

A destructive malady called "sore throat," is raging in the counties, of Hampshire and Pendleton, in Virginia. The disease is represented to be a wretched and loathsome malady, which has thus far baffled the skill of the medical faculty.

The Newark Advertiser states that the Railroad Companies have determined to discontinue their Sunday morning train between New York and Philadelphia, on and after the first of January next. This has long been contemplated, bnt various obstacles have hitherto prevented the discontinuance.

As soon as the Atlantic struck, its bell commenced tolling, probably from the action of the wind upon it, and continued to toll slowly and mournfully as long as any portion of the wreck was to be seen.

Of the twenty-one persons scalded on the Maria, and conveyed to the hospital at Natchez, seventeen have died, and there was little hope of the recovery of the remaining four.

A writer in the Boston Courier, over the signature of "J. N. B." estimates the rise in value on the agricultural productions of the United States, since September 1, 1846, as follows: On the crop of Indian corn (estimated at 480,000,000 bushels) the advance (estimated at 25 cents per bushel) is $120,000,000; on the crop of wheat the advance is estimated at $56,000,000; on the crop of oats $16,000,000; rye $36,000,000; on the crop of hay the advance (in consequence of the increased use of corn and other grains for bread stuffs) is estimated at $45,000,000. Showing a total rise in value of $273,000,000.

The Prairie Farmer says parsnips are preferred by hogs to all other roots, and make excellent pork. By them they can be fattened in six weeks. A porker of mine, 22 months old, and weighing nett 740 lbs., never ate any thing but raw parsnips and sour milk; and finer meat never was seen; in the use of parsnips for stock they should not be washed, but be given as they are taken from the ground. Used in this way, they are found not to surfeit the hogs and cattle. They are good to fatten cattle, and if given freely to cows, will much improve the quality and quantity of their milk.

The Baltimore correspondent of the Philadelphia North American states that on last Sunday morning, when the congregations were coming out of Church, in passing the Museum a huge wild animal of South America, called the Peccary, fell from the second window of the building among the crowd, striking a young lady on the shoulder in its descent. There was a good deal of consternation and scatteration produced by such a visitant from above.

The True Sun says: Mr. F. Stein, of Charleston, S. C., has just finished a year clock, the machinery of which stands on a marble stand, enclosed in a glass case, so that all the works can be seen. The dial plate has an outer circle, with hands, indicating the hours and minutes of the day, and four inner circles, with hands, designating, respectively, seconds and half seconds, the months of the year, and days of the month, and the days of the week. Only four wheels are used to set this machine in motion. The clock also strikes the hour, and is of portable dimensions, suitable for the mantle-piece.

A Cleaveland (Ohio) correspondent of the Chronotype, (George Bradburn,) says that Mr. John Champion Vaughan, who has edited the True American since C. M. Clay went to the war, is about to visit New England soon for the purpose of raising means to establish an Anti-Slavery press at Louisville, Ky. Mr. Vaughan was formerly one of the editors of the Cincinnati Gazette, is a native of South Carolina, and a man of much ability.

A very distressing accident occurred in Charles Co., Md., a few days ago, in the family of Mr. Wilson Compton. Two of his children, a little boy and girl, nearly of the same age, were playing together in the yard, and just as the former was about to strike a stick of wood with an axe, his sister stooped to pick it up, and received the blow upon her head. She died the next day.

Christian Andersen, the Danish writer, says that "the poet sings because, like the bird, he cannot help it; something swells in his breast and in his thoughts. The song will out; it spreads like the light, it rises like the waves; but very often Nature places a leaf of her great music before him, and it is a challenge to sing, and then he sings from her notes."

The steamship North America, from St. John, N. B., for Boston, was totally lost on Wednesday night at Long Island, Mount Desert. She burst her steam-pipe during a very heavy gale from S. S. W. and drifted to within half a mile of the shore, when both anchors were let go. The sea was running very heavily, and the vessel strained very badly. She soon water-logged, and the cables were cut and she went ashore. The passengers and crew were all saved except the fireman. The vessel and cargo, with part of her baggage, a total loss.

It is earnestly requested that steamboats navigating the Sound should have masts. It is said that if the Atlantic had had a jib, when the wind shifted she could have clawed off the shore, and avoided the disaster. When her steam engine got broke, the only dependence was upon sails, and these unfortunately she had not.

The St. Louis Republican has later dates from Santa Fe. Great fears were entertained that the stock of provisions would be altogether inadequate to supply the Army during the winter. The American soldiers were in a state of insubordination, and were daily committing outrages on the Mexicans. The consequence was, that assassinations were becoming very numerous.

Edgar A. Poe, a man of much talent, lies dangerously ill of the brain fever, and the partner of his cares and sorrows is said to be dying of consumption. He is helpless, and, (as is the case with the poor writer when he ceases to be serviceable) friendless.

The King of Prussia has, it is stated from Berlin, devoted no less a sum than £120,000 to the formation of a covered garden in the center of that city, to be used as a winter promenade by its inhabitants. A regulated temperature is to be maintained, and rare exotics of warmer climates cultivated in this truly royal design.

A subscription has been started in order to raise a sum of money to present to Mr. Goold, the conductor of Adams & Co.'s Express, as a testimonial of approbation of the gallant conduct by which he saved the lives of several of the passengers who were wrecked in the Atlantic, under circumstances of great danger to himself.

During the last summer, forty-one theological students, from twelve different institutions, have been engaged in the Colporteur service, in connection with the American Tract Society.

Mr. Jay, the great dissenting preacher of Bath, England, has married, at the age of 77, a lady with £30,000.

The Wisconsin Convention have rejected a motion to abolish capital punishment, by a vote of 31 to 51.

The new and beautiful Liberia packet, recently built, sailed from Mason's wharf, Baltimore, on Thursday last. She takes out a number of emigrants and missionary passengers, and a large quantity of merchand ize for the colonies.

It appears from recent statistics, that there are in Connecticut, 137 cotton mills, 123 woolen mills, 27 paper mills, 187 tanneries, 6 carpet factories, 32 clock factories, 323 coach and wagon factories.

In the year 1845, the number of apprehensions in the city of Montreal was 5,277. Of these, 1,930 were cases of drunkenness!

The Michigan State Journal nominates for the Presidency, Wm. H. Seward, of New York, and for the Vice-Presidency, John P. Hale, of New Hampshire.

We learn from the Northampton Courier, that Rev. Mr. Swift, Pastor of the First Church of that town, was a few days since presented with a valuable horse by one of the young men of his society. A pretty significant hint, we should think, for him to be going.

There is in the British Museum an almanac, written on papyrus, nearly three thousand years old, which having been used by some Egyptian of the olden time, was buried with him.

It is said that Gen. Scott expressed the opinion, before leaving here to take charge of the operations in Mexico, that if the supplies and other means ordered by the Government should reach their points of destination in due time, the Country ought to expect a peace with Mexico by the middle or last of July—certainly within the coming year.

Mr. Gould, the naturalist, who was some years absent on an ornithological tour in New Zealand and Australia, is about to leave England on an expedition to Gautemala, and other parts of Central America, in order to explore the natural history of those regions.

Dr. Bailey, who has conducted the Morning Herald, a Liberty party paper, at Cincinnati, during the last three years, has withdrawn from that paper to become editor of 'The National Era,' the new Anti-Slavery journal about to be established at Washington. J. G. Whittier and Rev. A. A. Phelps are to be associated with him as corresponding editors.

Counterfeit tens on the Chemung Canal Bank are in circulation at the West, dated Elmira, 1st Sept. The paper is somewhat lighter than the genuine, the Register's signiture poorly executed, and the engraving on the whole somewhat coarser than the genuine.

The tax paid for passengers and merchandize, by the Camden and Amboy Railroad Company, to the State of New Jersey, in 1845, was $26,852 57. During the three quarters of the present year, $22,412 03 1-4.

A clergyman in Pittsburgh, feeling that his salary was more than sufficient, applied to his congregation to have it reduced. This they refused to do, and the clergyman annually contributes a large portion of his salary for benevolent purposes.

A massive silver pitcher, to cost $200, is manufacturing ln Philadelphia, for Gen. Taylor.

From thirty to forty houses were recently laid in ruins, and ten persons wounded, at St. Pierre, N. F., by the explosion of a powder magazine, the work of an incendiary, who designed to destroy the whole town. He perished in the attempt.

The Albany Argus, in its tables of receipts of flour and grain, gives as the increase this year, since the opening of navigation, over the receipts of last year to the same time, an amount equal to 829,068 barrels of flour.

News has been received from the seat of war, that on the 1st of Nov. Gen. Wool took possession of the city of Monclovia, without resistance on the part of the inhabitants—indeed, with their approval.

On Monday morning last, Mr. George Coldwell, a laborer at the Novelty Iron Works in this city, was instantly killed by being caught in his work.

Two thousand barrels of flour were sold a few days since at New Orleans, for shipment to Algiers.

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Review of New York Market.

MONDAY, DEC. 7.

FLOUR AND MEAL.—Prices have declined since the news by the steamer. Geneeee and Michigan Flour $5 a 5 12½. Jersey Meal 3 62. Rye Flour 3 75.

GRAIN.—Genesee Wheat $1 14. White Ohio 1 10. Corn 60 a 65c. Rye 75 a 80c. Oats 36 a 39c.

PROVISIONS.—Mess Pork $9 25. Prime 7 62. New Beef $6 a $8. Prime Mess $15. In Butter and Cheese there is no change, and not much doing.

MARRIED,

In Westmoreland, N. Y., on the evening of the 25th ult., by Eld. C. M. Lewis, Mr. ALFRED R. K. BENNETT to Miss DEBORAH R. WILLIAMS.

On the 2d inst., by Rev. Thos. G. Osborn of Bridgehampton, L. I., ANDREW I. AKINS, of Volney, Oswego Co., N. Y., to HANNAH VARS, of Westerly, R. I.

In Alfred, N. Y., on the 19th ult., by Eld. John Green, WILLIAM PEARCE to ELIZABETH BURDICK, both of Alfred.

In Alfred, on the 26th ult., by the same, Mr. LORINZO COON to Miss EMELINE SAUNDERS, both of Alfred.

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DIED,

Independence, N. Y., Nov. 29th, MAXSON G. LIVERMORE, aged 23 years. In early life Br. Livermore publicly professed faith in Jesus Christ, and united with the Seventh-day Baptist church. In all the relations of life, he sustained a character becoming his profession. During his illness, which was short, his confidence in his Saviour was unshaken; and even in the hour of death his faith triumphed over every fear, affording another evidence of the power of the Gospel. The church has sustained a loss in his death not easily repaired, and his wife is bereaved of an affectionate husband. His funeral was attended by a large concourse of people, to whom a discourse was preached by Eld. S. S. Griswold, from John 11: 25—"He that believeth in me, though he were dead, yet shall he live again."

LETTERS.

James Bailey, W. B. Gillett, John Green, Charles M. Lewis, George R. Wheeler, S. S. Griswold, Rowse Babcock, Nathan Wardner, T. G. Osborne, Mordecai T. Davis, John Whitford, Geo. H. Perry, F. W. Stillman, Nathan Gilbert, E. Rider, Hazard Wilcox (the letter has been returned by the N. Y. P. M.)

RECEIPTS.

Hopkinton, R. I.—Wm. C. Burdick, Daniel M. Crandall, John Webster, Benj. W. Crandall, Nathan K. Lewis, Rebecca B. Langworthy $2 each.
Shiloh, N. J.—Dickason D. Sheppard, Ellis A. Davis, H. B. & C. Davis, $2 each.
New Market, N. J.—Mrs. Elizabeth Dunham, David F. W. Randolph, Andrew Drake, $2 each.
East Rodman—Nathan Gilbert, Thurston Green, Adonis Trowbridge, $2 each.
New London—David P. Williams, Amy Hazard, $2 each.
Berlin—Perry Stillman $2, Orrin Burdick $1.
Troy—Mrs. Desire Maxson $2.
Westerlo—Knight Bennett $2.
Winfield—Wm. Lawton $2.
Plainfield, N. J.—Simeon F. Randolph $2.
Milton, W. T.—E. Rider $1,

CENTRAL ASSOCIATION.

The next Semi-Annual Session of the Central Association will be held with the church in DeRuyter, on the third and fourth days of the week before the first Sabbath in January, (Dec. 29 and 30,) to attend to our Missionary Operations, and to consider the subject of obtaining Legal Protection on the Sabbath for all Sabbath-keepers. It is desirable that the delegates from all the churches come prepared to act efficiently in these matters. Any church or individual desiring to aid any of the benevolent operations of the denomination can now do so through the Executive Board of the Association.

JAMES BAILEY, Rec. Sec.

WESTERN ASSOCIATION.

A Semi-Annual Meeting of the Seventh-day Baptist Western Association will be held with the 1st Church in Alfred, on the fourth day of the week before the first Sabbath in January. 1847, for the purpose of considering our Missionary Operations, and also for attending to any other business proper to come before it. The churches will send delegates as to the annual session. Introductory Discourse by Eld H. P. Green.

S. S. GRISWOLD, Cor. Sec.

Independence, Nov. 22, 1846.

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Ministerial Conference.

The Ministerial Conference of the Western Association will convene during the session of the Association, at the same place.

A. A. F. RANDOLPH, Sec.

Western Seventh-day Baptist Missionary Society.

The Western Seventh-day Baptist Missionary Society is requested to hold a session during the Semi-Annual Meeting of the Association, at the same place.

S. S. GRISWOLD.

P. S. The record book of this Society having been sent to me, and having been informed that some funds remain in deposit for the Society, I have taken the liberty of requesting a session for the purpose of considering what course the Society will see fit to pursue.

S. S. G.

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Education Society.

The Education Society of the Seventh-day Baptist Western Association will hold a session during the Semi-Annual Meeting of the Association, to be held with the First Church in Alfred on the fourth day of the week before the first Sabbath in January, 1847.

DE RUYTER INSTITUTE.

The Winter Term of this Institution will commence on the 6th of January, 1847, and continue fourteen weeks, under the care of

J. R. IRISH & G. EVANS.

DERUYTER, Nov. 1, 1846.

DAGUERRIAN GALLERY.

GURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors blow the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

N. B. No charges made unless satisfaction is given.

oct22 6m

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

☞ Remittances for Tracts, addressed to the General Agent, PAUL STILLMAN, New York, containing full directions HOW and WHERE to be sent, will be promptly attended to.

THE CHRISTIAN CITIZEN.

ELIHU BURRITT, Editor.

THE CHRISTIAN CITIZEN is published every Saturday, in Worcester, Mass., on fine white paper of double medium size, at $1 50 per annum, in ADVANCE.

It will aim to develope the Christian citizen into the full stature of a perfect man. Avoiding all controverted tenets of religious belief, it will seek to extract from the spirit of the Gospel a PRACTICAL CHRISTIANITY which shall pervade the heart and inspire all the actions of life. Sympathising with all the enterprises of Christian benevolence, it will speak for Peace, Temperance, Righteousness, Faith in God, and Faith in Humanity. It will speak against all War in the spirit of Peace. It will speak for the Slave, as for a brother bound, It will speak for the Universal Brotherhood of mankind. The Gospel it shall preach from, will be the Gospel of the Millennium. It will have a weekly message of good-will to every member of the social and family circle to which it may be admitted. For the younger portion of its readers it will have a department called the 'School Room,' in which the Editor will endeavor to interest them in the character of a fire-side teacher, assisting them to review their studies and to apply them to purposes of practical life It will present weekly a transcript of General News, both Domestic and Foreign.

The Citizen already enjoys a pretty extensive FOREIGN CORRESPONDENCE, which the Editor is endeavoring to increase in value and variety. To enhance the interest of this department of the paper, he is now on his way to England, with the view to make the TOUR OF THE COUNTRY ON FOOT, and to make the Citizen the record of his daily observations and incidents of travel.

Specimen Numbers of the Citizen will be forwarded for examination, gratuitously, if ordered post-paid.

All business communications should be addressed to ELIHU BURRITT & CO.

Worcester, Mass., June, 1846.

THE WEEKLY CHRONOTYPE,

IS published weekly by WHITE, POTTER & WRIGHT, at No 2 Devonshire Street, near State Street, Boston. Terms—$2 a year, in advance. For $5 three copies will be sent to one address. A liberal discount will be made to Agents who pay for a larger number of copies. Edited by

ELIZUR WRIGHT.

This paper is not bound to the creed or cause of any clique, association, party, sect or set of men, but expresses freely the opinions of its editor at the time, and of such contributors as may honor it with their thoughts, or be supposed by the editor to do so. It will be his endeavor to give such a variety and quantity of matter as to meet the wants of every enlightened family, and especially of those which seek more light. He will not only give the daguerreotype likeness of Time as he passes, but will examine every new thing that he meets, and some things that are old, without fear or favor. Where he cannot convince, he will try to be good-natured. Where he cannot satisfy himself of the truth, he will be contented to confess his ignorance. In short, he will endeavor to help forward, in a neighborly way, every thing but Humbug. That he will endeavor to knock down and drag out, even if it should cling to the throne of political power or the horns of the sacred altar.

He will not take an oath never to be wiser. He will not scorn truth, though it may come from an enemy. He will not flatter the poor because he is one of them. He will not hate and abuse the rich because he is not one of them. But he will endeavor to establish a better understanding between the extremes of society—showing both ends that happiness is most likely to be found between them—consisting in a great measure in a mutual endeavor to abolish idleness, disease, poverty and roguery.

With these general purposes, it is the prime object of the editor of this paper to get an honest living.

Miscellaneous.

THE HISTORY OF LIFE.

I saw an infant in its mother's arms,
And left it sleeping;
Years passed—I saw a girl with woman's charms,
In sorrow weeping.

Years passed—I saw a mother with her child,
And o'er it languish;
Years brought me back—yet through her tears she smiled
In deeper anguish.

I left her—years had vanished; I returned,
I stood before her;
A lamp beside the childless widow burned—
Grief's mantle o'er her.

In tears I found her whom I left in tears,
On God relying;
And I returned again in after years,
And found her dying.

An infant first, and then a maiden fair—
A wife—a mother—
And then a childless widow in despair—
Thus met a brother.

And thus we meet on earth, and thus we part,
To meet—oh, never!
Till death beholds the spirit leave the heart,
To live forever.

CONCERNING SEVERAL BOYS.

There was a little boy named John Smeaton. He would often leave his play, to watch men at their work. He would ask how one part was to be fitted to another, and how the thing was to be used when it was done. If money was given him to buy cakes or play-things, he chose rather to spend it on tools, and tried to do what he had seen done with them. Once he was seen at the top of his father's barn, fixing something like a wind-mill. At another time he saw some men fixing a pump, and took great notice of all they did. They had a thick piece of wood with a hole bored through it; it was longer than they wanted, so they cut off a bit. The little boy asked if he might have the bit. It was given to him, and with it he made a little real pump with which he could raise water. When John Smeaton became a man, he contrived many clever and useful things. He found better ways than had been known before of making mills, to be turned by wind or water; and he built a tall light-house on the top of a rock in the sea, which serves as a lantern to show sailors which way they should go, and warn them where there is danger. By this means many lives have been saved, and many people have bad reason to be glad that John Smeaton was not a careless, idle boy.

Another boy, named Isaac Newton, lived at a farm, and was often sent to mind the sheep and cattle, or assist in driving them to market. But while he did what he was told to do in this way, he tried also to get learning, and was much pleased when he was sent to school. He amused himself by making a wind-mill and a wooden clock; and was once found on a hay-loft, trying to do a very hard sum. Once he saw an apple fall from a tree in the garden. Many boys would only have picked it up and eaten it. But Isaac Newton was set thinking how and why it was that when the stalk broke the apple fell to the ground. Did you ever think why this is? If you wish to know, ask your papa and mama to explain it to you; it is well worth knowing. By thinking about this common thing, Isaac Newton was led to find out more than was ever known before about how the sun, moon, stars and earth kept their right places, and moved about in such beautiful order. This led him to admire and adore the wisdom and goodness of God, who rules the whole. As you grow older it will be very pleasant to you to learn what this great man found out, and the use of the knowledge he gained by minding what he saw.

One little boy, named Benjamin West, was set to mind a little baby, asleep in its cradle. He looked at it kindly, and felt pleased to see it smile in its sleep. He wished he could draw a picture of the baby; and, seeing a piece of paper on the table, and a pen and ink, he tried what he could. When his mother came in, he begged her not to be angry with him for touching the pen, ink, and paper; and he showed her the picture he had made. His mother knew at once what it was meant for. She was much pleased, and kissed her little boy. Then he said, if she liked it, he would make pictures of some flowers she held in her hand; and so he went on trying to do better and better, till he became one of the finest painters in the world.

Now one little story about a poor little Irish chimney-sweep. Some kind person wished to collect all the chimney-sweepers in Dublin to teach them to read the Bible. One little boy was asked if he knew his letters? He said, yes. Then he was asked if he could read? He said he could. He was next asked where he went to school, and in what book he had learned to read? He said he had never been at school at all, and he had never yet had any book. It was a wonder how he could have learned to read and spell; but the case was this, another little sweep, a little older than himself, had taught him to read by showing him the letters over the shop doors, as they passed along the streets. See what may be done by trying and taking pains. [London Child's Magazine.

THE INJURED INDIAN WIFE.

Maj. Long tells a romantic story in connection with the falls of St. Anthony:—An Indian of the Dacota nation had united himself in his youth to a female called Ampato Sapa, the Dark Day, a name which, if given at her birth, and not afterwards bestowed in allusion to her unfortunate end, would seem to show that they possessed the power of divination. They lived happily together many years. Two children were the fruit of their union. The man, having acquired renown as a hunter, aspired to be elected a chief. To increase his dignity and importance, and to strengthen his influence, he resolved to add another wife to his household, and fixed his choice on the daughter of a man of influence in the tribe. When he had made known his determination to his wife, she endeavored to dissuade him, by reminding him of their long-cherished love, and the happiness they had enjoyed together. Finding no arguments available, and, in fact, that he had already executed his purpose of a second marriage, she observed her opportunity, launched her light bark canoe, and placing her children in it, pushed off into the stream above the fall. Her death-song was heard, clear and shrill, by her friends upon the banks of the river. She recited, with a mournful voice, the pleasures she had enjoyed when the undivided object of her husband's affection. As she fell faster and faster down the current, her voice became lost in the sound of the cataract. Her boat was borne to the edge of the cascade, was seen for a moment in the spray and mist that hovered over the water, and disappeared, to be seen no more. The Indians say that, often, in the morning, a voice is heard singing a mournful requiem, the burden of which is the inconstancy of her husband. And some assert that the spirit of Ampato Sapa has been seen wandering about the place with her children in her bosom.

AN EVENTFUL LIFE.

From the tenth report of the Inspectors of Prisons we make the following extract:—"A poor fellow, named Joseph F——, committed to the Lancaster Castle for begging, and about to be discharged in a few days, gave the following singular outline of his past life:—'I was born in Scotland, and brought up a millwright. At fifteen years old I entered the 32d Foot, in which regiment I served eleven years. I was in Spain and Portugal—Salamanca and the siege of San Sebastian. I was at Quatre Bras and at Waterloo. At the former place the Duke twice over placed himself in our square. I received two slight wounds at Quatre Bras, and two more, also slight, at Waterloo. I went to Paris with my regiment, and got my discharge in 1816. A Polish general engaged me (through Sir John Rennie) as a millwright, to go to Roxaoko (Rosienna?) in Lithuania. I made £150 a year wages for four years, and saved a hundred a year. I then came to Warsaw and learned to brew from a countryman. I commenced the trade of a brewer in 1821 in conjunction with two other persons. I also had a millwright concern, and a flour mill. Some little time after, Dr. M'Call the missionary came to Warsaw, and I engaged myself to him as interpreter, being able to speak Russian, German and Polish. I went with Dr. M'Call to St. Petersburgh, Moscow, Astracan, Tobolsk, Archangel, Vienna, Rome (where Dr. M'Call dined twice with the Pope,) Naples, Genoa, Sicily; then through Austria into Hungary, Brodof, (Brod or Brad?) where there are a great many Jews, Cracow and Warsaw. This occupied about two years and three months. During the ten years we were in business, the firm to which I belonged realized about £30,000, my share being £11,000.

Then came the bombardment of Warsaw, in 1830. A child and two of my workmen were killed, and all my property was destroyed. I was reduced to nothing. In 1833 the Emperor Nicholas came, and I sent a petition to him. He granted me an interview, and ordered me £200, (in ducats.) I afterwards engaged myself as manager to a brewery; but the principals failed. I then engaged with another establishment, and made a mere living of it, every thing having been ruined by the revolution. I left Warsaw in 1842, and came to London, where I spent a short time with Dr. M'Call. Lord Dudley Stuart was kind to me, and gave me £10, to carry me to the north. I was on my way from Scotland to seek some friends in Liverpool, when my money being all gone, I was taken up for begging.' This singular story was given in answer to numerous questions. F. does not seem to be aware that his life has been more eventful than that of most others.

FLOURISHING A HANDKERCHIEF.

In some parts of Europe it is not unusual to bring about matrimonial engagements by means of advertisements. Some years ago, it was agreed in a gay party of ladies and gentlemen, in London, that an advertisement should be inserted in a morning paper, as from a young lady, rich and beautiful, who felt inclined to the state of matrimony. In the course of the day letters were received from between fifty and sixty swains of all descriptions, in reply to each of whom an answer was addressed, stating that the lady wished, previous to his being introduced to her, to see him, at the same time requesting each to be in the pit of the Druly Lane theatre on the following evening, dressed in a blue coat, white pantaloons, and scarlet vest, and immediately on the conclusion of the first act to stand upon the benches, flourish a white handkerchief in one hand, and apply a glass to the right eye with the other. Every thing succeeded so well that as soon as the curtain fell, about fifty individuals, of all ages, forthwith mounted the benches, from the smooth chinned Adonis of 18, to the sleek, portly, self-confident widower of 50, and the emaciated bachelor of 60, dressed in uniform, according to orders, in the gayest style, and with the utmost nicety, to make deeper the impression on the heart of the fair prize. High swelled their bosoms with hope, as, with studied action, the handkerchief was flourished and the glass raised to the eye. But who shall paint the astonishment, dismay, and rage, which were depicted in every countenance as they gazed upon each other and discovered the sudden failure of all their hopes? With almost incredible velocity, they descended from their unenviable attitudes to "hide their diminished heads" among the crowd.

AN ELEPHANT'S REMEMBERANCE.

In the autobiography of Mr. Lindley Murray, published in 1826, a passage occurs from which it appears that one of the clearest heads that ever engaged in the business of analysis, had been well nigh cracked, some sixty years ago, by a simple agent, and for a small offence. In the year 1771 he visited the elephants at the Queen's palace, Buckingham, and from what ever motive, ventured to withdraw with his cane a portion of the hay, which one of them had been collecting with his proboscis on the floor. This little affront offended the sagacious animal highly. The keeper remarked that he would never forget it, and it was obvious, from the rapid convulsions of his trunk, that he only wanted an opportunity to avenge the misappropriation of his property on the spot. The grammarian, however, kept out of his way, and probably thought no more of the matter, until he chanced to revisit the same place after an interval of several weeks. On this occasion, a number of other persons were present, but of the whole, the elephant singled out his old enemy, and aimed a desperate blow at his head, which, fortunately for the world, neither proved fatal or took effect. Mr. Murray was astonished, as well he might, and deduced an excellent moral from the circumstance, which it may be proper to give in his own words: "This incident made some impression on me, and perhaps contributed to subdue a curiosity which could not be gratified but at the expense of the feelings of others."

How Many do You Pay for?—It is ascertained from the public records kept at the Municipal Court, that there is, on an average, one drunkard committed for each of the twenty-four hours of the day. There are about ten thousand places in this City and County, where liquor is sold, and of these three thousand are furnished with licenses. The revenue from these amounts to about thirty thousand dollars a year, a sum not much more than sufficient to pay the interest on seven-eights of the pauper and criminal taxes imposed by intemperance. The city treasury must necessarily pay the wages of the carmen who are employed to carry these street drunkards to the Tombs, and the fees of the officers who are employed to do the dirtiest work of the rum trade—picking up the loathsome and helpless wretches who are thrust out of the porter-houses all over the city, by the men who have reduced them to this disgusting condition. It is a question which may be of interest to tax-payers—"How many do I pay for?" [Visitor and Advertiser.

Marriage in Lapland.—It is death in Lapland to marry a maid without the consent of her parents and friends. When a young man has formed an attachment for a young female, the fashion is to appoint their friends to meet to behold the two young parties run a race together. The maid is allowed, in starting, the third part of the race, so that it is impossible, except voluntarily, that she should be overtaken.

If the maid out-run her suitor, the matter is ended; he must never have her, it being penal for the man to renew the proposal for marriage. But if the virgin has an affection for him, though at first she runs hard, to try the truth of his love, she will, without Atalanta's golden ball to retard her speed, pretend some casualty, and make a voluntary halt before she comes to the mark, or the end of the race. Thus none are compelled to marry without their own will; and that is the reason why the married people in this poor country, are richer in their contentment than in other lands where so many forced matches make feigned love, and cause real unhappiness.

Tame Bees, Wasps, and Flies.—Education does much among animals; they are singularly susceptible, especially when certain methods, which would be interesting to know, are used. One Windham, an Englishman, had a peculiar talent for educating bees, wasps, and even flies. On the fourth of June, 1764, in the presence of the stadtholder and his consort, he made several experiments on the education and economy of bees. He displayed a comb full of these insects, and in the space of two minutes he caused them to leave the comb and settle on a hat of one of the spectators; thence he caused them to alight on his naked arm; next, he caused them to settle upon his head and face, on which they made a kind of mask; he afterwards caused them to march upon a table, according to his orders. That which was most extraordinary in the talents and conduct of this singular man was, that he could make the same experiments with whatever swarm was offered him, and even wasps and other flies; and that he could tame the most mischievous in the space of five minutes, without danger of being stung.

A Curiosity.—An exchange says that a watch maker of Paris has constructed a clock of a curious and most ingenious nature. The description of it is as follows:—

"It is made with eleven dials. The principal dial shows the hours alone; a transparent one, immediately below the former, shows the progression and retrogression of the sun; two others, also transparent, and through which the mechanism of this immense machine can be seen, mark, the one the days of the month, the other the seconds. Eight square enamelled dials are arranged round two sides of the pendulum, and show the hour in each of the following cities:—Alexandria, St. Helena, Otaheite, Canton, New York, and St. Petersburgh. Each of these dials is marked with 24 hours instead of 12, so as to show the hours of the day, and those of the night. Lastly, the pendulum carries a large metrical scale, indicating the degree of expansion and contraction of metal. This clock cost 14,000 francs, or about £600.

Defence of the Goose.—It is a great libel to accuse a goose of being a silly bird. Even a tame goose shows much instinct and attachment; and were its habits more closely observed, the tame would be found to be by no means wanting in general cleverness. Its watchfulness at night-time is, and always has been, proverbial; and it certainly is endowed with a strong organ of self-preservation. You may drive over dog, cat, hen, or pig, but I defy you to drive over a tame goose. As for wild geese, I know of no animal, biped or quadruped, that is so difficult to deceive or approach. Their senses of hearing, seeing, and smelling are all extremely acute; independently of which, they appear to act in so organized and cautious a manner when feeding or roosting as to defy all danger. Many a time has my caution been of no avail in attempting to approach these birds; either a careless step on a piece of gravel, or an eddy of wind, however light, or letting them perceive the smallest portion of my person, has rendered useless whole hours of manœuvering.

[St. John's Wild Sports of the Highlands.

John Smith.—There are in the city of New York 101 persons bearing the name that heads this article, pursuing 55 different trades and professions, viz: artist, 1; accountant, 1; blacksmith, 1; boarding house, 1; boot maker, 2; butchers, 3; carmen, 10; confectioners, 2; cotton sampler, 1; chair makers, 2; carpenters, 8; clerks, 4; commission merchant, 1; carrier, 1; dry goods, 1; doctors, 2; engraver, 1; gardner, 1; grocers, 3; harness maker, 1; homeopathic doctor, 1; iron founder, 1; jappanner, 1; junk store, 1; lawyer, 1; laborers, 5; looking glasser, 1; merchants, 2; machinist, 1; musician, 1; ministers, 2; oil factor, 1; porters, 3; policeman, 1; pedlar, 1; porter house, 1; printers, 3; pottery, 1; painters, 2; provisions, 1; stone cutters, 3; shoe makers, 3; sailors, 6; speculator, 1; silver plater, 1; saw filer, 1; ship carpenter, 1; ship joiner, 1; ship master, 1; tobacconist, 1; tailor, 1; umbrella manufacturers, 2; weaver, 1; watch dealer, 1.

It is pleasing to observe some good qualities of age in a young man, and some traits of youthful character in an old man.

VARIETY.

Some valuable manuscript records of the early history of Georgia were shipped from Liverpool more than six months ago, and, on their passage to Savannah, the vessel was wrecked on the coast of North Carolina. They were re-shipped, and again the vessel was wrecked. Eventually, they were sent in their wet condition to New York, where a Savannah gentleman took possession of them for the Historical Society. Although the papers were thoroughly soaked with salt water, yet the ink has resisted its action, and the writing is entirely ligible.

The Constitution of the United States names the 4th of March for the inauguration of the President. Upon expressing doubts as to what course would be adopted, should the 4th of March fall on Sunday, it was ascertained that it would not fall on Sunday for three hundred years. That is to say, the 4th of March every fourth year. If it did, however, the inauguration would take place on that day.

In France, all ladies who do not possess a decidedly ample fortune, make it a point to learn some practical art or business, which in case of reverse of fortune they may use to obtain a living. There are said to be a thousand females among the easy classes in this city, who are destitute of any acquirement that could be made available in case of necessity.

James II., when Duke of York, made a visit to Milton out of curiosity. In the course of their conversation, the Duke said to the poet, that he thought his blindness was a judgment of heaven on him, because he had written against Charles I., his (the Duke's) father, when the immortal poet replied:—"If your highness thinks that misfortunes are indexes of the wrath of Heaven, what must you think of your father's tragical end? I have only lost my *eyes*—but he lost his *head*."

Sir William Temple says, "A man has but these four things to choose out of: to *exercise* daily, to be very *temperate*, to take *physic*, or be *sick*." In reference to these remarks, Dr. Bell says, "We may venture to assert, with a much later writer, that the principal secrets of health are early rising, exercise, personal cleanliness, and leaving the table unoppressed."

S. Brown, in the Boston Cultivator, says, "We have fed two farrow cows with carrots, from the time of housing to the present date, and the result is, they have given twice the quantity of milk they would have produced without them and of a richer quality; the butter made from them churns quick, and is nearly equal to June butter."

Laying hens should be provided, through the winter, with lime to pick, as also with occasional messes of fresh meat of some kind. By attention to these particulars, they may be kept to laying, even when the earth is covered with snow; nor must it be forgotten that they require daily allowances of grain of some kind. Corn, buckwheat, and oats, alternately given them, afford an excellent change of diet, and conduce to the preservation of their health.

The following is the simplest mode of preserving eggs we have met with: First a layer of plaster, then a layer of eggs—not allowing one egg to touch another—with the *small* end downward. Over the layer of eggs put about three inches of plaster, then cover the vessel closely. Eggs thus put up, have remained sweet and pure for eleven months. They must be put down within three days of being laid.

The lady mistress of a French family often sits in her kitchen and talks to her maids, and such is the reciprocal attachment between the heads of the family and their domestics, that lengthened servitude is very common. Small annuities are often left to faithful dependents, and, if a servant marries in service, a dinner is generally provided by the master or mistress, who entertain the bridal party with the utmost hospitality.

"Study the Bible," says the Sunday School Visiter. "There is no people upon the earth in whose minds intelligence and the love of virtue is more deeply imbedded than the Scotch. And there is none also by whom the Bible is more thoroughly studied—it is the first book put into the hands of the school-boy, and the little prattling Miss at home is taught to lisp the word of divine truth."

The English Parliament, after full deliberation with the principal engineers, have come to the determination to require all railroads hereafter made, to have their tracks 4 feet 8 1-2 inches wide. There are now in England roads of this width, that cost over fifty millions sterling; and roads of five to seven feet wide, costing five millions sterling. The question is under consideration, whether these wide roads shall be reduced to the general width, so that one car may travel all over the kingdom.

A London paper announces that seven thousand tailors, out of employment in London, had a meeting, and resolved to embark for Canada and the United States. A committee was appointed to collect subscriptions to pay the passage; 960 entered their names for Canada and Nova Scotia, and 2,904 for the United States. They will all be here in March or April next.

It is said that the King of the French, fearful of a short crop at some period of his reign, has for many years been storing away immense quantities of breadstuffs. The apprehended period has come; and now the wise king is supplying the deficiency from his well-stored granaries.

The United States Journal says "that there are more than twenty printers who are performing the duties of clerks in the departments at Washington, and that they are equal, if not superior, to others who had the advantages of a collegiate education."

It has well been said, "They are the most healthy who have nature for their cook; hunger for their caterer; who have no doctor but the sun and fresh air; and no other physic than temperance and exercise."

It is a notorious fact that the blood taken from the atm of a man given to drinking will take fire when a lighted taper is applied to it. A woman of Rheims in France was recently consumed, having taken fire spontaneously.

A man down in Maine has discovered a way to obtain refreshing and sound sleep. It is to put a receipt for a printer's bill in your night cap.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. Nelson Stelle, No. 146 Grand-st., N. Y.—Mr. Burris, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

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Oporto—Job Tyler,
Tallmadge—Bethuel Church.

WISKONSAN.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke.

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The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED.

BY JAMES A. BEGG.

SECTION V. [Continued.

The Observance of the Weekly Sabbath enjoined upon the Israelites.

Among other objections to the continuing obligation of the Sabbath, the prohibition to the Israelites, (Exod. xxxv. 3,) "Ye shall kindle no fire throughout your habitations upon the Sabbath day," is often urged. It is said that if *we* will observe the seventh day, we ought not to have fire upon it; and, as it is assumed that fire is really necessary for our comfort, if not also for our health and our life, it is argued that therefore the seventh day cannot be obligatory *upon us.*

We cannot, indeed, see with what consistency such an objection can be advanced by any who regard the first day of the week as the Sabbath. The injunction, be it observed, is, ye shall kindle no fire "upon the *Sabbath* day;" and if the first day of the week were now really "the Sabbath day," the force of the injunction, whatever it is, must necessarily apply to the *first* day. The argument deduced from the rigor which the prohibition would imply, when enforced in northern latitudes, would then have its full bearing against the adopted day, which the objector intends only for that which has been divinely appointed. The prohibition against kindling fires is obviously drawn from the sacredness of the day, and if the first had by any competent authority been appointed to take the place of the seventh day, the prohibition would have been transferred with it. It is therefore very inconsistent in any who assert such a change of the Sabbath, to urge this as an objection specially applicable to our view of the obligation of the fourth commandment.

But our friends might be inconsistent in *their* urging such an objection, while yet an obligation to abstain from the kindling of fire on the Sabbath might remain. The import of the injunction, therefore, requires to be considered. In doing so, it is first to be noticed, that this is the only text in which, either directly or indirectly, any allusion is made to the use of fire on the Sabbath. We do not say this as intending to insinuate that the obligation of any divine injunction is less because it is not repeated in other texts—but only as suggesting the inquiry whether there be no particular circumstances to which the injunction in the special case alone refers. For, in point of fact, the call to this kind of sanctification of the Sabbath, does stand here in a peculiar relation. It is not introduced as part of the decalogue; it is not even associated with any other of the ten commandments. Moses has just descended from Sinai with the divine authority for the rearing of the tabernacle, which he imparts to Israel for their direction. It is in this connection that the prohibition to kindle fire stands, and in this connection it ought to be read when we would investigate its import. "And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded, that ye should do them: Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord; whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day. And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord, gold, and silver, and brass. . . . And onyx stones, and stones to be set for the ephod, and for the breast-plate. And every wise-hearted among you shall come, *and make* all that the Lord hath commanded; the tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, the ark, and the staves thereof, with the mercy-seat, and the veil of the covering, the table, and his staves, and all his vessels, and the show-bread, the candlestick also for the light, and his furniture, and his lamps, with the oil for the light," &c. Exod. xxxv. 1—14.

In looking at the connection in which this prohibition against kindling fire thus stands, as associated with the directions for the fabrication of vessels and utensils composed of materials which require the use of great heat in the process of manufacture, the prohibition seems to us to have a reference to fires for this purpose. The need of this warning may not have been little. Moses is about to speak of much "work" to be done, and temptation might have been felt that, as it was not work for their own profit, but for the manufacture of articles to be used in the worship of God, and made under His immediate direction, that such "work" came not under the prohibition of the Fourth Commandment. They saw that the fire upon the altar was to be maintained upon the Sabbath, and that even additional sacrifices were to be offered upon it; and this circumstance alone may have rendered the more necessary the prohibition against the use of fire, when they are called to work for the tabernacle of God in "gold, and silver, and brass."

And, when viewed in this light, it is deserving of remark, that the text we have lately considered, in which God calls the Sabbath "a sign" between Him and the Israelites, stands in precisely the same relation to the preparation of utensils for the tabernacle. God, in that instance, is concluding His directions to Moses on the subject; while Moses, in the instance now before us, is repeating these directions to the congregation of Israel. "And the Lord spake unto Moses, saying, See, I have called, by name, Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carrying of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee; the tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the tabernacle, and the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, and the altar of burnt offering with all his furniture, and the laver and his foot, and the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, and the anointing oil, and sweet incense for the holy place; according to all that I have commanded thee shall they do. And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exod. xxxi. 1—13.

In both cases, the general subject of direction is the making of the tabernacle and its furniture; and, along with this, in both cases, the obligation of the Sabbath is enjoined—and Sabbath observance alone is referred to of all the duties specified by the Ten Commandments. In both cases, we are informed of men being filled with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning work, to work in gold, and in silver, and in brass;" and, in both cases, Bezaleel, the son of Uri, and Aholiab the son of Ahisamach, are specified as so inspired, and commissioned to qualify others for this work. And it is in *this connection* that, in the one case, the observance of the Sabbath is enjoined *as a sign* that the Lord doth sanctify His people, and that in the other the *kindling of fire* is forbidden.

In both cases, there is doubtless a good reason for pressing the injunction to hallow the Sabbath; we cannot consider the coincidence insignificant. We view it as full of significance, in helping us to an understanding of the nature and object of the prohibition to kindle fire, on which the objection we are considering has been founded. It seems a prohibitory caution quite analogous to that given in other texts with regard to descriptions of work that might seem so urgent as to tempt men of little faith to think themselves justified in engaging in Sabbath labor. "Six days thou shalt work, but on the seventh day thou shalt rest; *in earing time, and in harvest,* thou shalt rest." Exod. xxxiv. 21. Notwithstanding that the Fourth Commandment had already included this in its general provision, "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do *any work,*" yet, as unbelief is fertile of excuses for disobedience, and might have suggested, as we know that in lands professedly Christian it has suggested, that the importance of a good seed time, and the dangers of the harvest, would justify Sabbath labor at such seasons at least, God gives this farther express prohibition against it. To this same principle, as it appears to us, are we to trace God's urging upon his people that the Sabbath is a sign between Him and them, and the prohibition against kindling fire upon it, when he is giving instructions and directions relative to the tabernacle and its plenishing, the importance of which, and the sacredness of the use to which they were destined, requiring a special prohibition, as in the case of the labors of seed time and harvest. The circumstance that the tabernacle is to be God's special dwelling place, and to be devoted to His worship, is not to be pled as a reason for violating the sacredness of the Sabbath in preparing the tabernacle, any more than the apparent hazards to which the harvest may be exposed. In both cases, God enforces the authority of the Fourth Commandment, and intimates the extent of its obligation.

[To be Continued.

A DEWDROP FALLING.

A dewdrop, falling on the wild sea wave,
Exclaimed in fear—'I perish in this grave!'
But in a shell received, that drop of dew
Unto a pearl of marvelous beauty grew;
And happy now, the grace did magnify
Which thrust it forth, as it had feared, to die;—
Until again, 'I perish quite,' it said,
Torn by rude diver from its ocean bed;
O unbelieving!—so it came to gleam
Chief jewel in a monarch's diadem. [Trench.

LIFE'S PENDULUM.

At every swing of the pendulum a spirit goes into eternity. The measure of our life is a hand-breadth; it is a tale that is told; its rapidity is like the swift shuttle or the flying arrow; it is brief as the fading flower, or the transitory rainbow, or the dazzling meteor; it is a bubble; it is a breath. At every swing of the pendulum a spirit goes into eternity. Between the rising and setting, sun 43,000 souls are summoned before their Creator. Death is ever busy, night and day, at all seasons, and in all climes. True, as well as beautiful, are those lines of Mrs. Hemans—

'Leaves have their time to fall,
And flowers to wither at the north-wind's breath,
And stars to set—but all,
Thou hast all seasonsfor thine own, O death!'

He is supplied with a boundless variety of darts and arrows, with which he accomplishes his work. Could all the forms in which death comes to man be written together, what a long and fearful catalogue would it make! Think of the innumerable number of diseases, all at the command of death. And, as though these were not sufficient, see how man is exposed to fatal accidents on every hand, and every moment. It was a saying of Flavel, that 'the smallest pore in the body is a door large enough to let in death.' 'The least gnat in the air,' says the same writer, 'may choke one, as it did Adrian, a pope of Rome. A little hair in milk may strangle one, as it did a counsellor in Rome. A little skin of a raisin may stop one's breath, as it did the lyric poet, Anacreon.' A little 'hang-nail' on a finger recently proved the avenue of death to a physician of this city, who was in the vigor of life and health. Even the food we eat to nourish us, and the air we breathe, may introduce death into our systems. And though every thing else should fail to harm us, we might fall beneath our own hands, should God permit a cloud to pass over our reason. O, how insecure is life! how near is death! What has been said of the mariner in respect to his ship, that 'he always sails within four inches of death,' may be said of the soul, in relation to the body. If the ship split, then the sailor sinks; if our earthen vessel break, the soul is plunged for ever into the shoreless ocean of eternity. Were our senses not benumbed and deadened, we should be constantly reminded of this danger. We should read a warning in every sere leaf, and hear an admonition in every wind that sighs. Even sleep, 'nature's sweet restorer,' would be a nightly monitor of death—an ever-present emblem of mortality.

THE DEATH OF THE CHRISTIAN.

In Carlyle's eloquent notice of the death of Goethe, a passage occurs, which applies, in all its force and beauty, to those who "die in the Lord." It has been recalled to our mind by the record of the recent death of a distinguished Christian philanthropist.

"The End! What a solemn meaning lies in that sound as it peals mournfully through the soul, when a living friend has passed away! All is now closed, irrevocable; the changeful life-picture, growing daily into new coherence, under new touches and hues, has suddenly become completed and unchangeable; there, as it lay, it is dipped from this moment in the æther of the heavens, and shines transfigured, to endure even so—forever, Time and Time's Empire; stern, wide, devouring, yet not without their grandeur! The week-day man who was one of us, has put on the garment of Eternity, and become radiant and triumphant. The present is all at once the past; Hope is suddenly cut away, and only the backward vistas of memory remain, shone on by a light that proceeds not from this earthly sun."

"I heard a voice from heaven, saying unto me, write: Blessed are the dead who die in the Lord from henceforth; even so, saith the spirit, that they may rest from their labors, and their works do follow them."

LUTHER'S FIRST FINDING A BIBLE.

The young student passed in the university library all the time he could snatch from his academical pursuits. Books were as yet rare, and it was a great privilege for him to profit by the treasures brought together in this vast collection. One day—he had then been two years at Erfurth, and was twenty years old—he opens many books in the library, one after another, to learn the writers' names. One volume that he comes to attracts his attention. He has never until this hour seen its like. He reads the title; it is a Bible! a rare book, unknown in those times. His interest is greatly excited; he is filled with astonishment at finding other matters than those fragments of the Gospels and epistles that the church has selected to be read to the people during public worship every Sunday throughout the year. Until this day he had imagined that they composed the whole Word of God, and now he sees so many pages, so many chapters, so many books of which he had no idea! His heart beats as he holds the Divinely inspired volume in his hand. With eagerness and with undescribable emotion he turns over these leaves from God.

The first page on which he fixes his attention narrates the story of Hannah and young Samuel. He reads, and his soul can hardly contain the joy he feels. This child whom his parents "lend to the Lord as long as he liveth;" the song of Hannah, in which she declares that Jehovah "raiseth up the poor out of the dust, and liftest the beggar from the dunghill, to set him among princes;" this child who grew up in the temple in the presence of the Lord; those sacrificers, the sons of Eli, who were wicked men, who live in debauchery, and "make the Lord's people to transgress;" all this history, all this revelation that he had just discovered, excites feeling till then unknown. He returns home with a full heart. "Oh that God would give me such a book for myself," thought he.

Luther was as yet ignorant both of Greek and Hebrew. It is scarcely probable that he had studied these languages during the first two or three years of his residence at the university. The Bible that had filled him with such transports was in Latin. He read it again and again, and there, in his astonishment and joy, he returned to read it once more. The first glimmerings of a new truth were then beginning to dawn upon his mind.

Thus had God led him to the discovery of his Word—of that book of which he was one day to give his fellow-countrymen that admirable translation in which Germany has for three centuries pursued the oracles of God.

BEAUTIFUL SCENE.

J. R. Chandler, editor of the Philadelphia United States Gazette, describes the following exquisite scene:—

At length a repeated remark drew my attention towards the bank; looking over the verge of which, I saw an elderly man in a rough dress, with a small boy by his side.

'Why not?' inquired the sailor.

'Because you called me so earnestly, and bade me meet you on the beach as soon as I could get dressed.'

'It should not have been neglected,' said the old man.

'I should think,' said the boy, with an appearance of great deference, 'that you could not have been up long.'

'No, I had just risen when I called you.'

There was a pause of a few minutes, which the old man broke by saying:—

'We are quite early, and perhaps the duty omitted by both of us may be discharged here. We will scarcely work the worse for it to-day.'

The speaker then took off a glazed hat, and displayed a head slightly bald; the long mottled hair upon its sides trembled in the slight breeze that set in from the ocean. The younger also laid aside his hat, and both knelt upon the sand. In a solemn tone the father commenced his morning's devotion. I could not catch all the words; but here and there, when special earnestness marked the request, I could distinctly hear each syllable. The language was simple, but expressive; and, as much of it was Scripture, it occasionally rose to sublimity. The daily wants and cares and dangers of the petitioner went up to Him who has taught us to ask day by day for our daily bread, and when the family and friends had been commended to Him who careth for all, the humble worshipers arose from their knees, and proceeded to the boat which was to convey them to some craft anchored at a distance from the shore.

Other ears than mine heard the prayer of the old pilot; and whatever fate may be his, I cannot doubt he will be prepared to meet it with the most perfect resignation.

DEFENCE OF CHRISTIANITY BY A RABBI.

Mr. T. W. Goldinger, a Jewish missionary, says:—"Our reception in Wilkowyski was a friendly one. Immediately on our arrival, we went to the post-office to inquire if there were any letters, and met there Rabbi S. R., one of the most respectable Jews in the town. He was exceedingly glad to meet us, and introduced us to Mr. B. F. The Rabbi invited us to tea with him. While we were at his house, a number of his Jewish acquaintances came in. I spoke to them of Jesus, and pointed out the way of atonement for our sins through his death on the cross, and urged upon them the divinity of our Saviour. The Rabbi spoke well about the doctrines of the New Testament; the few bigoted Jews who were present kept quite silent, till one of them asked how it was that if Christianity were true, Christians were so disunited amongst themselves? The Rabbi replied, 'All Christians agree in the main. The chief points of difference are in externals, in ceremonies and usages; and he supposed that differences must exist, until, sooner or later, all would feel and know the truth.' Some one else replied, 'If the Christians would give up some of their dogmas, and we were to give up some of ours, we might perhaps be able to unite.' I replied, that the Christian religion is grounded upon nothing else than the unchangeable word of God—truth which does not allow of the smallest deviation; whilst, on the other hand, the Jewish religion, where it differs from Christianity, is only founded on the traditions of men, and is contrary to the Scriptures; and I exhorted them to draw away from it altogether, and then they would learn to know the Messiah. The Rabbi then took a History of the Bible, in German, from his book-case, and read aloud an address from a Christian schoolmaster to his scholars, in which he explained the purposes of God in reference to Israel; viz., that the whole Mosaic economy was but a prelude and a preparation for the kingdom of the Messiah; that so salvation might come out of Israel, to Israel and all mankind, that the name of the Lord might be acknowledged, entreated and praised, from the rising unto the going down of the sun, and the children of Israel seek the Lord their God, and their King, Messiah, and honor the Lord, and seek His grace in the latter days.

In conclusion, he said that his father, who was known to be a clever and learned man, two days before his death, when his relatives and acquaintances besought him to say something to them, by way of remembrance, said, after a short time spent in thought:—

'Now, my beloved, listen to me. I die certain of two things, but uncertain of one, viz. I am certain that I die a Jew; I am certain that my grandchildren will die Christians; but I am uncertain whether my sons will die as Jews or Christians.'

Every Christian who has the conversion of Israel at heart, may well imagine in what frame of mind I was when I left them. My prayer to God was fervent, that the Lord would bring salvation to Israel out of Zion, that he would redeem his people, led captive by sin, for then 'Jacob shall rejoice, and Israel shall be glad.' Ps. 14: 7."

THE BONDMAN'S TRIAL AND ADVOCATE.

God and humanity are now preparing an indictment against an institution which, ten years hence, will be closely confined and revoltingly peculiar to America. Heaven and earth, the land and sea, the Gospel and providence of God, the long-reaching annals of the human race, are preparing evidence in the case. And when that suit shall be brought before the tribunal of mankind; when those pleadings come on; when the yearning sympathies of men and angels shall bring the poor, bruised bondman into court; and when the best counsel that ever plead at the bar of God for fallen man, shall appear for the fettered African, and laying that pierced hand upon that sable brow, shall say, with all the majesty of the Godhead, "Let this my brother go!" think you—you who will sit on jury there—that you will remain unmoved, when that great Pleader shall open the slave's defence with all the eloquence with which he plead, when, in the audience of the assembled angels, he urged the suit of man's redemption? [Elihu Burritt.

BROTHER JONATHAN.—The origin of this term as applied to the United States, is given in a recent number of the Norwich Courier. The story is as follows:—

When General Washington, after being appointed commander of the army of the Revolutionary war, came to Massachusetts to organize it, and make preparations for the defence of the country, he found a great destitution of ammunition and other means necessary to meet the powerful foe he had to contend with; and great difficulty to obtain them. If attacked in such condition, the cause at once might be hopeless. On one occasion, at that anxious period, a consultation of the officers was had, when it seemed no way could be devised to make such preparation necessary. His Excellency, Jonathan Trumbull, the elder, was then Governor of the State of Connecticut, on whose judgment and aid the General placed the greatest reliance, and remarked, "We must consult 'Brother Jonathan' on the subject." The General did so, and the Governor was successful in supplying many of the wants of the army. When difficulties afterward arose, and the army was spread over the country, it became a by-word, "*We must consult Brother Jonathan.*" The term Yankee is still applied to a portion, but "Brother Jonathan" has now become a designation of the whole country, as John Bull has for England.

ANECDOTE OF WASHINGTON.—When the American troops were quartered at Newburgh, at the close of the Revolutionary war, and the soldiers were stirred up to rebellion against the government, by the famous anonymous letters, which it has since been ascertained were written by Gen. Armstrong, then a Major in the army, Gen. Washington convened the officers for the purpose of addressing them on the subject, and calming the tumult that was beginning to rage in their bosoms. He held a paper in his hand, on which the remarks he intended to make were written; and then it was, that finding himself unable to read without assistance, as he was drawing his spectacles from his pocket, that unpremeditated expression broke from him—one of the most pathetic that ever fell from human lips:—

"Fellow-citizens," said he, "you perceive that I have not only grown gray, but blind in your service!"

The effect of this was electrical. No bosom, no eye was proof against it.

WELL ANSWERED.—A person who suspected that a minister of his acquaintance was not truly orthodox, went to him and said:—

"Sir, I am told that you are against the perseverance of the saints."

"Not I, indeed," answered the minister, "it is the perseverance of the sinners that I oppose."

"But that is not a satisfactory answer, sir. Do you think that a child of God can fall very low, and yet be restored?"

He replied, "I think it will be very dangerous to try the experiment."

TRUTHFUL EXTRACT.—What think ye was the mission of Jesus the Redeemer to man? He came to tell him, that there was an immortality beyond the grave, but he also came to lift up the toiling millions of the human race, from their degradation in this lower world. Yes, it is a truth eternal as God; Jesus came to visit the Poor Man in his misery; to clothe his bent form with a finer garment; to feed his mouth with better bread; to shelter his weary head with the roof of a dearer home.

He came to the poor man as a brother. His voice speaks even now, saying to the slave of the workshop and the mine—Brother, arise, for thy time is near!"

AN INCH OF TIME.—"Millions of money for an inch of time," cried Elizabeth, the grieved, but vain and ambitious queen of England on her dying bed. Unhappy woman!—reclining upon a royal couch—with ten thousand dresses in her wardrobe—a kingdom upon which the "sun never sets," at her feet—all are now valueless, and she shrieks in anguish, and shrieks in vain, for a single inch of time.

The Sabbath Recorder.

New York, December 17, 1846.

THE SABBATH A NECESSARY PART OF THE MORAL LAW.

Mr. Brown's Third Lecture, delivered on Sunday evening last, treated of the Sabbath as a necessary and important part of the Moral Law, and also of the nature and design of Positive Institutions.

He commenced by saying, that it is customary with writers, and occasionally with preachers, to make a distinction between *moral* and *positive* duties. The common people, who have never read of any such distinction in their Bibles, and are wholly unacquainted with abstruse speculations, are not exactly satisfied with it. They simply wish to know what is duty, and what is not duty. There would be no necessity for this distinction in the present case, were it not that the subject of the Sabbath has already been perverted by its use, or rather its *abuse*. The clearest distinction between moral and positive duties is made by Bishop Butler, who says: "Moral duties are those, the reasons of which we see; Positive duties are those, the reasons of which we do not see." To which of these classes of duties does the Sabbath belong? When God commands us to "remember the rest-day, to keep it holy," we can see no reason for it until he chooses to declare one. The constitution of our nature would never suggest to us the *fact*, that in six days God made the world, and rested on the seventh, which is the true reason for keeping the rest-day. Hence the Sabbath is an institution of the positive kind.

Here it is objected, that our nature is so constituted that we require one day in seven as a season of rest. If this be granted, it does not meet the argument, because what the law of the Sabbath requires is not simply one day in seven, but specifically the seventh day; and no one will claim that the constitution of his nature requires the seventh day in particular as a season of rest. But if it were granted, that the law of the Sabbath requires simply one day in seven, even then it would be difficult to prove that the institution is moral rather than positive, inasmuch as we are not conscious of any thing in our nature which demands exactly this proportion of time as a season of rest. For aught our natures teach, a rest of every fifth or eighth day might answer all demands as well as every seventh. The truth is, that man, as well as all the animal creation, needs rest when he is *tired*. Whenever he is weary, nature calls him to rest, and these periods differ according to the vigor of his constitution. There can be no universal rule.

If the Sabbath be considered merely as a season of *devotion*, it would be quite as difficult to prove that it is moral rather than positive. Our nature feels the importance of worshiping God, and the necessity of appropriating some time to that purpose. But there is no element of our nature which demands that it should be every seventh day after six days of labor. Our nature does not suggest but what it might as well be some part of every day. In the light of these considerations, the Sabbath must be considered as a positive institution, rather than one of a strictly moral nature.

After these remarks, said the speaker, it may appear surprising that I should take the ground that the Sabbath is a necessary and important part of the moral law. In reply, he stated that by the term "moral law" he denoted that whole system of religion under which Adam was placed before he sinned, and by which he was bound as a creature of God. Its precepts are mainly moral, although it includes one of a positive nature. Since the moral precepts predominate, there is no impropriety in calling it the moral law. Some suppose that all the positive precepts of the Old Testament belong to Judaism, and were abolished with that system. But that is a mistake. The Moral Law is just as much a system of religion by itself as Christianity or Judaism, and is just as much entitled to its positive institutions. The true doctrine in relation to positive institutions is, that they are memorials of the facts which lie at the foundation of the systems to which they respectively belong, and are therefore witnesses to the truth of those systems; they serve to promote conformity to those systems; and they continue in force as long as the systems do. Judaism has its positive institution of the Passover, and Christianity its positive institutions of Baptism and the Lord's Supper. The Moral Law also—or that system of religion under which Adam was placed before he sinned, and for disobedience to which men were accounted sinners from Adam to Moses—has its positive institution of the Sabbath, which must continue binding while the moral law itself does. The Decalogue, or Ten Commandments, upon which men are so apt to fix their minds whenever the moral law is spoken of, is only a verbal transcript of that system under which Adam was placed. This position was argued, in the first place, from the fact that the moral law—the only true standard of holiness—was made the basis of that covenant into which God entered with the Israelites at Mount Sinai; in the second place, from the fact that the Decalogue is clearly recognized as the standard of holiness by Jesus Christ, particularly in his conversation with the young man, to whom he said, "If thou wilt enter into life, keep the commandments;" in the third place, from the fact that Paul recognizes the Decalogue as the standard of holiness for all mankind. The argument from these three considerations was presented at considerable length, and with great and clearness force. Indeed, we think no one who listened to it with candor could question the soundness of the position, that the Decalogue is a verbal transcript of the moral law under which Adam was placed. If then, said the speaker, the ten commandments are the moral law, the proposition that the Sabbath is an important part of the moral law has been established; for there in the midst of those commandments stands the law of the Sabbath. God put it there. He has joined this positive precept to nine others, which are more strictly moral, making it a necessary and important part of the whole system. "What God hath joined together, let not man put asunder." There is moral guilt in the rejection of positive institutions. He who can deliberately set them at nought, without reflecting that in doing so he brings upon himself the moral wickedness of disobedience to his God, is a meagre specimen of a Christian. Why, what is the religion—the Christianity—of the Bible? Does it not consist in making the authority of God the real ground of obedience, and is not this the highest and noblest element of piety? Let us beware of resting our religion upon a different foundation, by performing those duties only which our reason discovers, and rejecting those which God commands.

THE SOUTH-WESTERN ASSOCIATION.

The Seventh-day Baptist South-Western Association met with the Jackson Church, on the 8th of October, 1846. The Introductory Discourse was preached by Eld. Joshua Hill, from Col. 1: 10—"*That ye might walk worthy of the Lord unto all pleasing,*" &c. After this, the Association was organized by the appointment of Eld. SIMEON BABCOCK, Moderator; and Eli Forsythe and James Hill, Secretaries.

The Letters of the Churches were read, from which the following statistics are taken:—

CHURCHES.	MINISTERS.	DEACONS.	CLERKS.	Add'd	Diss'd	Total.
Lost Creek, Va.	Samuel Davis, (lic.)	Abel Bond, Levi H. Bond.	Thomas B. Bond.		7	75
Salem, Va.	Peter Davis, (eld.)	Lodowick H. Davis.	J. J. & W. B. Davis.	23	6	71
Jackson, O.	Simeon Babcock, (past.) Maxson Babcock, } lics. Calvin Davis, } lics. James B. Davis, } lics.	John Forsythe, Jacob D. Maxson.	Eli Forsythe.	2	8	36
Stokes Township.	Joshua Hill, (past.)	Job Van Horn.	James Simpson.	4	2	21
Port Jefferson, O.	L. A. Davis, } elds. Joshua Hill, } elds. John Davis, } elds. Thomas Babcock, } lics. James Hill, } lics.	John Babcock.	Job Kenada, James Hill.			55
Northampton, O.	Simeon Babcock, (eld.) Lemon Lippincott, (lic.)	Joshua Babcock.	Dennis Ayres.	10	2	35
Sciota, O.		Charles Clarke.	A. D. Graham.			17

In respect to Missionary Operations, a resolution was passed, that the Association would become a missionary body; that each member be requested to pay quarterly, at the rate of one cent or more per week, to a treasurer who shall be appointed in each church; and that this treasurer shall be an agent to visit and solicit each member to subscribe upon the plan recommended. Eld. Joshua Hill was appointed an agent to lay this subject before the churches, and ascertain whether they are willing to adopt the recommendation. The following persons were appointed treasurers for the several churches: Charles Clarke, Scotia; Levi H. Bond, Lost Creek; Lodowick Davis, Salem; Simeon Babcock, Northampton; John Babcock, Port Jefferson; James Simpson, Stokes; Joshua Davis, South Fork Hughs' River; Calvin Davis, Jackson; Jonathan Bond, Woodbridgetown. Besides this, a committee of three, consisting of John Babcock, Jacob Maxson, and Eli Forsythe, was appointed to take the supervision of missionary operations, and report to the annual meeting of the Association.

The Report of the Committee on the State of Religion says: "From the returns of the churches it appears that there is a good degree of union prevailing among them. Some of the churches have within the past year enjoyed much of the divine blessing, the Lord having drawn near them in converting sinners, and causing backsliders to return to their Father's house. We have many reasons to bless God for his goodness."

A resolution was passed, alluding to the present declension of religion throughout the country, which cannot be attributed to a want of preaching and other religious efforts, nor to the shortening of the arm of the Lord, but the cause of which must be found in the worldliness of the churches, and their spirit of sectarianism and bigotry, engendered by ignorance and superstition. The only remedy for this, the Association believe, is to be found in a candid and honest investigation of the subjects concerning which the Christian world differs.

Upon the question of dividing the Association, it was resolved to be repugnant to the feelings of the body, and was therefore dismissed from farther consideration.

The following officers were appointed for the ensuing year: Joshua Hill, Corresponding Secretary; Eli Forsythe, Treasurer; and Joshua Hill, agent to preach upon the subject of the Sabbath. Joshua Hill was appointed to preach the Introductory Discourse at the next session, and Samuel Davis his alternate. After a session occupying parts of three days, the Association adjourned to meet with the church at Lost Creek, Va., on the fourth day of the week before the second Sabbath in October, 1847.

THE SABBATH IN POTTER COUNTY, PA.

To the Editor of the Sabbath Recorder:—

Thinking that it might be gratifying to you and your readers to hear in regard to the progress of the Sabbath cause in Potter Co., Pa., I would say, that having received an appointment from the Association Missionary Society in June last, to labor in said County, and having been previously solicited to preach upon the subject of the Sabbath in the town of Sweden, immediately after returning home I attended to the call, addressed a respectable and attentive congregation, and distributed a few tracts. The strongest spirit of opposition that I ever saw was manifested, some saying (behind my back) that if they could get hold of the tracts they would burn them, and, finally, that if I came into that place preaching Sabbatarian (or Bible) doctrine, I should receive a coat of tar and feathers, saying likewise, that they who turn "the world upside down are come hither also." But there were some "who received the word with all readiness of mind, and searched the Scriptures daily whether these things were so." Five persons, heads of families, soon embraced the Sabbath of the Bible; some also, being led to think of the importance of salvation, have since, as we hope, found Christ precious to their souls, and propose to go forward in the ordinance of baptism, and unite with the church; and several, who were professors before, have united with the church in Hebron. Quite an extensive excitement prevails upon the subject of the Sabbath in various parts of the county. Ten persons have embraced the Sabbath in the towns of Sweden and Ulysses since last June, all heads of families. This has seemed to throw the first-day people into a great commotion, and I learn that most of the clergy in Potter County have been solicited to come over and help in this time of need. I have been asked whether I would meet some able clergymen that they should employ to discuss the subject publicly. I answered, Yes. But no one has been found who presumes to take up in public discussion for a first-day Sabbath. One ventured to leave an appointment to preach a discourse upon the subject in Sweden, but did not attend. He renewed the appointment, and it coming to my knowledge, I resolved to attend and listen, but I suppose he, hearing of my intention, did not wish to appear, rendering, as I understood, the reason that his horse was not at home. I have preached to the people in that place once in two weeks, generally, since that time. ROWSE BABCOCK.

ENCOURAGING.—We rejoice to learn, by a letter from Eld. John Green, that an encouraging state of things exists in two or three of our churches in Allegany County. Eld. Green has been visiting in that section for several months past. The greater part of his time has been spent with the church in Friendship, which has enjoyed a pleasant season of revival, and received seventeen new members by baptism. He says: "There is a great field in this part of the country for faithful laborers. The harvest truly is plenteous. I hope the time is not far distant when these churches will enjoy a rich season. Eld. Robbins is now preaching for Friendship Church. He is a man of deep piety and irreproachable character, who has recently embraced our views of the weekly Sabbath. I hope he will be blessed, and made a blessing to Zion."

SECOND-ADVENT SABBATH-KEEPERS.—Dr. Geo. H. Perry, of Hopkinton, R. I., writes us that during a recent visit to Pomfret, Ct., he attended a meeting of a company of Second-Adventists who have embraced the Sabbath of the Bible. It seems that there is in that place a congregation of Adventists numbering some two hundred. More than a year ago their minds became interested in the subject of the Sabbath. While the subject was under discussion, a quantity of Sabbath Tracts were distributed in the neighborhood. The result was, that about twenty became convinced of the claims of the seventh day, and have observed it ever since.

RESOLUTIONS OF THE 2d BROOKFIELD CH.—At a regular Church Meeting of the Second Seventh-day Baptist Church in Brookfield, on the first-day following the second Sabbath in November, the following Resolutions were adopted:—

Resolved, That we recommend to those members of this church, who have removed from the bounds of the church to the vicinity of some other Seventh-day Baptist Church, to unite with said church; and in case the above recommendation is not adopted, that they hold a correspondence, by visit or letter, at least once a year. And be it farther *Resolved,* That the names of such members as do not comply with the above recommendation, be stricken from the records as having gone out of the church.

Resolved, That the above resolutions and advice be published in the Sabbath Recorder for the information of all concerned.

ELI S. BAILEY.

SABBATH PETITIONS.

Several Forms of Petition to Legislative Bodies respecting the Sabbath, have been printed and forwarded to us. Presuming that our readers feel interested to know what is doing, and are also desirous of adopting the best form for themselves, we publish the following:—

Memorial in Favor of Equal Religious Privileges.

To the Honorable, the Legislature of the State of New York:

Your Memorialists, citizens of the State of New York, would respectfully represent—That the Constitution of this State not only guarantees to every citizen the free exercise of his religious opinions, but forbids the enactment of any statutes for the establishment of religion;—That notwithstanding these constitutional safeguards to the enjoyment of religious liberty, statutes have been enacted from time to time by the Legislature of the State, which compel one class of citizens to regard an institution avowedly religious, while they in effect require another class of citizens to disregard and violate an article in their religious faith;—That these statutes are such as enforce the observance of the first day of the week, commonly called Sunday, as a day of religious rest and worship. Your Memorialists see no reasons for enforcing the observance of the first day of the week as a Sabbath by statutes and penalties, which might not be urged with equal propriety for enforcing the duty of prayer, of baptism, or of Christian communion. They therefore respectfully request your Honorable Body to amend these laws, or to instruct the Commissioners about to be appointed for revising the laws of this State, so to alter and amend them as to secure to every citizen the constitutional and inalienable right to worship God unmolested upon whatever day his conscience may dictate. Some such statute as the following, your Memorialists believe, would abundantly protect the rights of all, without infringing upon the consciences of any:—

An Act for the protection of all persons religiously observing a time for divine worship:

Be it enacted, That every inhabitant of this State, who shall by his practice, or by oath or affirmation, give satisfactory proof that he believes himself required by Almighty God to observe a fixed day of the week or of the year as a season of religious rest and worship—as a Sabbath to the Lord—shall on that day be exempt from answering to any process in law or equity, either as defendant, witness, or juror, except in criminal cases; likewise from discharging, on said day, the duties of any post or office to which he may be appointed or commissioned, except when the peace or protection of the State shall absolutely require it; and shall also be exempt from working on the highways, and from doing any military duty, except when in actual service.

And all and several of these exemptions shall extend to and include all persons belonging to or usually assembling with any Society of Friends, commonly called Quakers, during those hours, or days, or parts of days, which such Society does set apart for a stated weekly season of public religious worship, including the hours necessary for going to and returning from their usual places of religious worship, with the exceptions before named.

And the same exemptions shall extend to the day usually called Christmas, when religiously observed by any other Society, with the exceptions before mentioned.

The following Petition was adopted and signed by a number of persons at a meeting of the observers of the seventh day, the Sabbath of Jehovah, recently held in the Academy at Shiloh, N. J.:—

Petition concerning a day of Religious Rest.

To the Honorable the Senate and General Assembly of the State of New Jersey:

Your Petitioners, inhabitants of the County of State of New Jersey, respectfully represent to your Honorable Body—That there are residing in ten or more Counties of this State, many persons who religiously observe the seventh day of the week as the Sabbath, and who feel bound in conscience so to observe that day only—That whereas their secular interests forbid their laying aside their usual occupations on the first day of the week also, and their religious faith forbids their venerating that day as a Sabbath, therefore they feel greatly aggrieved by the law entitled "An Act for the Suppression of Vice and Immorality," because said law deprives them of their civil right to nearly one-sixth part of their time "*merely on account of their religious principles,*" thus, in their estimation, establishing one form or mode of religion and certain "*religious sects in preference to other religious sects;*" and also because they regard the said act as calculated to fix a stigma upon the religious faith of all who do not regard the first day of the week as the *Christian* Sabbath, by associating secular business done on that day with vice and immorality—all of which they believe to be contrary to the National and State Constitutions.

We therefore pray your Honorable Body to repeal so much of the aforesaid Act as relates to the observance of a weekly Sabbath, and to enact a law, supplementary to the law entitled "An Act for the Protection of Religious Worship," which shall protect every inhabitant of this State, who religiously observes a weekly Sabbath, or other day of religious rest, in the peaceable enjoyment of the same.

And your Petitioners will ever render due respect to your Honorable Body.

SAILING OF THE MISSIONARIES.—In reply to numerous inquiries as to the time when our missionaries will sail for China, we can now say that they expect to sail by the ship Houqua, which is to be ready for sea on the first day of January.

"TO THE POOR THE GOSPEL IS PREACHED."—One of the evidences which our Saviour gave that in him the true Messiah had appeared, was that under his ministry the Gospel was preached to the poor. What if he had said, on the other hand, that those whose religious arrangements effectually exclude the Gospel from the poor, give evidence that they do not know the true Messiah! In such a case, we fear there would be found no little occasion to preach from that text in these days. We see it stated in one of our exchanges, that a church in Brooklyn, "having at last secured and installed a pastor, is moving off on the tide of successful experiment." As a proof of this, it is said that the choice of pews had recently been sold at auction for prices ranging from eight hundred and fifty-five dollars down to three hundred dollars each. The question very naturally arises, how are the poor to hear the Gospel in such a place of worship? Much as we admire the beautiful and imposing in architecture, we think it may be purchased at too dear a rate. For one, we had rather worship in a hovel, or even in the open air, with God's poor around us, than in the most magnificent temple, from which they are excluded, and to which only the purse-proud votaries of fashion are admitted.

QUESTIONS.—The two questions following were received several weeks ago, but were mislaid. We solicit for them the attention of our correspondents:—

First—Is it proper for a Church to have a written Covenant and Articles of Faith? Second—Is it Scriptural and proper for a Licentiate to go forward in administering the ordinances of the Gospel, such as Baptism, the Lord's Supper, &c.? As I discover Mr. Editor, that there is not an entire agreement throughout the denomination upon these two questions, I wish you or your correspondents to express your views upon the subject through the Recorder. I connect the questions because I know of some who object to the first and practice the second. INQUIRER.

THE JEWS OF HANOVER.—The condition of the Hanoverian Jews is improving. The "Voice of Jacob" says that Government has made a grant of eight hundred dollars towards the support of the establishment for training Jewish teachers; besides which, contributions from private individuals continue to flow in liberally. The Chambers have recommended Government to grant the petition of the Jews for the removal of their disabilities.

THE JEWS IN AUSTRIA.—The Jewish Intelligence says that "the Jews contribute largely to the revenues of the State. Thus, the Jews of Bohemia pay 261,000 gulden yearly, (about £26,100 sterling,) into the Emperor's treasury; those of Moravia 185,000 gulden, (or £18,500 sterling,) those of Galicia £70,000 sterling. The Jews have also to pay many taxes besides; thus, for instance, the Jew is obliged to pay to government for every pound of meat he buys, two kreutzers, or one penny, (two cents.) On account of this tax many of the poorer Jews are altogether deprived of meat. Another most revolting tax, is, that every Jew has to pay to government for every light he burns on the eve of the Sabbath in his own house, five kreutzers, or 2 1-2d. It is well known that in each Jewish house there is found a lamp with seven branches; each branch being so constructed that it may be filled with oil, and burn separately; and that it is a commandment binding on the Jewish women to light this lamp. A poor Jew might say, I cannot pay this tax, and therefore will not light my lamp. The Austrian government has, however, taken care to prevent such an excuse, for the law provides that every Jew must pay for at least two lights. Thus every Jew, even the poorest, must pay a tax of ten kreutzers every Friday. If they burn lights at a marriage, they must pay two shillings (fifty cents) for every light; and on the day of Atonement ten kreutzers for every wax light used in the Synagogues. With all these humiliating taxes, the Jews are excluded from following many arts and occupations. No Jew can be an apothecary throughout all the Austrian empire."

THE LORD'S PREPARATION.—The Rev. Dr. Adams was chosen to carry to the wife of Dr. Armstrong the melancholy intelligence of her husband's loss in the wreck of the Atlantic. He mentioned the circumstance in his pulpit on Sunday morning, as follows:—

"The wife, in suspense, answered to the ringing of the bell; her cold hand told him of her apprehensions of the nature of his errand; and whilst overwhelmed with the burden of his painful duty, he was yet more overwhelmed with the remark with which she anticipated him—'The Lord has always prepared me to receive the tidings he sends;'—and, continued the preacher, I know not at which most to wonder, the mystery of that Providence which has taken away the husband and father in the midst of his usefulness, or that power of religious principle which sustained the desolate heart of the bereaved."

MISSIONARY PLEDGE.—The Rev. Mr. Beman says: "Before leaving British Guiana the people surrounded me, saying, 'You will not return.' I promised to do so, unless God should prevent me. They asked me to leave them a pledge that I would do so, as they seemed to think it possible that I might not wish again to risk the climate. 'I was at that time paralyzed, and had to be carried on board the ship by which I came home. 'Have you ever found me unfaithful to my word?' They said, 'No.' But still they wished me to leave them some pledge. I asked what they required; when they said they wished me to leave my little babe, then only six weeks old. This was a hard trial; but I said, 'Well, my babe you shall have;' and it gave me much pleasure to hear, by the last accounts, that the child was doing exceedingly well."

The price for a license to sell intoxicating liquors, in De Soto Co., Miss., is $500.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

Congress was in Session only three days last week, having adjourned over from Thursday to Monday for the purpose of giving time for the appointment of Committees, &c.

In the **Senate**, on Tuesday, nothing was done except to hear the President's Message, and order the printing of 5,000 copies. On Wednesday the Vice President submitted the annual report of the Secretary of the Treasury. Mr. Cameron, of Pennsylvania, offered a resolution instructing the Military Committee to inquire into the propriety of granting 160 acres of land to each volunteer serving in the present war with Mexico, and to increase the pay, and the allowance for transportation and subsistence of volunteers from the time of leaving their homes to their arrival at the seat of war. Mr. Woodbridge, of Michigan, gave notice of a bill to sell the mineral lands, and of a bill to grant public lands in Michigan to the State for completing internal improvements. On Thursday Mr. Crittenden, of Ky., offered a resolution that provision should be made to increase the pay of such officers, musicians, and privates, both of the regular and volunteer corps, as had distinguished themselves in the Mexican War. The same Senator also gave notice that he should at some early day introduce a bill for the improvement of the Western Rivers. Mr. Ashley, of Ark., notified the Senate that he intended shortly to introduce a bill for the graduation of the sales of public lands.

In the **House of Representatives**, on Tuesday, the principal business was to hear the President's Message. Besides this, however, a bill was introduced to increase the pay of the army, and grant bounties of land to volunteers in certain cases. Notice was given of a bill to reduce the price of the Public Lands, and also a bill to provide for improving the navigation of the Western Rivers. Mr. Garret Davis, of Ky., speaking upon a proposition to print a large number of extra copies of the Message, remarked that, in his opinion, a portion of the message was not sufficiently explicit relative to the movements of the army and the progress of the war. He asked leave to offer a resolution requesting the President to furnish copies of the official orders issued to Generals Taylor, Wool, and Kearney, and to Commodores Sloat and Stockton, relative to establishing civil governments in conquered provinces. This subject excited much feeling, and led to a long discussion, which was continued through Wednesday and Thursday. Near the close of the session on Thursday, it was informally passed over, and the House adjourned until Monday.

NEWS FROM THE SEAT OF WAR.

The following items from the seat of war were published in the New Orleans papers of Dec. 4, and communicated from Washington by telegraph for the N. Y. Tribune :—

The steamer Neptune arrived at Tampico Nov. 22, with 450 regular troops under command of Col. Gates. The steamer Sea arrived with more troops on the 23d, when the town was immediately handed over to the army. Fort Onondaga was immediately garrisoned under the name of Fort Connor, and armed with two long 8 pounders.

The Neptune sailed from Tampico on the 24th ult., and encountered a norther; was driven back and wrecked on the bar. All hands were saved. The vessel is a total loss.

The town of Tampico is already in a state of defence. Reinforcements are arriving daily. Saltillo has been abandoned, and there is no doubt that it is now in the possession of the advance guard of the army under Gen. Worth. The condition of Mexico is represented to be even worse than it ever has been. Santa Anna lately made an address to his troops, apparently to extract from them an invitation to reinstate himself at the head of the Government. He was disappointed, however, at finding that his oration was received in profound silence; and immediately afterward he started with all his cavalry on a secret expedition.

A letter from Pensacola, December 1, to the Picayune, says that Captain Tatnall, with the steamer Spitfire, has gone up the river, sixty or seventy miles from Tampico, and taken possession of two towns, at one of which he captured 10 large cannon and a heavy quantity of ammunition which had been received from Tampacio, when the Mexicans retreated from that city. The two regiments which evacuated that place, revolted when they got to San Luis Potosi, and were disbanded. They were opposed to Santa Anna. Great dissensions prevailed at San Luis Potosi. The army, about 16,000 strong, was in a state of starvation. There were four different factions.

Constantinople.—A correspondent of the London Morning Herald, writing at Constantinople on the 20th October, reports the receipt of a strange sort of dispatch from Lord Palmerston :—

"Lord Palmerston has sent a note to the Porte, in which he demands the abolition of Slavery in the Ottoman Empire. You will remember that when Lord Ponsonby was Ambassador at Constantinople, a similar measure was proposed by the Minister for Foreign Affairs; but his Lordship's dispatch, in answer, induced Lord Palmerston to abandon the project. In the present note, the question is ably argued, but with more of sophistry than sound reasoning, and with a sturdy disregard for the feelings of those to whom it is addressed, which we must certainly pronounce to be imprudent. It is argued, that there is nothing in Mahomedan law which objects to such a proceeding; in proof of which, his Lordship cites treaties which have been made between the British Government and the Mussulman chiefs of Arab tribes for the suppression of Slavery.

"It is impossible to describe the sensation which Lord Palmerston's note produced, not only at the Porte, but also, we are assured, in a high quarter. It is a proceeding which strikes at one of the vital principles of the social system of the Turks."

The Randolph Negroes.—The unjustifiable and disgraceful outrages upon these negroes by the people of Mercer County, Ohio, has led to an arrangement which may be for their profit in the long run. A correspondent of the N. Y. Observer, writing from Piqua, Ohio, speaks of them as follows :—

"When the mob spirit in an adjoining county prevented these unfortunate people settling on the lands purchased for their future homes, the citizens of this town and its vicinity took prompt and vigorous measures to relieve their wants and promote their best interests. At present, about 200 have a home in different families, and are dispersed over the neighborhood, engaged in useful labor, and generally doing very well.

"Their inhuman treatment by the mob in Mercer Co., and their repulsion from their lands, has been evidently overruled by Divine Providence for their good; God has caused the wrath of their enemies to promote their welfare. In Virginia, these people had been chiefly employed in the culture of tobacco; they have but little experience and knowledge in the clearing of land, and the necessary labor to be performed in their expected homes. At present, while engaged in the families of these citizens—on their farms, and in their shops, they are preparing for future usefulness and the occupancy of their lands when the way is open.

"I was exceedingly gratified to know the deep interest taken in these much-wronged people, particularly in their intellectual and spiritual welfare. When they arrived, about 400 in number, few of them could read; they were deplorably ignorant. For their improvement a Sunday school has been organized, and about 100 have participated in its advantages. They have generally made rapid progress; many of them are now able to read fluently. Such is their avidity to learn, that during the week days some of them carry their books with them to the place of labor, and whenever an opportunity is found they avail themselves of the instruction of kind friends, old and young."

SUMMARY.

The Norwich Courier says that the question has been frequently asked whether the explosion of the Atlantic's steam-pipe was not caused by too great head of steam? We have asked the opinion of a number of practical gentlemen, with steamboat matters, on this point; and the clear, unanimous sentiment we find to be, that the bursting of the pipe was caused by the bending of the boat, bringing an unnatural strain upon the steam-pipe at the point where it exploded.

Fisher's Island, the scene of the recent disastrous wreck of the Atlantic, forms the extreme south-eastern portion of the state of New York, and a part of Suffolk county. It lies within three or four miles of the Connecticut shore, and 14 miles from the nearest point of Long Island. The island is about ten miles in length, and averages one mile in width. It is the sole property of William Winthrop, Esq., of New London, and is cultivated as a farm. A son of Mr. Winthrop, now resides on the island, whose house offered shelter and hospitable accommodation to the survivors of the Atlantic.

A correspondent from Havana writes to our friends of La Patria, that the grand prize of the Royal Lottery—the $100,000—was drawn by fifty negroes, most of them slaves. They had joined to buy three whole tickets, and gave one dollar each for that purpose. One of those tickets was the number 3997, and on the morning of the 18th they found that each of them had won $2,000. This surely is more than sufficient to buy the slaves freedom, as their regular value is from $400 to $750, and when they have the money and wish to buy their freedom, their masters are obliged to sell them.

The erection of several immense buildings has been commenced in London, similar to the large club houses, to be called "Club Houses for the Married." In these edifices, suites of rooms to be arranged, consisting of one, two or three sitting-rooms, as the case may be, with kitchen, offices, &c., to be let at all prices, from £50 a year, upwards. A family may be accommodated in each suit, and may either keep house by themselves, or take their meals at a public boarding-table.

Mr. N. Comstock, Wilton, Ct., acknowledges the receipt of a letter from 'Individual' dated Thanksgiving Day and postmarked New York, enclosing $5 as 'Principal and Interest, as near as I can calculate,' due Mr. C. from the aforesaid 'Individual' for 'that which was taken without your knowledge.'

On Friday afternoon, about twenty minutes of 4 o'clock, the interior of the end of the Church of the Pilgrims, (Dr. Cheever's,) corner of Fifteenth-st. and Union-place, fell in, burying six men in the ruins. Two of them—Thomas Quirk and Patrick McQuirk—were so injured that they are not expected to live.

The consumption of bread in London is 885,468,750 pounds, or 213,867,187 quartern loaves yearly. This quantity of bread, if equally divided among the population of London, would be equal to 842 pounds or eighty-five loaves yearly, or fifteen ounces daily, to each person.

Among the items in the will of Whitehead J. Cornell, Esq., deceased, of Brooklyn, is a legacy of $300, to be divided equally among the Temperance Societies of that city.

Ex-Governor Bouck, who is residing at the Murray-st House, has been robbed of a gold watch and chain worth $150, by a servant girl, who said she intended to return it in due time.

A rogue boarded the ship Northumberland on Tuesday evening, and stole from her cabin a box containing a sword richly ornamented, an umbrella, a hymn-book, and a variety of other articles.

Richard Soundley, Esq., of Newberry, raised on his plantation a sweet potato, measuring two feet one inch and a half in length, and thirteen and a half inches in circumference, at the thickest part!

The flour sent east from Rochester the past season amounted to 540,238 bbls. The receipts of wheat by the two canals amounted to 4,504,546 bushels. There are at Rochester 18 flouring mills, with 82 run of stone. Next year two mills with 18 run of stone are to be added.

The N. Y. Tribune says that a ship arrived here within a day or two from Ireland, having on board a plump and pretty Irish girl, who came on board the day the ship sailed, disguised as a boy, and seeking a chance to work a passage to America. Her sex was shortly discovered, and she was made to change her dress, and kept in the ladies' cabin. Her story is the old one—the same in English, Irish, Dutch or Portuguese. She had a lover who had gone away 'till Ameriky,' promising to send for her when he should get comfortably fixed in the New World and had picked up a bag full of those dollars with which the soil is covered. He did not send, and she, venturing all for love, put herself into ship-shape toggery and sought her lover across the sea.

The Boston Whig says that they have had a terrible time in Petersham, Mass., all about a bell. The bell upon the Universalist Church was sold to pay the Minister's salary. The purchaser was obliged to go to Barre for help to take it down. When he returned there was no way to get to it but by climbing up the lightning rod. It was lowered down, and no sooner was it down, than it was attached on a writ of replevin. By this time, a hundred people were assembled, armed with pitchforks and other deadly weapons, and led on by a Justice of the Peace. A fire engine was also brought up to fire upon the bell-takers, but it could not be used. Thus the matter rested at the last advices.

The Concordia Intelligencer, speaking of the operations of the diving bell boat, says that within ten days past, after hard searching through water and mud, twenty-eight feet under the Mississippi surface, opposite Milliken's Bend, or near that point, it has succeeded in recovering nearly thirty thousand dollars in specie from amid the ruins of the wreck of the old steamer Tennessee.

Mr. Bowen of Worcester, was robbed of nearly $800 in the cars between Farmingham and Worcester, on Friday evening last. He fell asleep in the cars, no person at the time on the seat with him. His pocket book, which was in the breast pocket of his coat, and which contained $770, or thereabouts, and a check on the Farmingham Bank for $137, was cut out and taken away from him without his being aware of it.

The Thirteenth Annual Fair for the promotion of the anti-slavery cause will be opened at Faneuil Hall, Boston, on Forefathers' Day, the 22d inst. The Fair, which has become one of the 'peculiar institutions' of Boston, is under the management of ladies whose skill and taste have made it more popular and attractive than any other similar exhibition in the country.

Dr. Nathan Holmes writes to the St. Louis Reville, that whiskey, or any other stimulus that will raise the patient above fever heat, before the bad symptoms come on, will cure the bite of a rattle-snake. Says he, "I do not believe that fifty rattle-snakes could poison an individual while fully drunk."

Eleven fishing vessels have been lost from Marblehead this season, with 65 men and boys. The crews of these vessels have left 45 widows and 153 children, and the state of destitution and distress is extreme.

The Scientific American says, "A New Orleans paper expresses great admiration at the appearance of a well-wrought daguerreotype portrait, when viewed through a common magnifying glass. There are but few comparatively, however, that will bear the test of a powerful magnifyer, but we have one taken by Gurney, so perfect in form, shade and color, that when sufficiently magnified to produce the requisite apparent size, might be readily mistaken for real life. No painter could begin to approach such perfection."

The Yarmouth Register says that an estate worth £52,000,000 sterling, which has been for years litigated in the High Court of Chancery in England, has recently been adjudged to the heirs of four brothers by the name of Chase, three of whom came to this country some two hundred years ago. One of them—William—settled in Yarmouth, Mass., and it is said that most of his descendants reside within a few miles of that town. William's share is computed at $65,000,000.

At Pittsburg, Penn., the steam boiler in the foundry of Messrs. Alger, Holland & Co., exploded, the boiler being thrown about 100 yards across the road. In its passage, it struck a young man named James McClory, on the back of the head and right shoulder, smashing them into pieces. The face alone remained attached to the body by the skin of the neck. Mr. William Holland, one of the partners, who was directly in front of the boiler, had his head taken clean off.

One wounded soldier, as an incident of war, says, "I beheld not far from me, a villainous looking Rancheros, armed with an American sergeant's short sword, dispatching a wounded American soldier, whose body he had robbed—the next he came to was a Mexican, whom he served the same way; thus I looked on while he murderously slew four."

Letters from Algiers report that a frightful inundation has taken place in Algeria, from the overflowing of the river Arrach, after very heavy rains. The village of Maison Carrec was nearly swept away; and twenty-three persons were known to have been drowned. On the night of the inundation, an earthquake was felt at Algiers.

The Experiment of Free White Labor in a Slave State is about being tried by the citizens of Milledgeville, Geo., in running a factory in that city. I had the pleasure of meeting the Superintendent of the factory, Deacon E——, of Springfield, Mass., who is a fine specimen of a New Englander. He is an active Christian, and if the experiment works, as every one believes it will, the establishment and success of the factory will be a most powerful argument against Slavery, for it will touch the people at the South in a most tender spot—their pockets. The most effective argument with them will be a plain demonstration before their eyes, that Free Labor is cheaper than Slave. It will be asked, Where will they get white laborers? It is replied, hundreds on the spot are applying for work.

In the Common Pleas at Springfield, Mass., Maria A. Ames has recovered $800 of Julius Ward for slander.

The great battle of the Mexican campaign, is to be at San Louis Potosi. The place numbers 50,000 inhabitants, and will probably have from 30,000 to 40,000 soldiers to defend it, with an abundance of artillery means.

The late gales have been disastrous on the coast of Maine. More than twenty vessels were stranded near Mount Desert, and among them one (the Com. Perry,) belonging to Deer Isle, and all on board lost. The bodies of the captain, one seaman and a female passenger have been picked up.

The question is sometimes asked, what sort of an arm the *Escopette* used by the Mexicans is. In the language of an officer of the Regular Army, writing to a friend in Savannah, "*it is an ugly little gun, about two feet long, carrying a two ounce ball.*"

The Baltimore Sun has received a letter from the Purser of the U. S. ship Boston, Commander George F. Pearson, reporting the total wreck of that vessel at Elethura, Island Nov. 15. Crew saved—205 in number.

Judge Chambers of Maryland met with a very serious accident the other day by the explosion of a powder flask while he was out guning. His face and eyes were badly burned, and will be much disfigured.

The New York Evening Mirror says: Silk overcoats, "all buttoned down before," will be the prevailing fashion with the ladies, the coming winter.

A census of Cincinnati was taken the last month, by which it appears that city has now 62,690 white inhabitants, and 2,128 colored.

Surveyors have been appointed to examine and report the feasibility of a railroad from Chicago to Rockford, on Rock river.

Mr. Glidden, in a recent lecture in Philadelphia, exhibited to his audience two earthen jars, one of which had been dug up from an ancient mound in our western country, and the other taken from an ancient tomb in Egypt. They were precisely of the same pattern.

A bridge is now nearly finished, which extends across the Delaware river, at Narrowsburgh, Pa., a distance of two hundred and sixty feet, by a single span, and without support of check braces at the ends.

The Scientific American says, "We have seen at 117 Fulton-st., a new invention called 'Drummond's Candle Maker,' which consists of a brass or tin candlestick with a reservoir of capacity to hold half a pound of tallow and a quantity of wicking, and so constructed that a new candle can be moulded and drawn up as fast as it is consumed at the top; thus constituting a sort of endless candle."

A man in Athens, Tenn., having paid his addresses to two sisters, married one, and recently run away with the other. The father-in-law pursued and shot the fellow, and returned, taking both daughters home.

A cargo of 15,000 bricks has been conveyed to Liverpool from Shanghae, in China, in a vessel called the Annio. They are said to be of a quality which will render them applicable to general purposes.

A large bear was killed at St. Peter's Bay, N. H., by the discharge of a gun, which had been placed for the purpose with a piece of meat on the muzzle attached by a string to the trigger.

Mr. Pell, of Pelham Farm, has written a letter to the Editors of the New York Journal of Commerce, detailing the great advantages he has experienced from using Coal Ashes as a manure upon grass land.

An iron church, the entire cost of which was but little more than £1000, was recently sent from Scotland to Jamaica, as a specimen of Iron architecture.

A colored man belonging to the estate of the late John Sparks, died near Centreville, Md., at the advanced age of one hundred and twenty-two years.

It is said that thirty thousand copies of the sacred Scriptures have been sold by the colporteurs of France during the last three months.

A young Miss of New Bedford, Mass., has been required to pay twenty dollars for refusing to marry a suitor by the name of Himes, after having encouraged his visits.

They have had a three-days town meeting at Provincetown, Mass., during which time there were forty unsuccessful ballotings for representatives.

The Hudson River is closed from Albany nearly half way to New York. The mail and passengers are now taken from Albany to New York by way of the Housatonic Railroad in eleven hours. Time of starting from each point 6 1-2 o'clock A. M. Fare $4.

MARRIED,

In Plainfield, N. J., on the evening of the 28th ult., in church, by Eld. S. Carpenter, Isaac S. Dunham and Jane L. Randolph, both of Piscataway.

DIED,

In Charleston, R. I., December 5th, after a short illness, James Peckham, in the 71st year of his age. C. C.

LETTERS.

Eli S. Bailey, Christopher Chester, Wm. M. Fahnestock, H. C. Hubbard, Wm. Utter, Eli Forsythe, G. R. Wheeler, S. Davison, Ezra Whitford, E. D. Randolph, Clark Rogers, E. M. Osgood, H. P. Burdick, S. Carpenter, Lucius Crandall, Maxson Green, Charles Potter, Erastus A. Green, Ira W. Utter.

RECEIPTS.

Oxford—Ethan Rogers $5; Davis Rogers 2d, Clark Rogers, Nicholas Rogers, $2 each; for Adeline Gleason, Hollanding, U. C., $2.

Scott—Sames Hubbard, Justus H. Kenyon, $2 each; H. C. Hubbard $1 91; Russel G. Burdick $1.

Alfred—Maxson Stillman Jr., Dea. Amos Burdick, Jesse Whitford, Ezekiel Saunders, Albert Smith, Isaac Fenner, George W. Allen, Thomas Lewis, Elisha Potser, $2 each; Samuel N. Stillman, Roxana Coon, $1 each; Amos W. Coon 45c.; Maxson Green 55c.

Adams—Nathan Whitford, Joseph Green, Isaac Saunders, $2 each; Daniel Main $1.

North Almond—Erastus A. Green $2.

Waterford, Ct—Clarke Rogers, A. Lester, $2 each.

New York—Wm. M. Rogers $2.

DeRuyter—Jason B. Wells $2 50.

Olean—Abel Burdick Jr., $2 50.

Laridsville—E. M. Osgood $1.

Whitewater, W. T.—C. A. Osgood $1.

Watson—Ezra Whitford $2.

Hopkinton, R. I.—Christopher Chester $2.

Greenport, L. I.—Frederick Chase $2.

Leonardsville—Wm. A. Babcock $2.

Brookfield—Albert Clarke $2.

Lippitt, R. I.—Adam Holt $2.

Shiloh, N. J.—Zara Ayers $1.

CENTRAL ASSOCIATION.

The next Semi-Annual Session of the Central Association will be held with the church in DeRuyter, on the third and fourth days of the week before the first Sabbath in January, (Dec. 29 and 30,) to attend to our Missionary Operations, and to consider the subject of obtaining Legal Protection on the Sabbath for all Sabbath-keepers. It is desirable that the delegates from all the churches come prepared to act efficiently in these matters. Any church or individual desiring to aid any of the benevolent operations of the denomination can now do so through the Executive Board of the Association. JAMES BAILEY, Rec. Sec.

WESTERN ASSOCIATION.

A Semi-Annual Meeting of the Seventh-day Baptist Western Association will be held with the 1st Church in Alfred, on the fourth day of the week before the first Sabbath in January. 1847, for the purpose of considering our Missionary Operations, and also for attending to any other business proper to come before it. The churches will send delegates as to the annual session. Introductory Discourse by Eld H. P. Green. S. S. GRISWOLD, Cor. Sec.

Independence, Nov. 22, 1846.

Ministerial Conference.

The Ministerial Conference of the Western Association will convene during the session of the Association, at the same place. A. A. F. RANDOLPH, Sec.

Western Seventh-day Baptist Missionary Society.

The Western Seventh-day Baptist Missionary Society is requested to hold a session during the Semi-Annual Meeting of the Association, at the same place. S. S. GRISWOLD.

P. S. The record book of this Society having been sent to me, and having been informed that some funds remain in deposit for the Society, I have taken the liberty of requesting a session for the purpose of considering what course the Society will see fit to pursue. S. S. G.

Education Society.

The Education Society of the Seventh-day Baptist Western Association will hold a session during the Semi-Annual Meeting of the Association, to be held with the First Church in Alfred on the fourth day of the week before the first Sabbath in January, 1847.

DE RUYTER INSTITUTE.

The Winter Term of this Institution will commence on the 6th of January, 1847, and continue fourteen weeks, under the care of J. R. IRISH & G. EVANS.

DeRuyter, Nov. 1, 1846.

DAGUERRIAN GALLERY.

GURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors blow the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

N. B No charges made unless satisfaction is given.

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SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.

No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

No. 8—The Sabbath Controversy—The True Issue. 4 pp.

No. 9—The Fourth Commandment—False Exposition. 4 pp.

No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

☞ Remittances for Tracts, addressed to the General Agent, Paul Stillman, New York, containing full directions how and where to be sent, will be promptly attended to

THE CHRISTIAN CITIZEN.

Elihu Burritt, Editor.

THE CHRISTIAN CITIZEN is published every Saturday, in Worcester, Mass., on fine white paper of double medium size, at $1 50 per annum, in Advance.

It will aim to develope the Christian citizen into the full stature of a perfect man. Avoiding all controverted tenets of religious belief, it will seek to extract from the spirit of the Gospel a PRACTICAL CHRISTIANITY which shall pervade the heart and inspire all the actions of life. Sympathising with all the enterprises of Christian benevolence, it will speak for Peace, Temperance, Righteousness, Faith in God, and Faith in Humanity. It will speak against all War in the spirit of Peace. It will speak for the Slave, as for a brother bound. It will speak for the Universal Brotherhood of mankind. The Gospel it shall preach from, will be the Gospel of the Millennium. It will have a weekly message of good-will to every member of the social and family circle to which it may be admitted. For the younger portion of its readers it will have a department called the 'School Room,' in which the Editor will endeavor to interest them in the character of a fire-side teacher, assisting them to review their studies and to apply them to purposes of practical life It will present weekly a transcript of General News, both Domestic and Foreign.

The Citizen already enjoys a pretty extensive FOREIGN CORRESPONDENCE, which the Editor is endeavoring to increase in value and variety. To enhance the interest of this department of the paper, he is now on his way to England, with the view to make the TOUR OF THE COUNTRY ON FOOT, and to make the Citizen the record of his daily observations and incidents of travel.

Specimen Numbers of the Citizen will be forwarded for examination, gratuitously, if ordered post-paid.

All business communications should be addressed to ELIHU BURRITT & CO.

Worcester, Mass., June, 1846.

THE WEEKLY CHRONOTYPE,

IS published weekly by White, Potter & Wright, at No 2 Devonshire Street, near State Street, Boston. Terms—$2 a year, in advance. For $5 three copies will be sent to one address. A liberal discount will be made to Agents who pay for a larger number of copies. Edited by

ELIZUR WRIGHT.

This paper is not bound to the creed or cause of any clique, association, party, sect or set of men, but expresses freely the opinions of its editor at the time, and of such contributors as may honor it with their thoughts, or be supposed by the editor to do so. It will be his endeavor to give such a variety and quantity of matter as to meet the wants of every enlightened family, and especially of those which seek more light. He will not only give the daguerreotype likeness of Time as he passes, but will examine every new thing that he meets, and some things that are old, without fear or favor. Where he cannot convince, he will try to be good-natured. Where he cannot satisfy himself of the truth, he will be contented to confess his ignorance. In short, he will endeavor to help forward, in a neighborly way, every thing but Humbug. That he will endeavor to knock down and drag out, even if it should cling to the throne of political power or the horns of the sacred altar.

He will not take an oath never to be wiser. He will not scorn truth, though it may come from an enemy. He will not flatter the poor because he is one of them. He will not hate and abuse the rich because he is not one of them. But he will endeavor to establish a better understanding between the extremes of society—showing both ends that happiness is most likely to be found between them—consisting in a great measure in a mutual endeavor to abolish idleness, disease, poverty and roguery.

With these general purposes, it is the prime object of the editor of this paper to get an honest living.

Miscellaneous.

THE PRESIDENT'S MESSAGE.

The Annual Message of the President of the United States was read before Congress on Tuesday, the 8th inst. Considering its great length, and the probability that most of our readers will have access to it through some other medium, we have thought best not to publish it entire. The following abstract, however, will be found to contain the substance of it:—

The Message states in the outset, that there has been no period in our past history when all the elements of national prosperity have been so fully developed. Since the last session of Congress no afflicting dispensation has visited our country; general good health has prevailed; abundance has crowned the toil of the husbandman; and labor in all its branches is receiving ample reward, while education, science, and the arts, are rapidly enlarging the means of social happiness. For this our devout and sincere acknowledgments are due to the gracious Giver of all good.

The relations of the United States with all other nations, with the single exception of Mexico, are of the most amicable character.

The War with Mexico.

"The existing war with Mexico was neither desired nor provoked by the United States. On the contrary, all honorable means were resorted to, to avert it. After years of endurance of aggravated and unredressed wrongs on our part, Mexico, in violation of solemn treaty stipulations, and of every principle of justice recognized by civilized nations, commenced hostilities; and thus, by her own act, forced the war upon us. Long before the advance of our army to the left bank of the Rio Grande, we had ample cause of war against Mexico; and had the United States resorted to this extremity, we might have appealed to the whole civilized world for the justice of our cause. I deem it to be my duty to present to you, on the present occasion, a condensed review of the injuries we had sustained, of the causes which led to the war, and of its progress since its commencement. * * * * * *

"Scarcely had Mexico achieved her independence, which the United States was the first among the nations to acknowledge, when she commenced the system of insult and spoliation, which she has ever since pursued. Our citizens engaged in lawful commerce were imprisoned, their vessels seized, and our flag insulted in her ports. If money was wanted, the lawless seizure and confiscation of our merchant vessels and their cargoes was a ready resource; and if, to accomplish their purposes, it became necessary to imprison the owners, captains, and crews, it was done. Rulers superseded rulers in Mexico in rapid succession, but still there was no change in this system of depredation. The Government of the United States made repeated reclamations on behalf of its citizens, but these were answered by the perpetration of new outrages. Promises of redress made by Mexico in the most solemn forms were postponed or evaded. The files and records of the Department of State contain conclusive proofs of numerous lawless acts perpetrated upon the property and persons of our citizens by Mexico, and of wanton insult to our national flag. The interposition of our Government to obtain redress was again and again invoked, under circumstances which no nation ought to disregard.

"It was hoped that these outrages would cease, and that Mexico would be restrained by the laws which regulate the conduct of civilized nations in their intercourse with each other, after the treaty of amity, commerce, and navigation of the 5th of April, 1831, was concluded between the two republics; but this hope soon proved to be vain. The course of seizure and confiscation of the property of our citizens, the violation of their persons, and the insults to our flag, pursued by Mexico previous to that time, were scarcely suspended for even a brief period, although the treaty so clearly defines the rights and duties of the respective parties that it is impossible to misunderstand or mistake them. In less than seven years after the conclusion of that treaty, our grievances had become so intolerable that, in the opinion of President Jackson, they should no longer be endured. In his Message to Congress in February, 1837, he presented them to the consideration of that body, and declared that 'the length of time since some of the injuries have been committed, the repeated and unavailing application for redress, the wanton character of some of the outrages upon the property and persons of our citizens, upon the officers and flag of the United States, independent of recent insults to this Government and people by the late extraordinary Mexican Minister, would justify in the eyes of all nations immediate war.' In a spirit of kindness and forbearance, however, he recommended reprisals as a milder mode of redress. * * *

"Committees of both Houses of Congress, to which this message of this President was referred, fully sustained his views of the character of the wrongs which we had suffered from Mexco, and recommended that another demand for redress should be made before authorizing war or reprisals. The Committee on Foreign Relations of the Senate, in their report, say: "After such a demand, should prompt justice be refused by the Mexican Government, we may appeal to all nations, not only for the equity and moderation with which we shall have acted towards a sister republic, but for the necessity which will then compel us to seek redress for our wrongs, either by actual war or by reprisals. The subject will then be presented before Congress, at the commencement of the next session, in a clear and distinct form; and the Committee cannot doubt but that such measures will be immediately adopted as may be necessary to vindicate the honor of the country, and ensure ample reparation to our injured citizens."

"The Committee on Foreign Affairs of the House of Representatives made a similar recommendation. * * *

"No difference of opinion upon the subject is believed to have existed in Congress at that time; the Executive and Legislative departments concurred; and yet such has been our forbearance, and desire to preserve peace with Mexico, that the wrongs of which we then complained, and which gave rise to these solemn proceedings, not only remain unredressed to this day, but additional causes of complaint, of an aggravated character, have ever since been accumulating.

"Shortly after these proceedings, a special messenger was dispatched to Mexico, to make a final demand for redress; and on the twentieth of July, 1837, the demand was made. The reply of the Mexican Government bears date on the twenty-ninth of the same month, and contains assurances of the 'anxious wish' of the Mexican Government 'not to delay the moment of that final and equitable adjustment which is to terminate the existing difficulties between the two Governments;' that 'nothing should be left undone which may contribute to the most speedy equitable determination of the subjects which have so seriously engaged the attention of the American Government;' that the 'Mexican Government would adopt, as the only guides for its conduct, the plainest principles of public right, the sacred obligation imposed by international law, and the religious faith of treaties;' and that 'whatever reason and justice may dictate respecting each case will be done.' The assurance was farther given, that the decision of the Mexican Government upon each case of complaint, for which redress had been demanded, should be communicated to the Government of the United States by the Mexican Minister at Washington.

"These solemn assurances, in answer to our demand for redress, were disregarded. By making them, however, Mexico obtained farther delay. President Van Buren, in his annual message to Congress of the fifth of December, 1837, states, that 'although the larger number' of our demands for redress, and 'many of them aggravated cases of personal wrong, have been now for years before the Mexican Government, and some of the causes of national complaint, and those of the most offensive character, admitted of immediate, simple, and satisfactory replies, it is only within a few days past that any specific communication in answer to our demand, made five months ago, has been received from the Mexican minister;' and that 'for not one of our public complaints has satisfaction been given or offered; that but one of the cases of personal wrong has been favorably considered, and that but four cases of both descriptions, out of all those formally presented, and earnestly pressed, have as yet been decided upon by the Mexican Government.' President Van Buren, believing that it would be vain to make any farther attempt to obtain redress by the ordinary means within the power of the Executive, communicated this opinion to Congress, in the message referred to. * * * *

"Instead of taking redress into our own hands, a new negotiation was entered upon with fair promises on the part of Mexico, but with the real purpose, as the event has proved, of indefinitely postponing the reparation which we demanded, and which was so justly due. This negotiation, after more than a year's delay, resulted in the Convention of the 11th of April, 1839, 'for the adjustment of claims of citizens of the United States of America upon the Government of the Mexican Republic.' The joint Board of Commissioners created by this Convention to examine and decide upon these claims was not organized until the month of August, 1840, and under the terms of the Convention they were to terminate their duties within eighteen months from that time. Four of the eighteen months were consumed in preliminary discussion on frivolous and dilatory points raised by the Mexican Commissioners; and it was not until the month of December, 1840, that they commenced the examination of the claims of our citizens upon Mexico. Fourteen months only remained to examine and decide upon these numerous and complicated cases. In the month of Feb., 1842, the term of the commission expired, leaving many claims undisposed of for want of time. The claims which were allowed by the Board, and by the umpire authorized by the Convention to decide in case of disagreement between the Mexican and American commissioners, amounted to two millions twenty-six thousand one hundred and thirty-nine dollars and sixty-eight cents. There were pending before the umpire when the commission expired, additional claims which had been examined and awarded by the American commissioners, and had not been allowed by the Mexican commissioners, amounting to nine hundred and twenty-eight thousand six hundred and twenty-seven dollars and eighty-eight cents, upon which he did not decide, alledging that his authority had ceased with the termination of the joint commission. Besides these claims, there were others of American citizens amounting to three million three hundred and thirty-six thousand eight hundred and thirty-seven dollars and five cents, which had been submitted to the Board, and upon which they had not time to decide before their final adjournment.

"The sum of two million twenty-six thousand one hundred and thirty-nine dollars and sixty-eight cents, which had been awarded to the claimants, was a liquidated and ascertained debt due by Mexico, about which there could be no dispute, and which she was bound to pay according to the terms of the Convention. Soon after the final awards for this amount had been made, the Mexican Government asked for a postponement of the time of making payment, alledging that it would be inconvenient to make the payment at the time stipulated. In the spirit of forbearing kindness towards a sister Republic, which Mexico had so long abused, the United States promptly complied with her request. A second Convention was accordingly concluded between the two Governments on the thirtieth of January, 1843, which upon its face declares that 'this new arrangement is entered into for the accommodation of Mexico.' By the terms of this Convention, all the interest due on the awards which had been made in favor of the claimants under the Convention of the eleventh of April, 1839, was to be paid to them on the thirtieth of April, 1843, and 'the principal of the said awards, and the interest accruing thereon,' was stipulated to 'be paid in five years, in equal installments every three months.' Notwithstanding this new Convention was entered into at the request of Mexico, and for the purpose of relieving her from embarrassment, the claimants have only received the interest due on the thirtieth of April, 1843, and three of the twenty installments. Although the payment of the sum thus liquidated, and confessedly due by Mexico to our citizens as indemnity for acknowledged acts of outrage and wrong, was secured by treaty, the obligations of which are ever held sacred by all just nations, yet Mexico has violated this solemn engagement by failing and refusing to make the payment. The two installments due in April and July, 1844, under the peculiar circumstances connected with them, have been assumed by the United States and discharged to the claimants, but they are still due by Mexico. But this is not all of which we have just cause of complaint. To provide a remedy for the claimants whose cases were not decided by the joint commission under the Convention of April the 11th, 1839, it was expressly stipulated by the sixth article of the Convention of the 30th of January, 1843, that 'a new Convention shall be entered into for the settlement of all claims of the Government and citizens of the United States against the republic of Mexico which were not finally decided by the late commission, which met in the city of Washington, and of claims of the Government and citizens of Mexico against the United States.'

"In conformity with this stipulation, a third Convention was concluded and signed at the City of Mexico on the 20th of November, 1843, by the Plenipotentiaries of the two Governments, by which provision was made for ascertaining and paying these claims. In January, 1844, this Convention was ratified by the Senate of the United States with two amendments, which were manifestly reasonable in their character. Upon a reference of the amendments proposed to the Government of Mexico, the same evasions, difficulties, and delays were interposed which have so long marked the policy of that Government to the United States. It has not even yet decided whether it would or would not accede to them, although the subject has been repeatedly pressed upon its consideration. Mexico has thus violated a second time the faith of treaties, by failing or refusing to carry into effect the sixth article of the Convention of January, 1843."

[Such is the history which the President gives of the causes of the war. Then follows a lengthy review of the movements which led to the separation of Texas from Mexico, and its annexation to the United States. It is maintained, that Texas has all along embraced the territory between the Nueces and the Rio Grande; that Mexico has never justified the war which she has waged upon the ground of our army's occupying that territory; that she had claimed Texas as a rebellious province, and has threatened to commence a war with the United States to reconquer Texas. In view of these threats, the army was ordered to occupy a frontier military post, to resist a Mexican invasion.]

"The war will continue to be prosecuted with vigor, as the best means of securing peace. It is hoped that the decision of the Mexican Congress, to which our last overture has been referred, may result in a speedy and honorable peace. With our experience, however, of the unreasonable course of the Mexican authorities, it is the part of wisdom not to relax in the energy of our military operations until the result is made known. In this view, it is deemed important to hold military possession of all the provinces which have been taken, until a definite treaty of peace shall have been concluded and ratified by the two countries. The war has not been waged with a view to conquest; but having been commenced by Mexico, it has been carried into the enemy's country, and will be vigorously prosecuted there, with a view to obtain an honorable peace, and thereby secure ample indemnity for the expenses of the war, as well as to our much injured citizens, who hold large pecuniary demands against Mexico."

State of the Treasury.

"The annual report of the Secretary of the Treasury will exhibit a detailed statement of the condition of the finances. The imports for the fiscal year ending the 13th of June last were of the value of one hundred and twenty-one million six hundred and ninety-one thousand seven hundred and ninety-seven dollars; of which the amount exported was eleven million three hundred and forty-six thousand six hundred and twenty-three dollars, leaving the amount retained in the country for domestic consumption one hundred and ten million three hundred and forty-five thousand one hundred and seventy-four dollars. The value of the exports for the same period was one hundred and thirteen million four hundred and eighty-eight thousand five hundred and sixteen dollars; of which one hundred and two million one hundred and forty-one thousand eight hundred and ninety-three dollars consisted of domestic productions, and eleven million three hundred and forty-six thousand six hundred and twenty-three dollars of foreign articles.

The receipts into the Treasury for the same year were twenty-nine million four hundred and ninety-nine thousand two hundred and forty-seven dollars and six cents; of which there was derived from customs twenty-six million seven hundred and twelve thousand six hundred and sixty-seven dollars and eighty-seven cents; from sales of public lands two million six hundred and ninety-five thousand four hundred and fifty-two dollars and forty-eight cents, and from incidental and miscellaneous sources ninety-two thousand one hundred and twenty-six dollars and seventy-one cents. The expenditures for the same period were twenty-eight million thirty-one thousand one hundred and fourteen dollars and twenty cents, and the balance in the Treasury on the 1st day of July last was nine million one hundred and twenty-six thousand four hundred and thirty-nine dollars and eight cents. The amount of the Public Debt, including Treasury Notes, the 1st of the present month, was twenty-four millions two hundred and fifty-six thousand four hundred and ninety-four dollars and sixty cents; of which the sum of seventeen million seven hundred and eighty-eight thousand seven hundred and ninety-nine dollars and sixty-two cents was outstanding on the 4th of March, 1845, leaving the amount incurred since that time six million four hundred and sixty-seven thousand six hundred and ninety-four dollars and ninety-eight cents.

In order to prosecute the war with Mexico with vigor and energy, as the best means of bringing it to a speedy and honorable termination, a farther loan will be necessary, to meet the expenditures for the present and the next fiscal years. If the war should be continued until the 30th of June, 1848—being the end of the next fiscal year—it is estimated that an additional loan of twenty-three millions of dollars will be required."

The Tariff.

"In my annual message of December last, a tariff of revenue duties based upon the principles of the existing law was recommended, and I have seen no reason to change the opinions then expressed. In view of the probable beneficial effects of that law, I recommend that the policy establish by it be maintained. It has but just commenced to operate; and to abandon or modify it without giving it a fair trial, would be inexpedient and unwise. Should defects in any of its details be ascertained by actual experience to exist, these may be hereafter corrected; but until such defects shall become manifest, the act should be fairly tested. It is submitted for your consideration, whether it may not be proper, as a war measure, to impose revenue duties on some of the articles now embraced in the free list. Should it be deemed proper to impose such duties, with a view to raise revenue to meet the expenses of the war with Mexico, or to avoid to that extent the creation of a public debt, they may be replaced when the emergency which gave rise to them shall cease to exist, and constitute no part of the permanent policy of the country."

Graduating the Price of Lands.

"The importance of graduating and reducing the price of such of the public lands as have been long offered in the market at the minimum rate authorized by existing laws, and remain unsold, induces me again to recommed the subject to your favorable consideration. Many millions of acres of these lands have been offered in the market for more than thirty years, and larger quantities for more than ten or twenty years; and being of an inferior quality, they must remain unsaleable for an indefinite period, unless the price at which they may be purchased shall be reduced.

"A large portion of the public lands containing copper and other ores is represented to be very valuable, and I recommend that provisions be made authorizing the sale of these lands, upon such terms and conditions as their supposed value may, in the judgment of Congress, be deemed advisable, having due regard to the interests of such of our citizens as may be located upon them."

Government of Oregon.

"It will be important, during your present session, to establish a territorial government and to extend the jurisdiction and laws of the United States over the Territory of Oregon. Our laws regulating trade and intercourse with the Indian tribes east of the Rocky Mountains should be extended to the Pacific ocean; and for the purpose of executing them, and preserving friendly relations with the Indian tribes within our limits, an additional number of Indian agencies will be required, and should be authorized by law. The establishment of Custom Houses, and of Post Offices and Post Roads, and provision for the transportation of the mail on such routes as the public convenience will suggest, require legislative authority."

Relations with the Indians.

"Our relations with the various Indian tribes continue to be of a pacific character. The unhappy dissensions which have existed among the Cherokees for many years past have been healed. Since my last annual message important treaties have been negotiated with some of the tribes, by which the Indian title to large tracts of valuable land within the limits of the States and Territories has been extinguished, and arrangements made for removing them to the country west of the Mississippi. Between three and four thousand, of different tribes, have been removed to the country provided for them by treaty stipulations, and arrangements have been made for others to follow. In our intercourse with the several tribes particular attention has been given to the important subject of education. The number of schools established among them has been increased, and additional means provided, not only for teaching them the rudiments of education, but of instructing them in agriculture and the arts."

Post Office Department.

'The progress and condition of the mail service for the past year are fully presented in the report of the Postmaster General. The revenue for the year ending on the thirtieth of June last amounted to three million four hundred and eighty-seven thousand one hundred and ninety-nine dollars, which is eight hundred and two thousand six hundred and forty-two dollars and forty-five cents less than that of the preceding year. The payments for that department during the same time amounted to four million eighty-four thousand two hundred and ninety-seven dollars and twenty-two cents. Of this sum five hundred and ninety-seven thousand and ninety-seven dollars and eighty cents have been drawn from the treasury. The disbursements for the year were two hundred and thirty-six thousand four hundred and thirty-four dollars and seventy-seven cents less than those of the preceding year. While the disbursements have been thus diminished, the mail facilities have been enlarged by new mail routes of five thousand seven hundred and thirty-nine miles; an increase of transportation of one million seven hundred and sixty-four thousand one hundred and forty-five miles, and the establishment of four hundred and eighteen new post offices. Contractors, postmasters, and others, engaged in this branch of the service, have performed their duties with energy and faithfulness deserving commendation. For many interesting details connected with the operations of this establishment, you are referred to the report of the Postmaster General; and his suggestions for improving its revenues are recommended to your favorable consideration. I repeat the opinion expressed in my last annual message, that the business of this department should be so regulated that the revenues derived from it should be made to equal the expenditures; and it is believed that this may be done by proper modifications of the present laws, as suggested in the report of the Postmaster General, without changing the present rates of postage.

With full reliance upon the wisdom and patriotism of your deliberations, it will be my duty, as it will be my anxious desire, to co-operate with you in every constitutional effort to promote the welfare and maintain the honor of our common country. JAMES K. POLK.

WASHINGTON, December 8, 1846.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 23, 1846.

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. NELSON STELLE, No. 146 Grand-st., N. Y.—Mr. Bufris, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

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The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED.

BY JAMES A. BEGG.

SECTION V. [Concluded.

The Observance of the Weekly Sabbath enjoined upon the Israelites.

We do not, however, speak with certainity of this as the meaning of the prohibition, although we certainly can see nothing in its nature applicable to the Israelites, that we should not regard as equally applicable to Gentiles in similar circumstances. Now the objection to the continuing obligation of the seventh day as the Christian Sabbath, founded upon this prohibition, proceeds upon the very idea that in some lands such a prohibition would be absolutely intolerable, and is, therefore, not to be supposed to apply to the inhabitants of countries less favorably situated. That the Sabbath, blessed of the Lord, is not designed to be a day of penance and rigor, we believe, and our faith in this we have already sufficiently indicated. And if the application of the principle of the objection necessarily imply deprivation of needed comfort for spiritual exercises, or danger to health, we unhesitatingly declare our conviction that the application must be erroneous.

Let us then consider what would be its bearing upon the Israelites themselves, were the prohibition regarded as directed against all use of common fires for warmth and culinary purposes—applied in all time, and under all circumstances. In the wilderness of Sinai, the prohibition even so understood might occasion little privation; while in other situations, and especially in after epochs of their eventful history, its enforcement would be most severely felt. Even in their own lovely land, toward its northern boundary, on the mountains of Lebanon, and therefore near the line of perpetual snow, fire, both for comfort and cooking, would doubtless be much desired upon the Sabbath, as well as on other days. The prohibition so understood as to bear againt this, would press still more generally, if not more severely, when the Ten Tribes, on account of their iniquities, were carried to the mountainous regions of northern Assyria, and planted "in the cities of the Medes," considerably farther north; (2 Kings 17: 6,) and when, at a later period, there were Jews in all the extensive empire of King Ahasueras, who "reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces." (Esther i. 1; iii. 8; viii. 9; ix. 20, 30.) And still more ungenial would it become, when their kingdom was entirely destroyed, and, as predicted by Moses, they were uprooted from the land of their inheritance, and scattered into all lands, "unto the utmost parts of heaven." The Sabbath obligation unquestionably followed the Israelite, at least, through all the countries of his dispersion. "The land also shall be left of them, and shall enjoy her Sabbath, while she lieth desolate without them." Lev. xxvi. 43. From this their present state of degradation and dispersion, God has promised to recall them; but the promise to this effect, as recorded by Moses, stands connected with their previous observance not only of the Sabbath, but their observance of all the Mosaic institutions. "Thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shall return unto the Lord thy God, and shalt obey His voice, *according to all that I command thee this day,* thou and thy children, with all thine heart, and with all thy soul; that *then* the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers." Deut. xxx. 1—5.

Now there is no such constitutional difference between the people of Israel and those of other lands, as will enable the former better to bear the rigors of a northern winter than the native inhabitants of such regions. Yet certain it is, that there are no lands whose population is Christian, into which Jews have not passed, as predicted. They are, therefore, exposed to all the severity of the Scottish, or Russian, or American Winter Sabbath, just as much as the Christian inhabitants are. If, then, the Christian, in the way of objection to his own keeping of the Sabbath, shall first interpret the prohibition against kindling fires as applying to domestic fires, and then declare that the rigor would be intolerable; and that, therefore, such a keeping of the Sabbath is *impossible*, what is to become of the Jew, on whom, even while resident in the same climates, the whole Mosaic code is thus divinely made imperative? Is it consistent with the gracious character of the God of Israel, with the merciful consideration of His people's necessities, which pervades the provisions of the law, to imagine that he has enjoined upon the Israelites an obligation which it is impossible for them to sustain? In its due observance, it is divinely required that the worshiper shall account and "call the Sabbath *a delight*;" (Is. lviii. 13,) but how would this be possible, if fire is to be denied for both comfort and cooking, in circumstances where those would be indispensable to the Christian?

The Jews themselves do, indeed, understand the prohibition in the same sense as the objector to whom we are replying; but, they satisfy their consciences, in cold climates, by the employment of Gentile servants to kindle and maintain their Sabbath fires. This we regard as a mere evasion. For even if they were right in so interpreting the prohibition against kindling fires, its obligation must be viewed as explanatory of the provisions of the fourth commandment. Now the commandment is not more stringent upon the master than it is upon *the servant* and upon *the stranger* within his gates.

If viewed as a prohibition against "*kindling*" fire, merely, on the Sabbath, we are aware the objection could be obviated. Ovens can be so constructed as in some measure to serve their purpose without attendance during sacred time, and arrangements of a similar nature could be adapted for preserving dwelling houses at a more comfortable temperature. But our objector must equally regard these contrivances as evasions of the law, else his objection would be wholly destitute of force; for that which will enable the Jew to sanctify God's Sabbath, would equally enable the Christian to do so, without perverting it from the day appointed.

The objector necessarily, therefore, supposes God to have made it imperative upon the Israelite, that he shall hallow the Sabbath in all discomfort, and even at the risk of impairing health, while yet making provision for its being found a delight. We, on the contrary, believe—the Sabbath having been made for man—that, in such circumstances, He who enjoined the Sabbath maintenance of fire in His temple, and who approves the loosing the ox and the ass from their stalls, and leading them to water on the Sabbath, is not less considerate of the necessities of His own people in the act, and in the time, of their obedience.

Horne confines the prohibition to "fire for culinary purposes;" (*Introduction to the Bible*, Vol. 3, p. 300.) And in reference to it, the author of the Pictorial Palestine, says, "It was not understood that this prevented a fire or light kindled before the Sabbath from being *kept* burning. They, therefore, had fires, as now, in cold weather, to warm themselves, but not to dress victuals."

Carpenter, in his Biblical Companion, (p. 294,) says the prohibition "must be understood with some limitation," that "it would have been a breach of the divine law of mercy not to kindle a fire for the sick and infirm. The meaning of the precept, therefore, is that no fire was to be kindled on the Sabbath day *for cooking meat*, which is elsewhere forbidden, or for any other *servile* purpose."

Michaelis, who also regards the prohibition as directed against the cooking of food, says, "Whether the prohibition of kindling fire extended to fire necessary *for warmth*, or only to fire for cooking, I cannot say; but, allowing that they understood it in its strictest sense, they might easily hold out, even in winter, in so mild a climate, if immediately before sunset, they made such a fire as to keep heat until next day; more especially as in southern countries, they usually fortify themselves against frost more by the aid of warm clothing than by the heat of fires." "In fact, however," he continues, "I believe the prohibition only affected *kitchen fires*; for had fire for warmth been forbidden, I should have supposed, considering that in some parts of Palestine, such as those about Mount Lebanon, the cold in winter is pretty severe, that necessity would have taught the Israelites the discovery of some contrivance resembling the oven. Yet, in their buildings, before the Babylonish captivity, we find no mention of either ovens or chimneys; for even their kings, in winter, instead of having a fire on a hearth, had only a portable stone, or pipkins, in their apartments, filled with hot coals." *Michaelis' Commentaries*, vol. iii. p. 166.

A necessity has thus been felt by writers little disposed to favor our views, to limit the prohibition against the kindling of fires, while their mode of explanation is suggested by circumstances wholly independant of the connection of the text. A consideration of the context suggests a less arbitrary limitation, and, as such, seems preferable. It refers to work that is neither of necessity nor of mercy, and forbids it, leaving unaffected the question of whether fires are lawful in other cases. That they are so, where life, health or comfort cannot be maintained without them, we firmly believe, both as respects Jew and Gentile. The prohibition stands embodied among the laws given to Israel, but grievously have their circumstances changed since they received it. Exposed, as we know many of their sons and daughters to be, to the frosts and the snows of the most intemperate climes, we need scarcely ask, if they were denied the advantage and comfort of domestic fires, whether the Sabbath would be to them a delight, or whether it would not rather be an occasion of apprehension? We may surely assume in favor of the divine law, that, from those so circumstanced, so essential an element of human comfort was not designed to be withheld. And if we have succeeded in making it evident that the prohibition could not be intended to mar the comfort of the Israelite himself in the observance of the seventh day, then, also, have we succeeded in repelling the objection to its sanctification by the Christian. The hapless destiny of Israel seems to afford sufficient illustration of its inconclusiveness in regard to both.

A TRIP TO MOUNT AUBURN.

The writer describes several of the most remarkable monuments there, and among others, one bearing upon it no other inscription than the simple name "Emily," with the following touching stanza beneath:

> "Shed not for her the bitter tear,
> Nor give the heart to vain regret,
> 'Tis but the casket that lies here,
> The gem that filled it sparkles yet."

And he goes on to say that he is a great admirer of simple epitaphs, and to relate that, in an old church-yard in South Wales, he once met with one on a simple stone, which affected him deeply; telling more about the parents' sorrowing for their lost infant than the most labored epitaph could have done. In the old, quaint spelling, on a plain slab, were carved in rude letters, only the words:

"DEERE CHILDE!"

What could be more pathetic, excepting this, which is to be found in the Kensal Greene Cemetery, Hanover Road, London?

"TO THE MEMORY OF LITTLE KATE."

At Laurel Hill Cemetery, in Philadelphia, there is also a touching inscription. A white marble slab has on it a simple word:

"WILLIE."

No more. Nothing else. But how plainly to thoughtful hearts does it tell that bright, golden-haired little "Willie," in spite of love, had gone down, in life's young spring, to darkness and the worm!

THE COSTUME OF THE KARENS.

"When we first arrived in Burmah, we had expected to have found the people in nearly a savage condition, but were happily disappointed in finding all these large nations of the east in a kind of half-civilized state, which renders a residence among them far more agreeable, and our facilities for giving them instruction far better than among the wandering tribes of our country. On meeting a Karen for the first time, as he emerges from his native jungles, the attention would naturally be directed to the extreme simplicity and labor-saving style of his dress. Make a large bag, of coarse, thick, white cotton cloth, and turning it bottom upwards, make a hole for the arms in the corners, and one for the head in the middle between them, and you have a complete Karen dress. A similar border of stripes of such colors as are most easily obtained, is woven from the bottom to above the knees, in the garment of the men and boys, while that for the girls, though made in the same fashion, is entirely white. This dress, extending, more or less, nearly to the ankles, with a turban for the head, similar to that worn by the Burmese, forms the common dress for the men, though they have a coarse kind of cotton blanket, which is thrown around them when the weather is cool, and they are not at work. This blanket also serves for bedding; for a few leaves, and a stone for a pillow, forms for them, when traveling, a comfortable substitute for their mat and wooden pillow at home. Though this is the entire original dress of the Karens, yet the more civilized, and particularly the Christians, have adopted, as an addition, the Burman white cotton gown; and when this is worn, as the bosom of their dress is long, they slip it down over the arms, and binding it around the waist, it reaches quite to the ankles, and, with the gown, forms a neat and becoming dress.

"The entire Burman dress is also worn by Karens, and when put on in a proper manner, is also a becoming and suitable dress for a hot climate. But to see little girls dressed in this bag-fashioned garment must look frightfully, you will naturally fancy. But you would hesitate a moment before expressing your dislike, if, with right Christian feeling, you could hear the remarks the more intelligent Karens make, upon the *time* we spend in cutting up our cloth and sewing it together again to make a garment, which they say they 'could not *breathe* in.' But to return to my Karen girls. When a troop of my female pupils, from six to ten years of age, all dressed in this simple garment, clean and white, extending to the ankles, all exactly alike, and with a handsome silk or cotton handkerchief thrown carelessly over the head and shoulders, have been walking out with me at evening, I have often been stopped by English gentlemen and ladies, that they might notice the neat and becoming manner in which the pupils were dressed.

"As a Karen girl approaches the size and age of womanhood, her mother teaches her to spin, color, and weave, a handsome, dark colored petticoat, and after making a dress considerably shorter than usual, colors it a good black, and then the young miss may be seen, from day to day, busily engaged, during every leisure moment, in ornamenting this black dress with a small white seed, which they cultivate in their gardens, and which very nearly resembles white glass beads. With the aid of strips of bright red cloth, she makes a handsome, deep border around the lower part, while the upper part is covered with figures of a pretty pattern, made with the seeds, and embroidery of needle work with bright colors, so that the original coarse black cotton is only seen as a ground work. At this age, too, the Karen girl learns to make herself a turban, in the form of a small scarf, with a deep, handsome border of bright colors at the ends, and finished with a fringe, which is made to hang carelessly in the place of curls, on each side of the head. Many of these turbans are really handsome, and executed with much skill and taste, and are often purchased, together with the ornamented dresses, and sent to England, and other countries. The other tribe of Karens, which is called Pwo, or Tho, are accustomed to weave a similar border for the dresses of the men and boys, which is a great labor, and when done with silk instead of cotton, are really beautiful."

OBEYING GOD.

When God says, "Sun, shine in the skies!" the sun directly answers, not in words, but in deeds, "Here am I, to do my Maker's will, to light up earth and heaven with my glory, to gild all things with gold, and to make the whole creation rejoice."

When God says to moon, "Appear!" the moon replies, "Here am I, with my silver light, to scatter the darkness, and render night lovely."

When God says to the stars, "Shine forth!" they instantly answer, "We are thy servants, and gladly do thy bidding. Already we are in the skies, and there will we keep watch till thou givest us leave to retire."

Thus do the sun, and the moon, and the stars, obey their Almighty Maker.

When God says to the spring, "Come forth with thy flowers!" does she tarry, or refuse to answer? No; "I come," says the spring. "Here are my greenest leaves. Here are my freshest flowers, wherewith to beautify the earth. The snowdrop is in the garden, and the primrose on the bank and in the coppice."

When God says to the summer, "Gladden the earth!" the answer of summer is this: "At thy voice I spread my influence abroad; the birds are warbling, the flowers are blooming, the trees are blossoming, and nature is rejoicing."

When God says to the autumn, "Withhold not thy fruits." "They are here!" is autumn's reply. "The bush is laden with berries, and the trees with fruit, and the fields are waving the golden grain, ready for the sickle of the husbandman."

When God says to the winter, "Where art thou, and where are thy storms?" "They are abroad at thy command," replies winter. "Frost has bound up the earth and the waters; snow has covered the ground, and the wings of the howling wind are flying through the air. Who shall stand before thy cold?"

Thus do spring, summer, autumn, and winter, obey the command of the Holy One.

And shall the sun with his glory, the moon with her beams, and the stars with their light, obey their Maker? Shall spring with her flowers, summer with his blossoms, autumn with his fruits, and surly winter with his storms, gladly hasten to do the commandment of the Lord; and thou refuse to obey him? O! let thy language be—

> While sun, and moon, and stars are seen,
> And seasons round me roll,
> I will obey the Lord my God
> With all my heart and soul!

WHAT IS GOD?

There is one anecdote connected with the formation of the Shorter Catechism, both full of interest, and so very beautiful, that it must not be omitted. In one of the earliest meetings of the committee, the subject of deliberation was to frame an answer to the question, What is God? Each man felt the unapproachable sublimity of the divine idea suggested by these words; but who could venture to give it expression in human language! All shrunk from the too sacred task in awe-struck reverential fear. At length it was resolved, as an expression of the committee's deep humility, that the youngest member should first make the attempt. He consented; but begged that the brethren first unite with him in prayer for divine enlightenment. Then in slow and solemn accents he thus began his prayer:—"O God, thou art a spirit, infinite, eternal, and unchangable, in thy being, wisdom, power, holiness, justice, goodness, and truth." When he ceased, the first sentence of his prayer was immediately written down and adopted, as the most perfect answer that could be conceived; as, indeed, in a very sacred sense, God's own answer, descriptive of himself. Who, then, was the youngest member of the committee? When we compare the birth-dates of the respective members of the committee, we find that George Gillespie was the youngest by more than a dozen years. We may, therefore, safely conclude, that George Gillespie was the man who was thus guided to frame this marvelous answer. [Presb. Armory.

CONSTANT MIRACLES.

There is an eastern story, of a boy having challenged his teacher to prove to him the existence of a God by working a miracle. The teacher, who was a priest, procured a large vessel filled with earth, in which he deposited a kernel, in the boy's presence, and bade him pay attention. In the place where the kernel was put, a green shoot soon appeared, the shoot became a stem, the stem put forth leaves and branches, which soon spread over the whole apartment. It then budded with blossoms, which, dropping off, left golden fruits in their place, and in the short space of an hour there appeared a noble tree in the place of the little seed. The youth, overcome with amazement, exclaimed, 'Now I know there is a God, for I have seen his power!' The priest smiled at him, and said, 'Simple child, do you only now believe? Does not what you have just seen take place in innumerable instances, year after year, only by a slower process? But is it the less marvelous on that account?'

"Now we, my friends, are but too often like such simple children. Suppose, at rising in the morning, we found a loaf added to our stores, which we could be certain that neither we nor any human being had put there, we should then have no difficulty in saying that the Lord had sent it. Yet we actually find such a loaf every morning added to our provisions, and it is equally plain that God has been the bearer; but because he has sent it in a less direct and extraordinary manner, namely, by strengthening our own powers, and blessing our labor to obtain it, and because this is the ordinary case, and what is taking place all the world over, therefore—how unreasonable such a *therefore* may be—we find it difficult to realize in it his goodness, his providence, and himself. And let me tell you, that supposing he were to manifest himself in any wondrous manner, so as to compel us to exclaim, 'This is indeed a marvelous interposition of God;' yet, let any such manifestation only become continual, and it will be no longer accounted marvelous; yea, it will be well if it do not cease to be regarded even as Divine. The manna falls once or twice in the wilderness, and it is wondrous to the eyes of all, and the Lord God is praised. But if it falls every day, its coming is a matter of course; and men learn to contemplate it as a natural event; they behold the manna, but not the hand that sends it. Water is produced miraculously from the rock; and if it be succeeded by heat and drought, men learn to award to God the glory. But the smitten rock in the wilderness virtually follows the Israelitish host; its streams attend them in their daily course; they have no lack of water; and what is the consequence? They are ungrateful; and so are we. God is hourly performing miracles for his people; but in order to learn this, it is good for us sometimes to undergo privations." [Dr. Krummacher.

THE HUGUENOT'S PUZZLE.

No doctrine that has ever been broached in the world, could lead to greater and more supremely ridiculous absurdities, than that of transubstantiation, even as treated in the monkish writers, who are full of stories which are too satirically disgusting to repeat at the present day; what, therefore, must they be in the hands of the witty scoffer? They become matters of scornful jest between the reformer and the Catholic, even in the daily intercourse of life. We may quote an example which is said to have occurred in a town of France, at the time of the earlier religious troubles in that country. It was the custom among the zealous Catholics, when the consecrated host was carried to or from church in procession, to bare their heads, fall on their knees, and worship it as they passed. One day two such processions issued at the same moment, from the churches on the opposite sides of the street, as a man of some weight by his station and learning, hated by the Catholics as an obstinate and able leader of the Huguenots, came by. The fearless reformer kept his upright position, with his hat on his head. The leader of one of the processions, a violent and persecuting priest, approached him fiercely, and said, "Impious man, why dost thou not fall down and worship thy Creator—the God whom we carry?" The Huguenot looked for a moment at the priest, and the two processions, and then deliberately inquired, "Which of the two?" The priest was utterly confounded by this unexpected question, rejoined his procession without replying, and continued his way.

'THE FLOATING POPULATION.'—Four years ago, says the Boston Recorder, a man was passing one of the 'plebeian' churches of this city on the Sabbath, when one of the deacons of said church accosted him, and asked him to go in and take a seat. The stranger declined pointing to his coarse and worn-out clothes, and saying that he was not fit, and had not been at meeting on the Sabbath for several years. 'No matter for that,' said the deacon, 'there is room enough, go in and sit down among the congregation, and nobody will notice your clothes.' He went in, and heard the preaching. He was from that time a regular attendant in that house of worship, was soon converted, and for three years past he has paid forty dollars a year for the support of that gospel which has been a savor of life to his soul. Let all the deacons, and ministers, and members of our churches remember, that the floating people are worth saving, and that he is Christ-like who makes suitable efforts to save them.

SPIRITUAL DYSPEPSIA.—This is in some places a prevailing disease. Allow me in a word to point out its cause, signs, and remedy. It is *caused* by a want of active spiritual exercise adequate to digest the amount of instruction received. Those afflicted by it listen to a great deal of preaching, but they do not obey. They are hearers of the word, and not doers. It is *indicated* by great fastidiousness of appetite. They can eat nothing unless it is that which is prepared solely to gratify the palate. Every dish must be of the nicest kind, or their stomachs nauseate it. Every sermon must be as spruce, as neat, as beautiful, as the choicest words or the flowers of rhetoric can possibly make it, or it disgusts them. The *remedy*, as well as the preservative is, to *eat plain food, and go to work.* Be content to have plain preaching, and practice what you hear, "being doers of the word, and not hearers only." [Morn. Star.

EMOTION AND FAITH.—There are two clases of Christians—those who live chiefly by emotion, and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of ships that move by the outward impulses of wind operating upon sails. They are often at a dead calm, often out of their course, and sometimes driven back. And it is only when the winds are fair and powerful that they move onward with rapidity. The other class, those who live chiefly by faith, remind one of the magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle, and which, setting at defiance all obstacles, advance steadily and swiftly to their destination, through calm and storm, through cold and sunshine. [Upham.

Somebody has said, "What an inextricable confusion must the world have been in, but for the variety which we find in the face and handwriting of men! No security of person, of possession; no justice between men; no distinction between good and bad, friends and foes, father and child, husband and wife, male and female. All would have been exposed to malice, fraud, forgery, and lust. But now, every man's face can distinguish him in the light, his voice in the dark, and his writings can speak for him, though absent, and be his witness to all generations. Did all this happen by chance?"

The Sabbath Recorder.

York, December 24, 1846.

THE SUPPOSED LIMITATION OF THE SABBATH TO THE NATION OF ISRAEL.

On Sunday evening last Mr. Brown delivered the fourth of his series of lectures on the Sabbath. He commenced by remarking, that some supposed the sabbatic institution to have been designed for the Israelites only. He admitted that it had never, before the transaction at Mount Sinai, been given to any people precisely in the same form, in which it was given to the Israelites then. It was then written upon a tablet of stone, and that form of engrossing it may have been designed only for that nation. But he was not willing to admit, that the duty itself of keeping the Sabbath devolved upon none but Jews. On the contrary, he maintained, that it concerned the whole race of mankind.

To establish this doctrine he referred, first, to the nature of the Institution as developed in the fourth commandment. It was designed to commemorate the work of *creation;* and were Israelites the only people that were interested in that work? Jehovah was the Maker not only of the Israelites, but of all men—not only of the land of Canaan, in which they dwelt, but of the whole earth. There was, therefore, the same reason why the whole world of mankind should observe the Sabbath, as there was for the Israelites to observe it. In carrying out this idea Mr. B. remarked, that whatever duties devolved upon the children of Israel, devolved also upon all others, so far as the same reasons would apply. This is the way we reason about all duties, even those specified in the New Testament. If, for example, we find a duty enjoined directly upon the church at Corinth, we do not limit its application to that church, but we suppose it to be binding upon all other churches in all parts of the world, *so far as the reasons for the duty may be the same.* Sabbath-keeping was a duty grounded on a reason which concerns all men alike; yet, contrary to the principles of interpretation adopted in every other case, it was supposed by some to have been intended for a very small fraction of the human race.

The lecturer then proceeded to consider Deut. 5: 15—a text much on to prove, that the Sabbath was meant for none but Israelites. He said that the text, so far from proving the exclusive limitation of the Sabbath to the Israelites, merely proved that there might be *two* reasons for doing the same thing. The redemption of that nation from Egyptian bondage was *one* of the reasons, why they were bound to regard the Sabbath, and it was a reason which concerned no other people. If no other reason for the Institution had been given, we should never think of urging it upon Gentiles. But inasmuch as there was *another* reason of a general nature, it was fair to conclude that the Sabbath was designed for all.

Ex. 31: 13—17, was then brought under review where God says of the Sabbath, "it is a sign between me and the children of Israel forever." It was called a "*sign*" for a reason which could not but be applicable to all of every nation, who might become the worshipers of Jehovah. To the Jews it was a sign, that the God who sanctified them was—not one of the false gods of the heathen, by whom they were surrounded, but—the Maker of all things. By receiving and keeping the Sabbath the Jews declared in a public manner, that they were not Idolaters, nor Atheists. The same God, that once sanctified the Jews to be his people, has now sanctified the Gentiles. It is just as important, that converted Gentiles should be distinguished from Idolaters and Atheists, as it was that the Jews should. Since the Sabbath is, in its own nature, exactly adapted to mark the distinction, it becomes a sign between God and them, just as it was between God and the Israelites. Those that are afraid that such a sign will mark them as "Judaizers," had better take care, that they do not, in their zeal to escape Judaism, deny one of the very first items of the Christian faith; for so far from its being anti-evangelical to raise up the mind to the great work of creation, it is "through *faith* we understand that the worlds were framed by the Word of God." Heb. 11: 3. Christianity, so far from being opposed to a mode of expressing our faith, which recognizes the wisdom, and power, and goodness, displayed in the work of creation, encourages it.

The lecturer then remarked, that although the fourth commandment is itself sufficient to prove, that the Sabbath concerns all men, and not the Israelites alone, yet there was another argument of great weight; viz., that before there were any Jews in existence, before man had sinned, and while he was yet in Eden, the Sabbath was instituted. Gen. 2: 2, 3, proved this. God, immediately after he had finished his works, "blessed the seventh day and sanctified it." But even this passage had been wrested from its proper meaning, and the strange ground taken that man did not actually receive and enter upon the sabbatic rest then, nor until more than two thousand years afterwards—that Moses, in recording the history of creation, means merely to say, that this [the seventh] is the day, which God at Mount Sinai blessed and sanctified, because two thousand years before he had rested upon it from all his works!

To confute this notion the lecturer appealed to the language of Paul. In the 4th chap. of Heb. Paul urges his brethren to labor to enter into a rest, into which they had not yet entered, by an argument which would have no force at all, unless the Sabbath had actually been instituted at the finishing of creation. He urges it by showing that the same duty had been urged by David more than a thousand years before. The very language which David used to enforce the duty then, Paul uses to enforce the duty now. David said, in the 95th Psalm, "To-day, if ye will hear his voice, harden not your hears." "So I swear in my wrath, they shall not enter into my rest." v. 7—11. But in order to show just what David meant by that rest, he makes reference to two other rests. The one was that given to the Israelites in the land of Canaan; the other, the sabbatic rest. Now he argues, that David could not have meant either of these, inasmuch as he was urging them to labor after some rest yet future. He could not have meant the rest in Canaan; for it was after they had received that, that he says "To-day if ye will hear his voice," &c.—which he could not have said with any propriety, if Joshua had given them the rest he was speaking of. v. 8. Still less could he have meant the sabbatic rest, for that they had received as long ago as the foundation of the world. v. 3. He must, therefore, have meant the heavenly rest.

Such is Paul's reasoning upon this passage in David. But his reasoning seems to be without point, and altogether wanting in propriety, if the Sabbath was not actually instituted from the foundation of the world, why, otherwise, does he mention the foundation of the world at all? He has only to allude to the giving of the fourth commandment upon Sinai, or at most to the falling of the manna in the wilderness, (Ex. 16,) if the Sabbath were not instituted till then. But as if the Holy Ghost meant, that we should have an unanswerable argument against those who take this strange ground, he orders Paul to go back to the very foundation of the world.

After bringing under review the argument founded upon the penalty of death, by which the Sabbath was enforce under the Old Dispensation, and showing that this no more proved it a Jewish Institution, then it proved almost all the other precepts of the Declogue to have been Jewish Institutions; and after having insisted upon our Saviour's declaration, that "the Sabbath was made for man"—the speaker asks, what business have Christians with the term "*Jewish* Sabbath?" It is neither a Bible term, nor a Bible idea, It was but little used, until, the idea of calling the first day of the week the Sabbath originated with the Puritans. Then, to distinguish it from the Sabbath of the Bible, the latter was nicknamed *Jewish* Sabbath; the former, with great show of sanctity, was baptized *Christian* Sabbath.

Mr. Brown intends to prosecute this part of his subject still farther next Sunday evening. The supposed repeal of the weekly Sabbath will then be treated more fully. The foregoing is but a mere outline of the lecture. Those, who wish to hear the views of Sabbath-keepers stated more in detail, would do well to attend, and judge for themselves. Five more lectures remain to complete the course; and it is not yet too late to learn something of the strength of the argument in favor of an institution, which almost every one has agreed to despise. Seats are free. Hour of commencing, 7 1-2 P. M.

THE SABBATH IN PROVIDENCE, R. I.—The following paragraph is taken from a letter of the Rhode Island Correspondent of the New York Baptist Register:—

> "The Sabbath is receiving some attention among us; not the observance of it only, but the *day* to be observed. A few months since the Rhode Island Sabbath Union issued a circular, calling on the good people of R. I., or rather the people *good* and *bad*, to secure a better observance of the Sabbath. The circular was commented on by the Sabbath Recorder, a paper conducted by the Seventh-day Baptists, and subsequently replied to by a committee appointed by that denomination. Lately a meeting of Sunday-school teachers was held in Providence, where, among other questions the following was discussed:—'Is there sufficient in the New Testament to prove the first day of the week, the Sabbath?' The time would not allow arguments sufficient on both sides; the meeting was adjourned to meet in the lecture room of the 1st Baptist church, the third Monday evening in December, to renew this discussion. Friends of the seventh-day Sabbath are invited to be present and advocate their views. It is said that Rev. Dr. Cleveland, of the Congregational church, and Rev. Mr. Granger, of the Baptist, are to take a prominent part in the discussion—of course in favor of the *first day* Sabbath."

A MELANCHOLY DECREASE.—The New York Baptist Register says that, according to the statement of the number of members of the Baptist denomination in this State, given in the table of Associations appended to the annual report of the Convention Board, it appears that the present aggregate is 89,292. Some two years ago the aggregate was put at 98,000, and rising, showing at this time a melancholy falling off. It would be a matter of lamentation did we remain in statu quo, but how much greater the occasion for sorrow when we see such a decrease; it surely ought to bring all down in the dust before the Mercy Seat, with the earnest entreaty, "Spare thy people, O Lord, and give not thy heritage to reproach!"

APOLOGY.—The editor has been absent from the city for a few days. This will account for the non-appearance of the list of letters and receipts, and also for non-attendance to the various letters which have reached the office since Thursday last.

EQUALITY OF RELIGIOUS RIGHTS.

Every argument tending to elucidate and establish the important question of equal religious privileges, and every suggestion to remove the ban under which we, as a denomination, suffer, in this land of vaunted liberty and equality, is deeply interesting to the friends of religious freedom, at all times, and particularly so to the persecuted for conscience sake, at present, when they contemplate making another effort for redress of their grievances. Opposed, as *I* am, to *beg* for what belongs to me as an inherent and unalienable right, from any man, or set of men, still, should our friends, the Sabbath-keepers, go to Legislative Halls again, with an application for the *restoration* of their rights, I trust that they will no longer ask for *exemptions*, which have been so frequently denied, but go on the broad principle of right, and *demand* equality—decided and unrestricted equality—in privileges and immunities, with all the other members of the republican family, and nothing short of it.

Equality of rights and privileges is the fundamental principle of our republican fabric. Destroy it, and we are no longer a *Democracy*, but a nation of *privileged orders*. Our glorious Constitution disclaims all distictions of civil and religious privileges among the citizens of the Union, and denies any exclusive rights and immunities, to any privileged class or order, or any preference whatever to be given to any religious sect or establishment of religion in respect to time or form of worship. Yet it is unblushingly assumed, and assumed with an effrontery as audacious as it is inimical to the rights of their compeers, to coerce them into obedience and support of the usurpation, whether the usurpation be that of an individual or a body of men, actuated and controlled by ecclesiastical dominations.

Aside from the ridiculous absurdity of the pretension of forcing independent freemen to relinquish their *charter-privileges*, and succumb to arbitrary power in sanctifying a day that they do not regard as *holy-time*, it is preposterous to attempt it, when the most strenuous advocates for it do not, themselves, strictly comply with its requisitions—do not truly respect and sanctify the day in the spirit and to the purpose of the law. Sabbath-keepers, however sincere in their religious sentiments, and however rigid in sanctifying the seventh day unto the Lord, which the Scriptures declare is "*the Sabbath of the Lord,*" are prohibited from engaging in any secular or commercial transactions on the first day of the week, commonly called Sunday, while all the ministers of the land make merchandize of their office, with impunity, in performing the marriage ceremony, and taking *fees* for it, *on that day.* Is not performing *civil service* and *taking pay for it* on *first day, trading,* to all intents and purposes? I say nothing of receiving pay for the regular discharge of their sacerdotal functions on Sunday; but this *making money* by marrying folks, and *pocketing it too,* on that day, is no better in the abstract, than *trading* in any other species of traffic. Yet it is tolerated in their case, and connived at by the law, while men, quite as honest, who make their living by the sweat of their brow, are mulcted in fines and penalties for exercising a no less questionable right.

Where, in the Scriptures, is it made the *duty* of ministers to marry folks? Where are they authorized, by precept or example, to take money for it, on any occasion, much less on the day they regard as the Sabbath? Where does the Constitution, or any law of the land, make the ministers of the Gospel a *privileged class*, to transact *civil* matters, *ad libitum*, and take fees for labor performed on *first day*, while any acts performed *for gain*, by others, are penal, and their transactions declared null and void? If all *civil* transactions entered upon on *first day* are null and void, so all marriages consummated on that day are equally illegal, for the highest courts of the land have declared marriage to be a *civil contract*, and if trading and receiving pay for labor on goods on that day, is penal, the minister who marries and takes fees on Sunday is equally criminal.

Why, in justice and common-sense, is not a hardy son of the soil, who toils diligently six days of the week, tilling the ground, and devotes the *seventh day*, faithfully and conscientiously, to the Lord, "*according to the commandment,*" entitled to dispose to his needy neighbor, whose occupation carries him from his home the whole week, and returning late on Saturday night, calls on him on Sunday morning for a bushel of potatoes and some flour to keep his family during his absence the ensuing week, without subjecting himself to fines and vexatious prosecution? Why, I ask, cannot he sell the fruit of his industry, when he does not violate any injunction of his Maker, or interfere with the rights of his Pharisaical oppressor in the act, while the minister, who should be an ensample to the flock, violates the spirit of the statute in performing *extra clerical service*, for fees and emoluments? No reasonable man can admit any difference in the two transactions—they are both *civil contracts*—both *money-making traffic;* yet the one is tolerated and the other declared penal.

Again, the apothecary keeps open shop on Sunday, and sells, with impunity, not only medicines of *immediate* and *urgent necessity*, but traffics in drugs, perfumery, and refreshments; keeping, in fact, no day to the Lord. Yet he is tolerated, while the conscientious observer of the seventh day is denied the like privilege. Is this republicanism? Is this justice? Is this equality of rights? Further, the tavern-keeper, who makes no distinction of days in his business, and gives no day to the Lord, is tolerated and protected, without any plea whatever of any necessity in the case, or any apology for the distinction of privilege; for the very law which interdicts the Sabbath-keeper from trading on Sunday, prohibits *traveling* on that day; therefore there can be no necessity for inns to be kept open *to accommodate the public.* Yet whatever be the necessity of the necessitous, a Sabbath-keeper cannot dispose to his needy neighbor that which is essential to the preservation of life, without becoming amenable to that unequal, iniquitous law. Thus men who regard no day, can traffic in that which may even destroy the soul, while the conscientious Sabbath-keeper is denied the disposal of the *staff of life.* The barber plies his razor and curling tongs, and *retails* segars and cavendish, openly and freely; and the cake-house is accessible, at all hours, from sun-rise till mid-night, to dispense, for ready cash, gingerbread and small-beer. And who says any thing against these infractions of the law?—for if they are not exonerated by the law, still the exemption obtains in the administration of the law—they are winked at—they pass unheeded; neither do I wish to interfere with them, for I do not regard them as infringing on *holy-time*, but only now allude to them to show the inequality of privileges in the same republican family; and I should be the very last person to make any complaint that would tend in the least to inflict more stringent measures, to sanctify a day I do not regard as possessing any peculiar sacredness. I have no sympathy with any coercion laws, to enforce any day as a Sabbath, or to enforce any religious duty, believing that their inherent truth, loveliness, and perfection, are their best recommendation to acceptance, and the surest incentive to their observance. I would be as much opposed to enforcing, by law, the observance of the seventh day, as I am to statutes to sanctify the first day. That is an affair with which human legislation has nothing to do. Coercion, by the secular power, to secure religious obedience, is truly a tyrant's argument, and the most puerile and degrading commentary on God's moral law; for not any thing can detract so much from the divine origin and authority of religious institutions, as the vain attempts of meddling man to mend his Maker's work. We leave such matters entirely to the consciences of men and their God. The Lord having done all that is needful in the case, the issue is between man and his Maker—not between man and man, party and party, sect and sect, but between man and the "*Lord of the Sabbath*"—between man and the written Word, which is to be his Judge.

Once more—the milkman—a member of the church—who professes to sanctify the *first day* as the Sabbath, attends the morning service, partakes of the holy communion, and exhorts in the prayer-meeting in the afternoon; then jumps into his milk-cart and flies, Jehu-like, through the town, with clattering bell in hand, much to the annoyance of other congregations assembled for worship, selling his milk and taking money for it with perfect impunity; forsooth, he *prefers* to *regard the day*, and is tolerated; while it is not permitted to a Sabbath-keeper to dispose, on that day, of the least article, milk, or any thing else, not even *on his retired premises.* What justice or what republicanism is there in such partial laws? These things I know to be practiced weekly, not only in large cities, but in quiet country villages. It is an insult upon the name of republicanism, to tolerate and sustain such invidious distinctions among citizens of the same republic; it is tyranny, foul tyranny, to force peaceable, conscientious citizens, who faithfully and religiously sanctify the *seventh day* to the Lord—to require them to yield obedience to another day, or interfere with them in the ordinary pursuits of life to obtain a livelihood for their families on other days.

Are we ready to recognize this usurpation, and succumb to this tyranny, by appealing to the sympathies of our self-constituted masters, and *praying* for the *small favor* of *limited exemption?* I, for one, am not; and I trust that no Sabbath-keeper will be found, so derelict to duty, to God and his country, as to compound for any thing short of perfect *equality*, in all rights and privileges.

The main object of Sabbath-keepers, if I estimate the feelings and sentiments of our people correctly, is to have our *equal rights*, as American citizens, to all civil and religious privileges, *recognized* by the removal of restrictions put upon us for the transaction of regular business on *first day*, and that we may enjoy the same immunities on *that day* that the observers of *first day* do on *seventh day*—that we no longer be *constrained* to yield *two-sevenths* of our time, while others are only required to rest *one*-seventh; that having religiously observed the seventh day to the Lord, we may have full liberty to employ all the remainder of the week in the pursuits of life, unmolested.

This we claim as an indefeasible right, no power to legislate or interfere in any respect with the conscientious belief or practice of the humblest member of the compact having ever been delegated to the body politic, to determine any distinction between days, or to exercise any ecclesiastical control over the citizens of the Republic. With the writer, it is the principle, and the principle alone, for which he is contending. As respects himself, he cares not a farthing for the law and all its penalties. It interferes not in the least with him, or any of his pursuits. But he does feel concerned for the rights of others, and for the honor of his beloved country. He feels degraded that he has the name of being a *freeman*, in a *free country*, and yet has not the liberty to worship Almighty God according to the dictates of his own conscience, on the day of the Lord's own appointing, and to employ the other six days of the week in the pursuit of happiness, as other citizens do, without having an odious law hanging over him, and menacing him to bow to *the commandments of men.*

While that outrage on the rights of a respectable body of citizens of the State remains on the statute book, though we have the name of being *freemen*, and our country the name of being a *free country*, yet it is *but a name;* and if *we* suffer ourselves quietly to be robbed of our heaven-born liberty, we are veritable slaves, not worthy the name of freemen. That there are many bigots who do not understand the true principles of genuine liberty, is not surprising to us; but that those who ought to be better informed should require a fellow *compeer* to succumb to their own prejudices and predilections, in religion as well as in politics, is passing strange; yet it is evidently seen and *felt* in the unrelenting pertinacity they exhibit in opposing our claims for redress, and in their unrelaxed efforts to coerce all others into the observance of the day they choose to sanctify and impose.

Who made them our masters and keepers? Not the fundamental law of the land, nor any known principle of republicanism. The infatuation, for it is nothing less than *blind infatuation*, is the offspring of Ignorance and Bigotry. Believing that the Constitution of the Union secures, most unequivocally, equal rights and religious privileges to all classes of citizens of the Republic, I shall continue to regard all laws which abridge *religious freedom*, as usurpations of power, not warranted by the Charter of our Liberties, and at direct variance with vested rights which no state government has any authority to impair—shall regard them as a *nullity*, until tested at the proper tribunal. In the mean time, I shall not debase a *freeman's* high prerogative, and a *patriot's* sense of duty, by stooping *to beg* the repeal of such an iniquitous usurpation; for that would imply power to grant and withhold. I do not *beg* it as a *gift;* I *demand* it as a *right.* No man, no body of men, can grant it; it belongs to me in virtue of my citizenship; it is my *birthright!* Yet while my brethren may view the matter differently, and have determined to make another appeal to the sense of justice of our Legislators, I shall be sorry to find them ask for less than *perfect freedom and equality* in all privileges and immunities enjoyed by other denominations. To ask for nothing less than a bill of *Equal Rights*, something like the one presented to the Legislature of New Jersey last winter, *amended* so as to declare distinctly its full purport, and remove all jealous misapprehensions. Somewhat after the following form:—

An Act to Restore Religious Rights:

Whereas, the Constitution of the State of New Jersey guarantees equal rights and religious privileges to all classes, sects, and denominations of citizens of the Commonwealth; *and whereas* the law, entitled "An Act for the suppression of Vice and Immorality," passed March 4, A. D. 1798, and re-enacted under the *revised code*, at the last session of the Legislature, *impairs* the Constitutional rights of a highly-respectable class of citizens of the State—an irreproachable body of professing Christians—and is alike repugnant to the genius of our institutions and the principles of our government; therefore—

Be it enacted, That every inhabitant of this State who religiously observes the *seventh day* of the week, commonly called Saturday, as the Sabbath, shall enjoy the same religious privileges and immunities on said seventh-day that the observers of the *first day* of the week, commonly called Sunday, enjoy on *that day. And be it further enacted*, that all such observers of the seventh day, shall be protected to the same extent, in their ordinary avocations of life, on the *first day* of the week, that the observers of *first day* are on *seventh day*, any laws to the contrary notwithstanding; *provided always*, that not any thing in this act shall be so construed as to restrain any observer of *first day* from laboring on *seventh day.*

This rough outline, thrown into proper legal phraseology, into which I have not been particular to mould it, will place Sabbath-keepers on a perfect equality with others. Any thing short of this, would be derogatory to us as freemen, and destructive to us as a denomination.

W. M. F.

BORDENTOWN, N. J. Dec. 11, 1846.

THE EVANGELICAL ALLIANCE AND SLAVERY.—At the great meeting of the Evangelical Alliance, in August last, the organization of several branches in the different countries was recommended. The branch for the United Kingdom of Great Britain and Ireland has been organized. The subject of slavery came up at the first meeting, and was disposed of by the passage of this resolution:—"That whereas the Provisional Committee, during its session at Birmingham, resolved that no slaveholder should be invited to attend the meeting which was to be held in London for the formation of the Evangelical Alliance; and whereas, it is known that some British subjects are holders of slaves; the British Organization, in pursuance of the course adopted by the Provisional Committee, and upon on mature deliberation of the whole case, but without pronouncing any judgment on the personal Christianity of slaveholders, agrees to declare that no holder of a slave shall be eligible to its membership."

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

The SENATE was in session but four days last week. On Monday the report of the Treasury Department, showing the number of vessels employed in the coasting trade, together with the annual report on Commerce and Navigation; and also the report of the State Department on its expenditures for the year, was presented by the Vice President. Mr. Crittenden presented a petition for paying $65,000 of bonds issued by Texas. Mr. Benton offered a resolution instructing the Military Committee to inquire into the expediency of allowing three months' extra pay to officers and soldiers, regulars and volunteers, and placing them on the same footing with the Navy in regard to prize money. On motion of Mr. Sevier, the Senate proceeded to ballot for Standing Committees, and elected Mr. Bagby Chairman of Indian Affairs; Mr. Pennybacker of Claims; Mr. Johnson, La., of Pensions; Mr. Turney of Retrenchments, and Mr. Bright of Public Buildings. Tuesday a report was presented from the Secretary of the Treasury on the expediency of requiring vessels navigating Delaware Bay to carry lights in the night time. Ordered printed. Mr. Semple introduced a bill providing for the extension of the National Road to Alton, Ill. Also a bill to grant public lands to complete the Illinois and Michigan Canal. Wednesday nothing of importance. Friday met and adjourned to Monday.

In the HOUSE OF REPRESENTATIVES on Monday the Speaker announced the Standing Committees. The changes in the Chairman, are: Mr. Jos. Vance of Ohio, Committee on Manufactures, in the place of John Q. Adams; Jas. McDowell, Va., on the District of Columbia, in place of R. M. T. Hunter; James Faran, on Public Buildings and Grounds, in place of Orlando Ficklin. Mr. Bowden, of Alabama, announced the death of Felix G. McConnell, in a few appropriate remarks, and after passing the customary resolutions to wear crape thirty days, in taken of respect for the memory of the deceased, the House adjourned. On Tuesday, the first business in order was the resolution offered by Garret Davis, calling on the President to furnish copies of instructions to Generals and Commodores relative to civil Governments in conquered territories. The report from the State Department, on the U. S. Consular system was presented, and 2,500 extra copies ordered printed. A joint resolution, offered by Mr. Hopkins, was adopted, providing for the election of Chaplains from different religious denominations. Reports were received from the Commissioner of Public Buildings, and the Commissioner of Pensions. Friday, Mr. Boyd reported a bill to increase the pay of volunteers and regulars engaged in the Mexican war $2 per month from the commencement of the war, and to grant 160 acres of land to all of both classes serving to the end of the war. The bill was referred to the Committee of the Whole. The House refused to take it up to-day. Mr. McKay remarking, that it was too important a bill for hasty action. A large number of private bills were passed.

LATER FROM MEXICO.

The New Orleans Picaynne of Dec. 10, says:—We received yesterday papers from the city of Mexico to the 17th of November. One of the first things we notice in the papers is a correspondence between Gen. Taylor and Santa Anna in relation to the termination of the armistice. Out of this correspondence proceeded the release of seven American prisoners who were with the Mexican army at San Luis. Santa Anna's letters breathe war so long as the Mexican soil shall be polluted by the foot of a single American in arms. Such too, is the tone of the papers before us, though we think their denunciations are somewhat less violent than they were a short while ago. The official journal says the Executive is anxious for the assembling of Congress, even before the day fixed by law, in consequence of the urgent nature of the subjects to be brought before it. As first in importance are enumerated "the events of the war with the United States of the north, the necessity of great resources to sustain it, and to some other points relative to this important business." This is the nearest allusion which we see to the offers of our Government to negotiate for peace. We see no indications that Gen. Almonte will leave the War Department, as reported at the north. In an urgent appeal to the new Congress made from San Luis, the deputies are entreated to entrust Santa Anna with dictatorial powers for the prosecution of the war. There is nothing definite in relation to the army concentrated at San Luis; nor do we find any mention whatever of the dissensions which are reported by way of Tampico, to exist in Santa Anna's ranks. We find a paragraph indicating that the American army under Gen. Taylor might be expected from the north by way of Saltillo, about the 21st of Nov., threatning San Luis. It will receive a terrible thrashing, says the editor, as the reward of its temerity.

* * *

TWO MURDERS.—From *Le Messager*, published at Bringier, parish of St. James, La., we learn that Mr. Emile Dichary, of that parish, was killed on the 25th inst., by two runaway slaves, a man and his wife. Mr. Dichary was out hunting when he encountered the two runaways. He attempted to arrest them, when the man advanced upon him in a menacing manner. Mr. Dichary thereupon took aim at him, intending to shoot him, but both barrels of his gun missed fire. The negro then rushed upon him and wounded him with a knife. Mr. Dichary attempted to regain his horse which he had left in the edge of the woods, but the negress, seizing the gun which he dropped, rushed upon him and beat him over the head with it. The two blacks were too much for him, and beat him till they supposed him dead. After some moments he revived, succeeded in mounting his horse, and reached the plantation of Mr. Jacob. He there told the incidents of the affair, and died in a few hours. The slaves were pursued, and after an obstinate resistance the negro was killed. Before he fell he shot two balls through the hat of his master, Mr. Colcomb. The woman was taken.

FIFTEEN DAYS LATER FROM EUROPE.

The steamship Cambria arrived at Boston Wednesday, the 16th inst. The news which she brings is not of great interest to the general reader; the following is a summary of the most important:—

There had been a great excitement in the cotton market, with a slight advance in price. Indian corn was at 56s. to 58s. per quarter. American flour had advanced 1s. a bbl. in Liverpool, closing the 3d inst. with a downward tendency.

The official tables of the trade of the country show that, as regards live animals, the importation this year has exceeded that of last year by more than four times. In provisions the increase this year over the last is 100 per cent.

In the month of September there was the largest delivery of sugar on record, an excess of 160,000 cwts. beyond the corresponding period of last year.

The revenue authorities have permitted iron wood, a species of cedar or mahogany, the produce of America, to be admitted free.

The New York packet ship Victoria, on her recent arrival in London, brought as part of her cargo 250 bales of American hops, which excited some attention in the city of London.

The Great Britain is still on the rock, and the underwriters seem to entertain very little hope of bringing her away from the scene of her disaster. Her hull is yet entire and to the eye there is little or no alteration preceptible.

The American ship Allen from New York was lost on the afternoon of the 20th Nov., while beating up the English Channel. She was driven ashore on the French coast. The captain and ten of the crew perished.

The Spanish papers call on France and England to establish a monarchy in Mexico, to save that country from falling into the American Union.

M. Leverrier, the discoverer of the new planet, is appointed to the new chair of Mathematics appointed to Astronomy in France.

The board of ordnance has rejected the proposal for the use of Professor Schoubein's gun-cotton in the British army.

Fresh troubles have broken out in India, and the British are preparing for new conquests.

Poland is no more! The Republic of Cracow has been obliterated by Russia, Austria, and Prussia, Thus capping the climax of this monstrous iniquity, by blotting out the last remaining vestige of the once great Polish nation—the last narrow strip of land that remained of poor Poland—the last and only spot on which a Pole dare call himself a Pole.

It would appear by private letters from Vienna that the incorporation of Cracow with Austria did not take place without a strong opposition on the part of several members of the Cabinet. Count Kollowrath, finding himself in a minority on that important question, had tentered his resignation, with the firm determina tion to retire from public life. That resolution had produced the greatest sensation at Vienna.

A letter from the Prussian capital, dated Nov. 16, says:—"The news of the occupation of Cracow, which has been circulated in this city, has produced the livliest sensation throughout the entire population, and especially among the middle classes. It is said that the Government, in order to modify the effect of this act, proposes calling together the States General in the month of February. It is the first time of the States being convoked, and it is expected that when 500 representatives shall be assembled together, they will not separate without giving the country a constitution."

Lord Palmerston has dispatched the protest of the British Government against the occupation of Cracow, to Lord Ponsonby at Vienna. In the document Lord Palmerston argues on the assumption that the usurpation of Cracow is as yet but a project, and he exerts himself to demonstrate the mischief (inconvenience) of such a measure.

The regular employment now so generally given to the peasantry, in Ireland, together with the reduction in the prices of provisions, has already produced a sensible improvement in the condition of the people. Still there remains much distress to be relieved. The accounts from the country districts are extremely unfavorable, particularly from the south and west, where there is no doubt the prevalence of distress affords a pretext for the wholesale system of plunder and outrage, which for some time past, renders it unsafe for the peaceable disposed to pursue their usual avocations, even in the broad glare of day.

Mr. Newman arrived at Rome on the 29th ult., and was received by his holiness the Pope and the higher clergy with every mark of distinction and regard. It is expected that Mr. Newman will receive the sacred orders at Rome.

Advices from the eastern part of Asia Minor, of the 15th ult. state that the cholera had now positively advanced and spread throughout all that province. The mortality had been very severe, but those who adopt the exaggerated [illegible]a of its having amounted to 40,000 or 50,000, are certainly at a great distance from the mark. The latest intelligence certainly mentions the presence of that malady at Mossoul, Orfa, Diarbekir, Aleppo, Damascus, &c. From a letter of recent date from Teheran, it appears that from the 1st to the 7th ult. the mortality was so great that there was no time for the decent burial of the dead; they were brought out of the city in loads, to be thrown into large pits dug for that purpose. In Kermanshah, the ovens and shops were closed, the butchers and bakers refusing to supply the city with provisions, and most families were by this reduced to such a state of famine that there were considerable apprehensions of a general revolt against the government. In other parts of the country the population had fled to the mountains, often abandoning their families, goods and property; and happy is the family indeed that has not lost one of its members. The statistics of the number of deaths in the large cities of Persia, from this disease are as follows: Teheran, 14,000 to 17,000; Kermanshah, 9,000; Ispahan, 7,000; Reschd, 3,000; Hamadan, 3,700; Meded, 2,000; Shiraz, 750. A letter of the 14th, from Tabriz, mentions the breaking out of the cholera; 200 victims fell on the first day of which we have any record. It has also made its appearance in Spain.

ASYLUM FOR AGED AND INDIGENT WOMEN.—There is in the city of New York an excellent institution of this kind. It has just had an anniversary, which the Boston Transcript notices as follows:—

At the present time there are eighty inmates in the Asylum, and these have just celebrated a most happy anniversary, with an address at St. Thomas' Church from the Rev. Dr. Whitehouse. In the course of the address, the Doctor, in depicting the blessedness of such a home for those venerable but poor mothers, contrasted the difference between such a sanctuary from destitution, and the usual abodes of the poor, placed by severe necessity in crowded neighborhoods, and with only a thin partition between the virtuous and the vicious. His remarks are reported in the New York Express. "Instead," said he, "of a constant wearing resistance to all that is passing around—jarred by every sound, offended by filth, blasphemy, drunkenness and misery, where a solitary life is the only means of resisting the offence and contagion—in a home like this, there is repose and confidence. The moral air is healthful and congenial, the moral nature acts in secure expansion, and peace, and progress in what is good are attainable states. Hence *this* home in many cases effects what neither the home of childhood nor the home of riper years did produce."

* * *

A RUM-SELLER INDICTED FOR MANSLAUGHTER.—A rum-seller in New Bedford, as we learn from the Mercury, by the name of John Britnell, lately furnished one of his victims with brandy until he fell sensless to the floor. The helpless man was then dragged into a cellar, where he was laid near a window with neither sash nor shutter, the thermometer being at 17 degrees, and cold water poured upon him. He was then taken from the cellar, with no signs of life about him except breathing, and the rum-seller wishing to close his shop for the night, he was left in an outer room, lying on his face, with his head within fourteen inches of a red-hot stove. On that same spot he was found in the morning dead. He had not stirred. The Jury of Inquest returned the followiug verdict:

"That Philip G. Simmons came to his death by congestion of the brain, caused by the excessive use of brandy, and subsequent exposure to the cold, and of the head to extreme heat, upon the premises of John Britnell, of whom the brandy was obtained, and through whose recklessness the exposure took place.

J. B. CONGDON, Foreman."

Britnell was under arrest on Thursday last, and held to bail in the sum of $1000, on a charge of manslaughter.

* * *

A BASE CRIME.—Dr. Paschal B. Brooks, of Manchester, N. H., aged 41, recently deserted a wife and eight children to elope with Mrs. Harriet L. Davis, aged 22, wife of E. D. Davis, a worthy young printer of Manchester. Mr. and Mrs. D. had been married eighteen months, but were childless. The Doctor had abused an intimacy occasioned by the sickness of Mrs. D., on whom he attended. They were discovered in Boston a few days afterward, having changed their hotel several times to avoid a discovery. The Doctor was allowed to run on paying $1,000 to his family and giving $1,000 to Davis, who at first refused but finally accepted it, intending to devote it to the maintenance of his wife if she behaved herself. She went back to New Hampshire, while the Dr. took his winding way Texasward. It was at first intended to send the rascal to State Prison, but Mrs. D. insisted that she would go to prison too if he did. She refused to live with her husband even if he wished it.

* * *

VIOLENT GALE IN THE GULF.—The U. S. Revenue Schooner Forward, Nones, at New Orleans, from Tabasco, via. Alvarado and Tampico, reports having left Anton Lizardo on the 27th November. On the 25th ult. experienced a violent norther which has done considerable damage; the wind blew violently for twenty-four hours, and drove from their moorings the following vessels, prizes taken at Tabasco: Steamer Tabascano, schooner Tabasquena, and brig Descrada. The schooner was seen on shore about fifteen miles to the westward of Alvarado; supposed three men who were on board of her were saved. The brig and steamer had not been seen; on board the brig there were six men—no officers. Brig Somers and schooner Morris, late Laura Virginia, frigate Cumberland and prize steamer Petrita rode out the gale with the Forward, and all are safe; officers and crews well.

* * *

MACHINE FOR MEASURING VELOCITY OF RAILWAY TRAINS.—Mr. M. Ricardo laid before the late meeting of the British Association a model of his very beautiful machine for registering the velocity of railway trains. The object of it is to furnish the railway companies with a record of the work done. By this means they would be often enabled, in case of any accident, to assign correctly the nature and cause of such accident, and so prevent its re-occurrence. The machine is closed up under the seat of a railway carriage, and when placed there it marks on a strip of paper the speed of the train, the time of its passing every half mile, and the length of every stoppage at a station. It is, in short, a mechanical inspector of trains. He described the apparatus, and stated that it had gone some thousand miles without accident.

* * *

FROM CALIFORNIA.—The Washington Telegraphic correspondent of the Philadelphia North American, says: The El Locomodor of Vera Cruz, dated Nov. 18, received in this city, contains an extract from an official dispatch, stating that the people of the City of the Angels, California, on the Pacific, combined with the Indians, had taken several boats belonging o the United States Squadron, and cut the throats of one hundred and fifty soldiers found on board. This doubtful dispatch is dated Mazatlan, Oct. 28th.

* * *

The Missouri Expositor describes the newly invented machine called a Wind-awgon, which is to be used with sails and rigging as a ship, for running over the prairies. The machine is simply constructed, and the inventor says he can run up and down, across the plains, overcome a steep with a gentle ascent without difficulty, and will carry freight to Bent's Fort or Santa Fe, at $6 per hundred pounds. A gentleman who rode in the wagon says that with only one sail and a light breeze, it went at the rate of eight miles an hour.

VARIETY.

The Chevalier Don Rocco Martuscelli, the Charge d'Affaires of his Majesty the King of the Two Sicilies, was last week introduced to the President by the Secretary of State. Mr. Martuscelli is the first diplomatic representative ever accredited to the United States by his Sicilian Majesty. He expressed, in strong terms, the friendship felt for this country by his sovereign, and congratulated the President upon the conclusion of the late treaty of commerce between the two nations. The President reciprocated the friendly feeling entertained by his Majesty, and expressed his satisfaction at the conclusion of a treaty which would, he believed, prove alike advantageous to both parties, and would bind the two countries together in bonds of still more intimate friendship.

A letter from J. J. Roberts, Governor of Monrovia, dated October 10th, gives a gratifying account of the condition of the recaptives landed in the Colony of Liberia from the slave ship "Pons." The Governor says that the supplies furnished by the New York Colonization Society, have, in his opinion, been the means of saving the lives of scores of them, and will, no doubt, result in the civilization, and, he sincerely trusts, in the Christianization of hundreds of them who would otherwise, in all probability, have gone off in the country, beyond the reach of the colony and Christian influence, and perhaps have been sold again into slavery.

Mrs. Elizabeth Peters, of Boone County, Indiana, thus notices her absconding husband. Left my bed and board last Fall, thereby rendering my expenses lighter, my legal husband, John Peters, without cause or provocation. All the old maids, and young girls, and widows, of all ages and conditions, are hereby forewarned against harboring or trusting him on my account, as I am determined not to be held accountable for his debts, or more especially for his conduct, because he is a loafer, a drunkard, a gambler, a liar, and a thief.

The Havana Diario publishes the following list of the houses destroyed or injured in and about that city by the terrible hurricane of the 10th and 11th of October: Houses destroyed 1,275, more or less injured 1,038. Of the former 36 were of stone and 1,239 of wood; of the later 224 were of stone and 813 of wood. In the district of Guanabacoa there were ten persons killed and twenty-eight wounded, more or less grieviously. In Tepaste, where there were fifteen coffee plantations, the most of the plant was destroyed with a full third of the sugar cane.

There was a meeting held lately, composed of the most respectable citizens of Indianapolis, Ia., for the purpose of adopting measures for suppressing the vice of gambling in that city. Spirited resolutions were adopted and able addresses delivered, and a committee of thirteen citizens were appointed "for securing the vigilant enforcement of the laws," &c. About $200 were raised for defraying expenses in carrying out the objects of the meeting.

There are now being built at Crandall's ship yard, Bristol, R. I., seven boats, 40 feet long, 12 feet wide and 4 feet 4 inches deep, which are to be finished by the 1st of January. They are probably intended for the transportation of troops, munitions of war, &c. We also learn that there are fourteen other boats of similar dimensions building in Warren and Newport for Government. This does not look like closing the war with Mexico.

The Norwich News gives the number of passengers on board the Atlantic on her last fatal trip at 57—viz: Saved 29, lost 22, missing 6. Of the crew, the same paper states there were 58—viz: Saved 49, lost 6, missing 3. Parts of two bodies found on the island. Making a total of 117, all told.

The news from Mexico shows that country in an awful state of anarchy. Santa Anna has gone back to Mexico, and there are only 16,000 disaffected, half-starved troops at Potosi. Gen. Taylor ought to be there now with 9,000 or 10,000 troops. It is said Herrera will be elected President, and in that event peace will be certain."

An affray occurred at Richmond, Va., on the 14th inst., between Mr. Botts, the Editor of the Southern Standard, and Mr. Lambert, the son of the Mayor of that city. Mr. Botts was slightly wounded after twelve shots were exchanged. The quarrel was occasioned by a newspaper atticle.

The Bermuda Royal Gazette publishes the prospectus of the West India and U. S. Steamboat Company, proposing to establish a semi-monthly line of steamers to ply between this city and the West India Islands. It is intended to have the steamers arrive here so as to connect with the Liverpool Line.

Gov. Brown, of Tennessee, has appointed "the last Sabbath day of the present year as a day of thanksgiving and prayer."

The President's Message was conveyed from Wheeling, Pa., to Columbus, Ohio, (135 miles,) in the short space of six hours and a half.

Ex-Senator Henderson of Mississippi, expresses a very high opinion of the Whitney Railroad and that the entire expense would be reimbursed to the Treasury in less than twenty years, and in the same time add fifty fold to the wealth of the nation. We are anxious to see the subject acted on by Congress, and to know who, in that body, would oppose the enterprise.

The celebrated volcano, which vomited forth lava after the earthquake in Tuscany, is still active; eruptions occur so frequently, that at day the smoke forms a huge pillar. Great rains and inundations have taken place in the districts at the foot of the mountains, causing great loss of life and property.

It is stated in the New Haven papers that the Canal Railroad has been located, that the grading will be commenced this week, and that there is not the least doubt of the speedy completion of the work. The Hartford people will be compelled, in self-defence, to extend a branch to meet this road at Plainville.

On account of the difficulty attending the navigation of the Missouri river, it is proposed to construct a railroad direct from St. Josephs Mo., to some point on the Mississippi.

The barque Canton, a vessel sixty three years old but perfectly sound, was lately wrecked on the Muscle ridge, on the coast of Maine.

MARRIED,

In Verona, Oneida Co., N. Y., on the evening of the 8th inst., by Eld. C. M. Lewis, Mr. GEORGE W. DAVIS, of Watson, Lewis Co., to Miss ZILPHA ANN WILLIAMS, of the former place.

CENTRAL ASSOCIATION.

The next Semi-Annual Session of the Central Association will be held with the church in DeRuyter, on the third and fourth days of the week before the first Sabbath in January, (Dec. 29 and 30,) to attend to our Missionary Operations, and to consider the subject of obtaining Legal Protection on the Sabbath for all Sabbath-keepers. It is desirable that the delegates from all the churches come prepared to act efficiently in these matters. Any church or individual desiring to aid any of the benevolent operations of the denomination can now do so through the Executive Board of the Association.

JAMES BAILEY, Rec. Sec.

WESTERN ASSOCIATION.

A Semi-Annual Meeting of the Seventh-day Baptist Western Association will be held with the 1st Church in Alfred, on the fourth day of the week before the first Sabbath in January. 1847, for the purpose of considering our Missionary Operations, and also for attending to any other business proper to come before it. The churches will send delegates as to the annual session. Introductory Discourse by Eld H. P. Green.

S. S. GRISWOLD, Cor. Sec.

Independence, Nov. 22, 1846.

Ministerial Conference.

The Ministerial Conference of the Western Association will convene during the session of the Association, at the same place.

A. A. F. RANDOLPH, Sec.

Western Seventh-day Baptist Missionary Society.

The Western Seventh-day Baptist Missionary Society is requested to hold a session during the Semi-Annual Meeting of the Association, at the same place.

S. S. GRISWOLD.

P. S. The record book of this Society having been sent to me, and having been informed that some funds remain in deposit for the Society, I have taken the liberty of requesting a session for the purpose of considering what course the Society will see fit to pursue.

S. S. G.

Education Society.

The Education Society of the Seventh-day Baptist Western Association will hold a session during the Semi-Annual Meeting of the Association, to be held with the First Church in Alfred on the fourth day of the week before the first Sabbath in January, 1847.

DAGUERRIAN GALLERY.

GURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors blow the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

N. B. No charges made unless satisfaction is given.

oct22 6m

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:—

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pages; 2 cents.

☞ Remittances for Tracts, addressed to the General Agent, PAUL STILLMAN, New York, containing full directions HOW and WHERE to be sent, will be promptly attended to.

THE CHRISTIAN CITIZEN.

ELIHU BURRITT, Editor.

THE CHRISTIAN CITIZEN is published every Saturday, in Worcester, Mass., on fine white paper of double medium size, at $1 50 per annum, in ADVANCE.

It will aim to develope the Christian citizen into the full stature of a perfect man. Avoiding all controverted tenets of religious belief, it will seek to extract from the spirit of the Gospel a PRACTICAL CHRISTIANITY which shall pervade the heart and inspire all the actions of life. Sympathising with all the enterprises of Christian benevolence, it will speak for Peace, Temperance, Righteousness, Faith in God, and Faith in Humanity. It will speak against all War in the spirit of Peace. It will speak for the Slave, as for a brother bound. It will speak for the Universal Brotherhood of mankind. The Gospel it shall preach from, will be the Gospel of the Millennium. It will have a weekly message of good-will to every member of the social and family circle to which it may be admitted. For the younger portion of its readers it will have a department called the 'School Room,' in which the Editor will endeavor to interest them in the character of a fire-side teacher, assisting them to review their studies and to apply them to purposes of practical life It will present weekly a transcript of General News, both Domestic and Foreign.

The Citizen already enjoys a pretty extensive FOREIGN CORRESPONDENCE, which the Editor is endeavoring to increase in value and variety. To enhance the interest of this department of the paper, he is now on his way to England, with the view to make the TOUR OF THE COUNTRY ON FOOT, and to make the Citizen the record of his daily observations and incidents of travel.

Specimen Numbers of the Citizen will be forwarded for examination, gratuitously, if ordered post-paid.

All business communications should be addressed to ELIHU BURRITT & CO.

Worcester, Mass., June, 1846.

THE WEEKLY CHRONOTYPE,

IS published weekly by WHITE, POTTER & WRIGHT, at No 2 Devonshire Street, near State Street, Boston. Terms—$2 a year, in advance. For $5 three copies will be sent to one address. A liberal discount will be made to Agents who pay for a larger number of copies. Edited by

ELIZUR WRIGHT.

This paper is not bound to the creed or cause of any clique, association, party, sect or set of men, but expresses freely the opinions of its editor at the time, and of such contributors as may honor it with their thoughts, or be supposed by the editor to do so. It will be his endeavor to give such a variety and quantity of matter as to meet the wants of every enlightened family, and especially of those which seek more light. He will not only give the daguerreotype likeness of Time as he passes, but will examine every new thing that he meets, and some things that are old, without fear or favor. Where he cannot convince, he will try to be good-natured. Where he cannot satisfy himself of the truth, he will be contented to confess his ignorance. In short, he will endeavor to help forward, in a neighborly way, every thing but Humbug. That he will endeavor to knock down and drag out, even if it should cling to the throne of political power or the horns of the sacred altar.

He will not take an oath never to be wiser. He will not scorn truth, though it may come from an enemy. He will not flatter the poor because he is one of them. He will not hate and abuse the rich because he is not one of them. But he will endeavor to establish a better understanding between the extremes of society—showing both ends that happiness is most likely to be found between them—consisting in a great measure in a mutual endeavor to abolish idleness, disease, poverty and roguery.

With these general purposes, it is the prime object of the editor of this paper to get an honest living.

Miscellaneous.

THE CHINESE.

As every thing relating to this singular people is of interest, especially to those who desire their conversion to Christianity, we copy from the Banner and Pioneer the following plain expositions of common matters, furnished by Rev. I. J. Roberts, who has spent many years as a missionary in that country.

1. *What are the Customs of the Chinese?*

Ans. This is really so wide a question that I can hardly encompass its branches. They have the custom of building houses, marrying wives or husbands as the case may be, eating, sleeping, walking, talking, worshiping idols, making money, and a hundred other little things, many of which I think will come out under other questions.

2. *What is the Chinese Complexion?*

Ans. Rather of a copper color, near the complexion of a light mulatto. But their features and hair are quite different from that of the African breed. Their hair is jet black, and very straight, and rather coarse, coarser than ours generally, and their eyes are black. There is no variety with respect to the color of their eyes and hair, as there is with us! Their features are generally comely among the better class, and some of the ladies are quite pretty and fair, but if exposed to the sun will soon become brown.

3. *What are their Habits?*

Ans. The women are in the habit of binding their feet, and making them small from their infancy. This is looked upon as the indication of a well-bred lady! but one is not esteemed really a lady, and entitled to be exempt from drudgery, without very small feet! And from their efforts to get them very, very small, one would think the smaller the feet, the more lady-like in their own estimation! The men are in the habit of shaving their heads, and having a long tail or cue plaited down their backs near to their ankles, from a little spot of hair left for that purpose about the crown of their heads. This is a universal habit, from the emperor on the throne to the humblest beggar that prowls the streets. One would hardly be esteemed a Chinaman without this long tail!

4. *What do they live on; Pork, Beef, Mutton, Poultry, or what?*

Ans. They use a great deal of pork. This is a choice dish, if they are able to afford it. One of their principal sacrifices to their gods, is a whole roasted hog, which they are careful to eat themselves, after presenting it to their idol! They all eat beef, mutton, and poultry; eggs, fruit, and indeed every thing that we do, and some things that we do not—for instance, this morning I was passing where they were cleaning a mess of dogs, say four or five, to eat themselves, or sell to others to eat! And it is not uncommon for them to eat both dogs and cats, and rats—good fat rats are considered a delicate dish!

5. *Do they sit at the Table and eat with Knives and Forks?*

Ans. They have small tables, say from two to three feet square, at which from four to eight persons may sit. Should they have forty persons at dinner, they have many tables of this kind; and divide off to the different tables as it may chance to fall to each one's lot, without much reference to first and last, excepting those at the same table sit down together. They do not use knives and forks; but the food is cut up into small pieces before it comes to the table, and then they use a couple of round straight sticks, called chop-sticks, by foreigners, about six inches long, with their right hand, and bring their bowl to their mouth with the left hand, and dish out of the bowl into their mouths with the two sticks. It takes a stranger some time to get used to this manœuver, so as not to spill his victuals on the floor or in his lap. Were I there, you would ask me if I ever tried it? Yes, I have become rather proficient in the art.

6. *Do they ride on Horseback, in Chairs, or go on Foot?*

Ans. In the city, and indeed every place, the great majority go on foot; in the streets and elswhere, I perhaps meet one in five hundred riding in a kind of sedan chair—nothing like it in the West—carried on the shoulders of men, two men most generally, but sometimes four. And though there are a few found on horseback, they are very few, not more than one in ten thousand, and that generally a government officer.

7. *Do they marry and live with Wives as we do?*

Ans. They marry and live with wives, but vary a little from us in some particulars, viz: 1. They are often betrothed several years beforehand. 2. There is no courting about the matter; they take each other for better or worse without a single interview beforehand. 3. They generally employ a go-between, who is to have interviews with both parties, and he makes the whole arrangement between them. 4. The bride is brought to the bridegroom's house in an elegant sedan chair, to be married. She comes crying the first half of the way, according to custom, and rejoicing the balance. All goes by rule here, even how much one must cry, and how much laugh. I have often heard them performing the crying part myself. 5. The marriage ceremonies. I have married three or four couples in Christian order, but have never seen a pair married in Chinese style; but I called up one of my assistants last night, who has been married, and inquired particularly in this matter. His account was something like what follows: The bridegroom, of course, secures the indispensable services of some old conjuror, to ascertain when will be the lucky day for taking a wife, and at what hour of that day the ceremony should be performed. For the execution of this delicate duty, the services of some old lady are engaged, who has been lucky, and rather famous for bringing forth prolifically. When the hour arrives, she proceeds to celebrate the nuptials, by placing a vessel of rice on the floor, in the middle of which a lamp is placed, with two wicks burning separately; before which, stuck down in the rice, is placed two lighted candles, two boiled eggs with the shells taken off, and two cups of spirits. The loving pair, who have never seen each other before, worship together before this affair, put the two wicks of the lamp together, and thus the dear two become one. They eat two eggs, drink the two cups of spirits, and it is understood that they are married. Then they sit down and look on, to see which of the candles will burn out first, having already determined which is he and which is she, and conclude that the one that burns out first will die first. 6. They may, if they choose, purchase a concubine or two, or more, if able to support them. I doubt, however, whether more than one in twenty avail themselves of this privilege. I have just inquired of my assistant, what portion of the people take concubines? He thinks among the citizens of Canton, especially within the city, about one-third; but among the villages in the country, not more than one in a hundred. Should the first wife, however, prove childless, they esteem it not only a privilege, but a duty, to take a second, in order to have an heir to build up their posterity.

8. *Do they dress as we do? Are they kind and hospitable?*

Ans. They do not dress exactly as we do. Their hats have no brims, their shirts and coats no collars; their breeches no buttons; and their shoes no ears. Their stockings are long, and are tied just under the knees; the coat is long, coming down like a lady's dress, near to the ankles. I think they may be esteemed both kind and hospitable, when one associates with them as an equal, and they are peculiarly polite, especially the better class—not exceeded by the French themselves. But their kindness and hospitality are shown in their own way, viz. in their shops or stores—not in the family circle, as is the case with us.

9. *What kind of Houses do they live in?*

Ans. Generally in comfortable brick houses. Most commonly, however, but one story high. Their shops are generally two, and sometimes I have seen houses three stories high, but these are very few. But the minutiæ of the internal construction of their houses are as different from ours as their clothes. They have not at all patronized our ideas, but have thought for themselves in all these matters. They generally proceed in their buildings on a cheap scale, and they have no windows in their dwelling houses.

10. *Do they worship every thing, or nothing?*

They worship idols made with their own hands. They are chiefly Boodhists. They have a considerable variety of gods, one for the cooking place, one for the door, and one under the table; and a set of household gods upon the shelf, consisting of six or seven. Their ancestor's tablet is also set on the shelf by these, to be worshiped too. They worship, however, they know not what. And I think when the gospel begins to take effect properly, these dumb idols must fall as dagon before the ark. I am happy to say that I now have five families in Canton in my connection, besides individuals, who have cast down their idols and set up the worship of the true God instead. For which let the Lord have the praise.

11. *Have they any Servants?*

Ans. Nearly all have servants, either bought or hired. The servants, however, are all Chinese, none foreign. The bought servants are generally females, and when grown up are either sold again to some gentleman for a concubine, where they are esteemed but little better than a servant; or they are appropriated to a worse purpose, for the object of making money for the master. I should think their system of slavery was of a mild character, and objectionable chiefly on account of its tendency to prostitution. These poor pitiable creatures are generally owned by some person as slaves, and are compelled thus to make money for their master.

12. *What kind of Amusements do they engage in?*

Ans. Gambling is the chief, almost the only one; playing with cards, mostly native cards, also dice; they smoke opium, go to theatres, make processions; but they are chiefly taken up with making a livelihood. This is an old country, and the inhabitants find but little time to attend to any thing else than making money—money is their one great thing needful from morning till night.

NEW PLAN OF COURTSHIP.

At a wedding, recently celebrated, were some twenty-five young persons, all of them in a condition which, for various reasons, they generally concurred in regarding as undesirable, viz., *the unengaged.* One of the gentlemen of the party suspected the prevalence among them of feelings that might easily be exchanged for others infinitely more fixed and agreeable. He accordingly proposed the selection of a President, a person worthy of all confidence, whose duty it should be to receive from each individual a folded paper inscribed with the name of the person handing it in, and also with the name of another person, of the other sex, whom the first would be willing to marry. The President, in addition to the restraints of his own sense of honor, was to be put under a solemn pledge of eternal secresy. All refusing to accede to the proposition, were for the time to leave the room. Those whose choice was reciprocal, that is, whose papers contained *the same two names,* were to be privately informed; while the selections of the others were to remain undisclosed. The result was, that the trial was made—all shared in the experiment—and eleven couple were found to have made themselves happy, and their several unions were subsequently consummated.

GERMAN EMIGRATION.

In a late number of Littell's Living Age, is an article on German Emigration, from Chamber's Journal, containing some interesting statistics. It appears that since the year 1840, Germany has sent out 60,000 settlers, and during the last year, the number is stated in English journals at 70,000. One peculiarity of this German population is stated to be, that it is directed almost exclusively to the United States of America. These emigrants are chiefly from the Upper and Middle Rhine, the Grand Duchy of Baden, Wurtemburg, the two Hesses and Bavaria. In Bavaria especially, whole village communities sell their property for what they can get, and set out with their clergymen at their head. These people do not leave their native homes from poverty, for a large proportion of them it is reckoned take with them at least thirty pounds' worth of goods and money; but the principal cause of this almost national movement is said to be a desire for absolute political and national freedom.

Dr. Johnson.—The pomposity of Dr. Johnson, and his vain display of learning amongst those who assumed an acquaintance with literature, are very well known. Old Macklin, the player, who was a genuine Hibernian, one day paid the doctor a visit as a literary man; and after a few introductory words, the doctor observed in a sneering way, that literary men should not converse in the vulgar tongue, but in the learned languages, and immediately addressed the dramatist in a long sentence of Latin. Macklin, after expressing his accedence to the doctor's proposition, said he would rather converse in *Greek,* and commenced in a long sentence of equal length in *Irish.* The doctor again retorted in the English tongue, and observed, "Sir, you may speak very good Greek, but I am not sufficiently versed in that dialect to converse fluently. Macklin burst out a laughing, made his bow, and retired.

A Rich Country.—It is asserted in one of the French scientific Journals, that Siberia is so affluent in gold mines, that the gold there found will ere long be sufficient to effect a financial revolution in Europe equal in its results to that produced by the discovery and subsequent successful working of the Peruvian mines. The produce of the Siberian mines, has, it is said, doubled within the last fourteen years. The washing of the mineral alone, employs eleven thousand hands, while the prodigious quantity of the ore obtained, would, no doubt, afford constant and unintermitted employment to three times that number. The scarcity of labor prevents the mines from being wrought to the extent they would be, and the markets of Europe from being literally overflowed with their produce.

Gerrit Smith's Bounty.—Samuel D. Porter, of Rochester, has been made the almoner of Mr. Smith's benevolence in the gift of about fourteen hundred acres of land to the colored men of Monroe County. Mr. Smith proposes to divide this land into thirty-four parts, to be deeded to the same number of individuals. Twenty-four persons have already been designated, to whom Mr. Smith has made conveyances, and the deeds are nearly all in Mr. Porter's hands. Mr. P. has published a list of these persons, in order that, if any of them should be known to be unworthy of Mr. Smith's beneficence, the land can be given to others who are known to be of good character.

VARIETY.

Write we know is written right
Where we see it written write;
But when we see it written wright,
We know it is not written right,
For write, to have it written right,
Must not be written right or wright;
Nor yet should it be written rite:
But WRITE, for so 'tis written right.

Straching of linen was brought into England in 1565, by Mrs. Dinghen Van Plasse, born in Flanders, who came over here at the invitation of some of the nobility, and professed herself a starcher; for which purpose she opened a kind of seminary. Her price was £5 to teach ladies to starch, and £20 to teach them how to make it, that is, how to boil it to a right consistency.

How delicious that conversation is, which is accompanied with a mutual confidence, freedom, courtesy, and complacency! How calm the mind, how composed the affections, how serene the countenance, how melodious the voice, how sweet the sleep, how contentful the whole life, that neither deviseth mischief against others, nor suspects any to be contrived against himself!

Bonaparte once at a party placed himself directly before a witty and beautiful lady, and said very abruptly, "Madam, I don't like that women should meddle with politics." "You are very right, General," she replied; "but in a country where women are beheaded, it is natural they should desire to know the reason."

Alexander the great, seeing Diogenes looking attentively at a parcel of human bones, asked the philosopher what he was looking for. "That which I cannot find," was the reply; "the difference between your father's bones and those of his slaves."

A school-boy in the Literary Emporium being asked to define the word admission, said it meant twenty-five cents. Twenty-five cents! echoed the master, "what sort of a definition is that?" "I don't know," sulkily replied the boy, "but I'm sure it says so on the advertisement down here at the show." "Yes," said another boy, "and children half price!"

Howison, in his history of Virginia, states the fact, not generally known, that the first slave introduced into that colony was in August, 1620, when a Dutch man-of-war sailed up the James River, landed twenty negroes from the African coast, which they sold to the planters, who were most anxious to avail themselves of this class of laborers.

If the body is cheated of its repose at the proper time by the excitement of pleasure, the moral part of the man—as if in revenge—ceases to watch; and like one walking in his sleep, falls into every sin and snare that lies in his path.

For a stiff, unbending, self-important person, we have no affection. Approach him whichever way you please, and you are sure to see the great "I myself," and get nothing but disappointment and chagrin for your pains.

A celebrated author justly observes, that "Agriculture is the nursery of patriotism and virtue—aided by science, it makes a great man. All the energy of the hero and the science of the philosopher may find scope in the cultivation of a single farm."

If public speakers are affected with bronchial difficulties, let them wash the throat and stomach externally with cold water in the morning, rubbing these parts hard. This, if done in season, will effect a cure.

The three most beautiful words in the English language are, Mother, Home, and Heaven.

At a trial before a Justice, in Vede Pache, Louisiana, the Justice after the cause was submitted, asked, whether any of the jury could read or write. It was proved on examination that not one could read or write.

A Quebec paper advertises a trotting match to come off "immediately after divine service." Morals must be in a high state of cultivation in the British Provinces.

From the Youth's Cabinet.

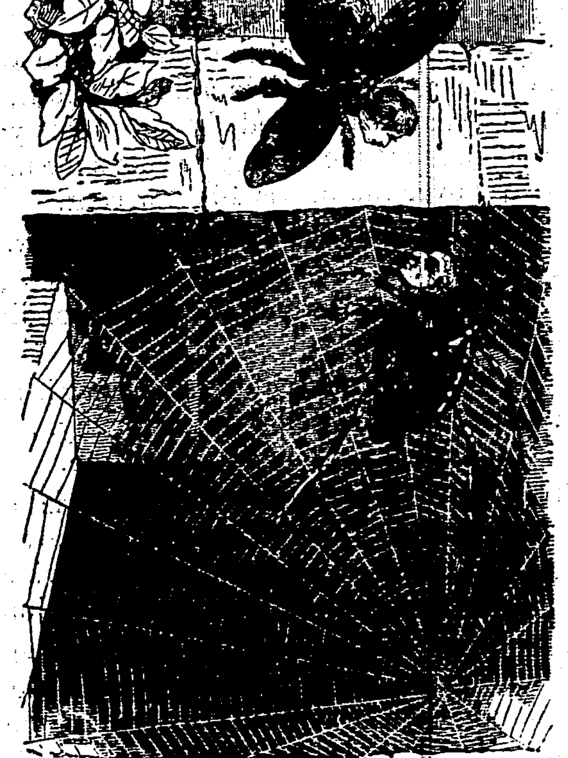
THE SPIDER AND THE HONEY-BEE:

A Fable for many in general, and some in particular.

BY FRANCIS C. WOODWORTH.

I.

A Bee who had chased after pleasure all day,
And homeward was lazily wending his way,
Fell in with a Spider, who called to the Bee:
"Good evening! I trust you are well," said he.



THE BEE OUTSIDE THE WEB.

II.

The Bee was quite happy to stop awhile there—
For Indolence always has moments to spare—
"Good evening!" he said, with a very low bow,
"My health, sir, alas! 'tis quite delicate now.

III.

From spring until autumn, from morning till night,
I'm obliged to be toiling with all my might—
My labors are wearing me out, and you know
I might as well starve, as to kill myself so."

IV.

The Spider pretended to pity the Bee—
For a cunning old hypocrite Spider was he—
"I am sorry to see you so ill," he said;
And he whispered his wife, "He will have to be bled."

V.

"Some people—perhaps they are wiser than I—
Some people are in a great hurry to die;
Excuse me, but candor compels me to say,
'Tis wrong to be throwing one's life away.

VI.

Your industry, sir, may do very well
For the beaver's rude hut, or the honey-bee's cell;
But it never would suit a gay fellow like me;
I love to be idle—I love to be free.

VII.

This hoarding of riches—this wasting of time,
In robbing the gardens and fields—'tis a crime!
And then to be guilty of suicide, too!
I tremble to think what a miser will do."

VIII.

'Tis strange the poor Bee was so stupid and blind—
"Mister Spider," said he, "you have spoken my mind;
There's something within me, that seems to say,
I have toiled long enough, and 'tis time to play.

IX.

But how in the world shall I manage to live?
I might beg all my life, and nobody would give.
'Tis easy enough to be merry and sing,
But living on air is a different thing."

X.

The Spider was silent, and looked very grave—
'Twas a habit he had—the scheming old knave!
No Spider, intent on his labor of love,
Had more of the serpent, or less of the dove.

XI.

"To serve you would give me great pleasure," said he;
"Come into my palace and tarry with me;
The Spider knows nothing of labor and care—
Come, you shall be welcome our bounty to share.

XII.

I live like a king, and my wife like a queen,
In meadows where flowers are blooming and green;
'Tis sweet on the violet's bosom to lie,
And list to the stream that runs merrily by.

XIII.

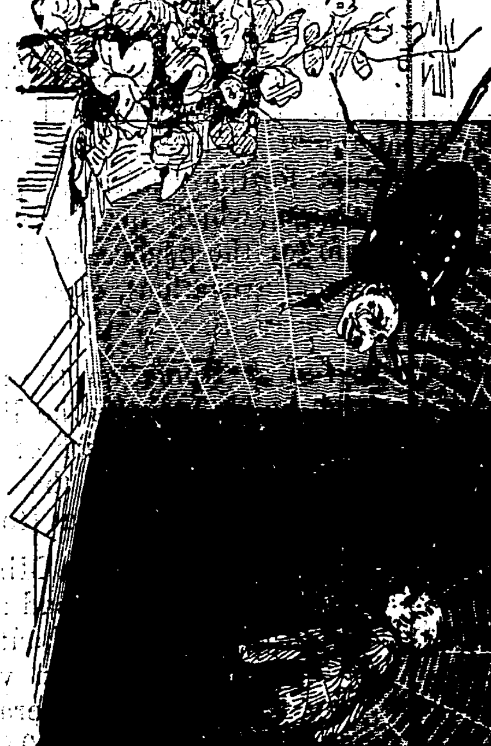
With us you shall mingle in scenes of delight,
All summer and winter, from morning till night;
And when 'neath the hills the sun sinks in the west,
Your head on a pillow of roses shall rest.

XIV.

When miserly Bees shall return from their toils,
If you will decoy them, we'll feast on the spoils—
I'll lighten their burdens—I ought to know how—
My pantry is full of such gentlemen now."

XV.

The Bee did not wait to be urged any more,
But nodded his thanks as he entered the door.
"Aha!" said the Spider, "I have you at last."
And he caught the poor urchin, and soon made him fast.



THE BEE INSIDE THE WEB.

XVI.

The Bee, when aware of his perilous fate,
Recovered his wit, though a moment too late.
"O treacherous Spider! for shame!" said he,
"Is it thus you betray a poor, innocent Bee?"

XVII.

The cunning old Spider then laughed outright;
"Poor fellow!" he said, "you are in a sad plight!
Ha! ha! what a dunce you must be to suppose
That the heart of a Spider should pity your woes!

XVIII.

I never could boast of much honor or shame,
Tho' a little acquainted with both by name;
But I think if the Bees can a brother betray,
That Spiders are quite as good people as they.

XIX.

On the whole, you have lived long enough, I opine;
So now, by your leave, I will hasten to dine;
You'll make a good dinner, it must be confess'd;
And the world, I am thinking, will pardon the rest."

XX.

A lesson for every one, little and great,
Is taught in this vagabond's tragical fate;
Of him who is scheming your friend to ensnare,
Unless you've a passion for Bleeding, beware!

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, }
IRA SAYLES, } Principals,

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

A FARM FOR SALE,

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For farther particulars call on Dr. Nelson Stelle, No. 146 Grand-st., N. Y.—Mr. Burris, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" Hiram P. Burdick.
Berlin—Wm. B. Maxson,
" John Whitford.
Brookfield—And'w Babcock.
Clarence—James H. Cochran.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Friendshsp—R. W. Utter.
Genesee—W. P Langworthy.
Hounsfield—Wm. Green.
Independence—S. S. Griswold,
" J. P. Livermore.
Leonardsville—Jabish Brown.
Newport—Abel Stillman.
New London—C. M. Lewis.
Otselic—Joshua Clark.
Petersburg—Geo. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Watson—Wm. Quibell.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

RHODE ISLAND.
Westerly—Alex. Campbell,
" S. P. Stillman.
Hopkinton—Joseph Spicer,
" A. B. Burdick.
Newport—E. D. Barker.

NEW JERSEY.
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—R. Babcock

VIRGINIA.
Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph.

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISKONSAN.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke.

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The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

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The Sabbath Recorder.

INCONSISTENCY OF THE BAPTISTS.

It may seen strange to some people, that a charge of this sort should be brought against a denomination which has ever been characterized for carrying out convictions of truth irrespective of consequences. They have been accused of stubbornness, because they would not be borne along by the common current, and compromise their principles for worldly ease or personal advantage. They have been severely persecuted in times past, and still are in some parts of the world, because of their attachment to and practice of God's word, unadulterated with human tradition. They have said with the celebrated Chillingworth, that "the Bible, and the Bible only, is the religion of Protestants." Their standard has been the Truth, and nothing but the Truth, in spirit and letter. Not only so, but they have been very diligent in their search after truth, and have conscientiously yielded to it when discovered in the word of God, though their lives were in peril for such a line of conduct. John Bunyan might have lived a very easy life, and secured to himself many honors, and perhaps wealth, had he yielded to the dogmas of men. Had he submitted to human authority, taken the prayer book, and used it instead of praying as the Spirit dictated, and as his own wants and the wants of the people required, gone to church, and observed its formalities as the mass of mankind did, all would have been right. But he found in God's Book nothing to favor a worldly religious establishment—the basis of which was wealth—imposing a number of foolish and pompous mummeries upon the people, with an hierarchy as corrupt and proud as that of Rome. He found the religion of the Bible altogether opposed to a system like this, and therefore took his stand upon the revealed will of Heaven, and pursued such a course as was consistent with its requirements. The result of all this was imprisonment in Bedford jail twelve years. John Bunyan was a real Baptist! History furnishes us with many examples of noble-minded men in the Baptist denomination, who have suffered much for conscience's sake; and perhaps it may be said, without fear of contradiction, that the denomination has been more rigid than any other in its attachment to the simple and pure truth of the Scriptures. It is a most lamentable fact, however, that this very denomination fails, in numerous instances, at the present day, when it has grown hoary with age. During the long period of more than 1800 years, it has endured trial for the truth's sake. But the observance of the seventh-day Sabbath—the only true Sabbath of the Bible—is an impediment in the way of many of our brethren too great to be overcome. What is in the way? Are they but partially convinced that it is really the Sabbath? Nay, many in the churches frankly acknowledge, that the Sabbatarian has all the argument on his side, and that they would become Sabbath-keepers if they lived among those who are so. Is not practical religion, then, a personal thing? The brethren who talk in this strain would not think of denying *that*. Are Baptists then seeking popularity in preference to truth? Let every Baptist brother blush at the thought. Again, we ask, What is in the way? Are they afraid of persecution? It may lead to persecution, as some know by bitter experience. But shall Baptists be afraid of persecution, when their Master was crucified for them, and their primitive leaders were all persecuted, and all but one died martyrs for the truth? Shall they fly from their banner because it is stained with blood? Surely they will all say, No. We repeat the inquiry, What is in the way? Is singularity the great stumbling-block? Why, who ever knew a real Baptist to be afraid of being singular, though he might be so in the most emphatic sense, and though he might be the only one in the neighborhood? If singularity is the bugbear, that may be easily disposed of by a simultaneous movement of the brethren whose judgments are convinced that the seventh day is the Sabbath. Such a movement, too, would wake up all the churches to a consideration of the subject, and tend to bring about a most desirable event, namely, a fraternity of all Baptists, in the most literal sense. Lastly, the question returns upon us, What is in the way? Is worldly interest to be injured in any manner? Will they sacrifice a little in trade, and will their neighbors get it who pursue their callings and engage in their mercantile labors on that holy day? Perhaps it may be so, and perhaps not. It cannot be easily proved, that a person has been eventually the loser by obeying God from the heart. It is to be feared that many hold back from the practice of keeping the real Sabbath, because they think they shall miss taking a few dollars and cents in the way of trade. Oh, brethren, blush to crimson at the thought. What will your dollars and cents do for you when an account of your stewardship is demanded, and the Lord says to your heart, when you are about to be ushered into his presence, "Ye knew my will, but did it not?" What a small sacrifice will a little wealth appear, when made for him who shed his blood for your salvation, in that moment when a thousand worlds of wealth will appear to you as trifling as the chaff which the wind bloweth away. W—R.

LUTHER'S VISIT TO ROME.

The vivid and instructive account of Luther's first visit to Rome, which follows, is taken from D'Aubigné's graphic history of the Reformation:—

At last, after a fatiguing journey under the burning sun of Italy, he approached the seven-hilled city. His heart was moved within him. His eyes longed to behold the queen of the earth and of the Church! As soon as he discovered from a distance the Eternal City—the city of St. Peter and St. Paul, the metropolis of the Catholic World, he threw himself on the earth, exclaiming, 'Holy Rome, I salute thee!'

Luther was now in Rome; the professor of Wittemberg was in the midst of the eloquent ruins of the Rome of Consuls and of Emperors, the Rome of Confessors of Christ and of Martyrs. *There* had lived Plautus and Virgil, whose works he had carried with him into his cloister; and all those great men whose history had so often stirred his heart. He beheld their statutes, and the ruined monuments which still attested their glory. But all this glory and power had passed away. He trod under foot the dust of them. He called to mind, at every step he took, the melancholy presentiments of Scipio, when, shedding tears over the ruins of Carthage, its palaces in flames, and its walls broken down, he exclaimed—'It will one day be thus with Rome!' 'And truly,' said Luther, 'the Rome of Scipios and Cæsars is but a corpse.' There are such heaps of ruin that the foundations of the houses rests at this hour where once the roofs were. '*There*,' said he, turning a melancholy look on its ruins, '*there* were once the riches and treasures of this world!' All these fragments of wreck which his foot encountered whispered to Luther, within Rome herself, that what is strongest in the sight of men may be destroyed by the breath of the Lord.

But with these profaner ruins were mixed holy ashes; the thought of this came to his mind. The burial places of the martyrs are hard by those of Roman generals and conquerors. Christian Rome and her trials had more power over the heart of the Saxon monk, than Pagan Rome with all her glory. In this very place arrived that epistle wherein Paul wrote, '*the just shall live by faith.*' He is not far from the forum of Appius, and the Three Taverns. In that spot was the house of Narcissus; here stood the palace of Cæsar, where the Lord delivered the Apostle from the jaws of the lion. O how did these recollections strengthen the heart of the monk of Wittemberg!

Rome then presented a widely different aspect. The warlike Julius II. filled the pontifical chair, and not Leo X., as some distinguished historians of Germany have said, doubtless for want of attention. Luther often related an incident of this Pope's life. When the news was brought him that his army had been defeated by the French before Ravenna, he was reading his prayers; he threw the book on the floor, exclaiming with a dreadful oath, 'Well, now thou art become a Frenchman. Is it thus thou guardest thy church?' Then, turning himself in the direction of the country to whose arms he thought to have recourse, he uttered these words, 'Holy Swiss! pray for us.' Ignorance, levity, and dissolute morals, a profane contempt of every thing sacred, and a shameful traffic in divine things; such was the spectacle presented by this wretched city. Yet the pious monk continued for a while in his illusions.

Having arrived about the period of the festival of St. John, he heard the Romans repeating around him a proverb current among the people: 'Blessed is that mother,' said they, 'whose son says mass on St. John's eve.' O, thought Luther, how gladly would I make my mother blessed. The pious son of Margaret made some attempts to say mass on that day, but he could not, the crowd was too great. Warm in his feeling, and confiding in his disposition, he visited all the churches and chapels, gave credit to all the marvelous stories there told him, went through with devotion the observances required, and was pleased at being able to perform so many pious acts, from which his friends at home were debarred. 'How do I regret,' thought the pious monk, 'that my father and mother are still living; how happy should I be to deliver them from the fire of purgatory by masses, my prayers, and other admirable works.' He had found the light, but the darkness was far from being wholly chased from his mind; he had the faith and love of the gospel, but not the knowledge of it. It was not an easy matter to emerge from that deep gloom that had for so many ages overspread the earth.

Luther said mass several times at Rome. He went through it with all the unction and dignity that such an act seemed to him to require. But how was the heart of the Saxon monk distressed, when he saw the profane and heartless formality with which the Roman clergy celebrated this Sacrament. The priests, on their part, laughed at his simplicity. One day, when he was officiating, he found that at the altar they had read seven masses while he was reading one. 'Quick! quick!' said one of the priests, 'send *Our Lady* her Son back speedily;' thus impiously alluding to the transubstantiation of the bread into the body and blood of Christ. Another time Luther had only got as far as the Gospel, when the priest who was at his side had already finished the mass: 'Make haste, make haste!' whispered the latter, 'do have done with it.'

His astonishment was still greater, when he found, in the dignitaries of the church, the same corruption he had observed in the inferior clergy. He had hoped better things of them. It was the fashion at the papal court to attack Christianity; and a person was not counted a man of sense, if he did not hold some eccentric and heretical opinion in relation to the dogmas of the church. Some would have convinced Erasmus, by certain passages from Pliny, that there was no difference between the souls of men and of beasts; and there were young courtiers of the Pope, who affirmed that the orthodox faith was the growth of the cunning invention of the saints.

Luther's office of envoy from the Augustines of Germany, procured him invitations to several meetings of distinguished ecclesiastics. One day, in particular, he was at table with several prelates; the latter exhibited openly their buffoonery in manners and impious conversation; and did not scruple to give utterance before him to many indecent jokes, doubtless thinking him one like themselves. They related, amongst other things, laughing, and priding themselves upon it, how when saying mass at the altar, instead of the sacramental words which were to transform the elements into the body and blood of the Saviour, they pronounced over the bread and wine these sarcastic words: 'Bread thou art, and bread thou shalt remain; wine thou art, and wine thou shalt remain—*Panis es et panis manebis; vinum es et vinum manebis.*' 'Then,' continued they, 'we elevate the pyx, and all the people worship.' Luther could scarcely believe his ears. His mind, gifted with much vivacity, and even gaiety, in the society of his friends, was remarkable for gravity when treating of serious things. These Romish mockeries shocked him. 'I,' says he, 'was a serious and pious young monk; such language deeply grieved me. If at Rome they speak thus openly at table, thought I, what if their actions should correspond with their words, and pope, cardinals, and courtiers, should thus say mass. And I who have so often heard them recite it so devoutly, how, in that case, must I have been deceived?'

THE SABBATH.

"O dear, I wish it wasn't Sabbath-day," said George Nelson, as he cast a wishful look upon a dissected map, which lay upon a table in the room, where he was lolling upon a chair.

"And so do I," said his brother Robert, who was leaning his body half-way out an open window. "It is so tiresome to keep still and do nothing that we want to do, all day. There's Roger Prentice walking in his father's field. I wish father would let us just walk in the garden."

"But you know he won't," said George. "He says it is wicked."

"I don't see how it can be wicked to walk quietly in the garden."

"Nor I. And I don't see any harm in looking at a map, or drawing on a slate either. The day is always so long, so much longer than other days."

"So it seems to me, but there is Maria and Henry Jones, who say it is the shortest day in all the week."

"Well, I don't see how that can be. It"—

Before he had time to finish what he had begun to say, his father came into the room. He told the boys that it was time to prepare for church, and so they went to their own room to make preparation.

Mr. and Mrs. Nelson, the parents of George and Robert, were sincere Christians. They reverenced the Sabbath, and were anxious that their children should keep it holy. But they made a wide mistake in the means which they used to attain this result. They were exact in requiring abstinence from play, and all weekly occupations, but they made no attempt to interest or instruct their children in accordance with the duties of the day. They adapted neither their conversations nor their directions to their young capacities. They did not think of furnishing them interesting books, suitable for Sabbath reading, or of selecting stories from the Bible, or of explaining its truths in a familiar manner. Mr. and Mrs. Jones managed much better. The Sabbath was a happy day both to them and to their children. In the first place, they were careful to secure proper reading for their young minds. They purchased juvenile books, and they subscribed for one or two little papers, suitable for Sabbath reading. They selected passages from the Bible, and read to them, and they explained its doctrines to them in an interesting and simple manner. The consequence was, that the Sabbath, instead of being considered a weariness, was welcomed by the children with delight.

THE EAGLE.

"But why is the eagle called the king of birds?" little Humphrey asked his father. His father replied, "Because, my child, he exceeds all the feathered race in strength and courage. He lives and builds his nest in the highest clifts of rocks, nearest to the vault of heaven; his keen sparkling eye does not avoid the bright splendor of the sun. But it is in storms that he chiefly displays his majesty. When threatening clouds obscure the sky—when lightning flashes, and when the terrific voice of thunder is heard, all other birds are frightened, and fly for shelter to the wood, and hide themselves in the leafy trees; then the eagle is undismayed and heedless of the storm; and soaring with his powerful wings to the sun, sports in its light, while it thunders and lightens beneath him. Every noble and God-fearing Christian, dear Humphrey, I compare to the eagle. Although he is formed out of the dust, yet his spirit and affections are nearer heaven than earth. When the hour of adversity or of sorrow causes weak and ungodly men to tremble, he is without fear; his affections rise to heaven in confidence, and his hope reposes on God, even as a child on its mother's breast. We find it written in scripture, 'They that wait upon the Lord shall renew their strength; they shall mount up with wings, as eagles; they shall run, and not be weary; and they shall walk and not faint.'"

THE CROWDED STREET.

BY WILLIAM C. BRYANT.

Let me move slowly through the street,
  Filled with an ever-shifting train,
Amid the sound of steps that beat
  The murmuring walks like autumn rain.

How fast the flitting figures come!
  The mild, the fierce, the stony face;
Some bright with thoughtless smiles, and some
  Where secret tears have left their trace.

They pass—to toil, to strife, to rest;
  To halls in which the feast is spread;
To chambers where the funeral guest
  In silence sits beside the dead.

And some to happy homes repair,
  Where children, pressing cheek to cheek,
With mute caresses shall declare
  The tenderness they cannot speak.

And some, who walk with calmness here,
  Shall shudder as they reach the door
Where one who made their dwelling dear,
  Its flower, its light, is seen no more.

Youth, with pale cheek and slender frame,
  And dreams of greatness in thine eye!
Goest thou to build an early name,
  Or early in the task to die?

Keen son of trade, with eager brow,
  Who now is fluttering in thy snare?
Thy golden fortunes, tower they now,
  Or melt the glittering spires in air?

Who of this crowd to-night, shall tread
  The dance till daylight gleams again?
Who sorrow o'er the untimely dead?
  Who writhe in throes of mortal pain?

Some, famine-struck, shall think how long
  The cold, dark hours, how slow the light;
And some, who flaunt amid the throng,
  Shall hide in dens of shame to-night.

Each, where his tasks or pleasures call,
  They pass and heed each other not;
There is who heeds, who holds them all,
  In his large love, and boundless thought.

These struggling tides of life that seem
  In wayward, aimless course to tend,
Are eddies of the mighty stream
  That rolls to its appointed end.

HAVE WE A FATHER THERE?

"Clarinda, do you think we shall live again . . . . . after we are dead?"

"I don't know," was the answer, in a mournful tone.

"It seems," continued he, "as if I had been alive a very, very short time. I have *lived* . . . . and done nothing else; and now I feel sorry to go into darkness and nothingness again. Do you think I shall?"

"Then you think you shall die!" . . . . said she, with her usual abruptness, but with a bitterness inexpressible in her accent.

"I think I must," was the answer.

And for all this reply, she retired to her station at the foot of the bed, shrank into a heap of garments, crouched down her head, and buried her face again between her arms, and under her hair. But this time she did not look through between those arms. This time, she hides the very light of day from her forlorn, yet dry eyes.

There was a silence; and the boy breathed painfully. At last he said—

"Our Father who art in heaven!"

"What does that mean, Clarinda?"

"Our Father?—a father—who art in heaven. Have we a father there, Clarinda? Is there some one in this wide, wide universe—this vast vault—this large vessel in which we are floating. Is there a Father in it, do you think, Clarinda?"

She lifted up her face, shook her head sorrowfully, and said:

"I don't know."

"Oh! if there were a Father," said the boy, "how glad I should be to go to him!"

"Go to him!" said she mournfully.

"Ah, Clarinda! how glad *we* should be to go to him!"

She nodded assent, and sank down into her former position.

"I think," said the boy, after another long pause, "if I were but *sure* I should find him—I should be very glad to die."

"And I would be almost glad to let you," she replied in a low voice, and her head sank down again; and hidden by the clothes, tears, still and silent as soft summer rain, literally poured from her eyes.

Another pause!

"Clarinda, what are you thinking about all the time you are at church?"

"I do not know," said she again, raising her head—"any thing—nothing. I used to look about when I was a child; and amuse myself as well as I could, and now I *think* about—that is all the difference."

"Well, that is just what I do. It is very strange that we have neither of us thought more about it. Do you ever say your prayers?" whispered he, mysteriously. "Some people do, every night and morning."

"I never was taught my prayers, except by my old nurse, when I was a little thing—I used to say: 'Pray, God bless papa and mama, and make me a good girl.' I left it off when I left the nursery, and had no one to bid me kneel down. Brother, if there *be* a God!"

"My children," said the old man, softly opening the door, "how are you both, and what was that you said last, my pretty lady Clarinda? If there be? To be sure there is. Have I not shown him to you in the flowers? My children, comfort your poor hearts. There is a God—a Father to the fatherless, a——"

"Then he shall be *my* God," faltered the boy.

"—And will he raise the dead?"

"'We shall not all sleep, but we shall all be changed; in the twinkling of an eye, at the last trump; for the trumpet shall sound; and the dead shall be raised; and this corruption shall put on incorruption; and this mortal, immortality;'" replied the old man, "but wherefore, now, my children? Surely this is not the first time you have asked of yourselves these things?"

"Nay," said the boy, "you know, sir, how it is with us. We are two poor, ignorant, ill-educated beings, wandering about on this earth—coming from we know not whence—going we know not whither. We are two poor, desolate orphan children. We were content to wander together, but now we both believe that we must part. And *she* would know what will become of me when I am dead; and I would know what will become of her when, like a poor withered leaf, she is left to be blown about the world. If there *be* a Father to the fatherless, why have we never been told of him?"

"It would have been a great comfort," said the girl.

—"I should have asked him a great many things, if I thought he would have heard me."

"Ask, then, for he will hear you."

—"And grant my prayers?" said she doubtingly.

"Or do better," said the old man.

"I understand you," said she, sinking down again.

"What I would ask is *his* life," repeated she to herself; "poor, unhappy boy! and will he not be better with his Father? No, I will not ask *that*, but I will ask Him to pity me, when He takes him to himself, and to take poor little Clarinda home too."

The good and simple old man now resumed his favorite subject. He talked of creation, and its beauties, and its excellencies, and long he pursued the lovely theme, consoling the hearts of the young inquirers; and then he fetched his little black Bible, and he read of life and immortality, and the touching words of the tender and pitying Lord Jesus; and he laid these two trembling children at their Saviour's feet.

THE BIBLE AND FREEDOM.

The spirit of literature, more especially of Christian literature, is free and friendly to freedom. And now that the eye of the master is opened, and his sensibility is quickened by public discussion of the system of American slavery, he cannot read a volume of poetry, cannot run over a romance or novel of the day, without meeting a contradiction of his philosophy of life, or encountering a rebuke for his inhumanity to man. He cannot admire the pictures of our common Shakspeare; he cannot be elevated by the grandeur of our destiny, and the wonders of our redemption, in Milton; he cannot inhale the sweet breath of Cowper, without being impressed with respect for human nature in its lowest estate, and detestation for slavery in its mildest form.

Were there no book but the Bible, it were itself enough to stifle slavery. I do not care if Abraham had servants born to him in his house, if Moses recognized slavery in his civil code, if our blessed Lord said not a word in condemnation; still there is in the Bible a deep-seated, essential hostility to every degree or form or servitude. Its fundamental doctrines of the original equality of all men before God, of the common redemption by the same blood, of a practical experience of the same grace, and a common inheritance of the same heaven—these living and glorious truths of the Gospel are all so many instruments of universal freedom. They that sit down together at the communion of the body and blood of Jesus, and converse together, as strangers upon earth, fellow-travelers to the New Jeruselem, in which their common hopes center, and to which their weary and anxious feet are passing with a common zeal, cannot be master and slave, they are all brethren. [Prof. Haddock's Address.

A PARENTAL MISTAKE.

The most frequent and fatal of all parental mistakes is, in suffering anxiety for the temporial prosperity of children to supersede anxiety for their soul's welfare. "I have done all," says a father, lamenting the shameless profligacy of his son, "I have done all for him that I could. I have warned him against evil associates; I have insisted on the indispensableness of a good character, in order to success in business, and I have placed him in a situation in which it will be his own fault if he does not succeed." Perhaps it might be replied to that father, that the counsel he gave to that son was only such as might be suggested by worldly wisdom; that he had not asked heavenly direction for him; had not followed him with his prayers; and had selected a situation for him without any regard to the religious privileges connected with it, and solely for the promise it afforded of a speedy accumulation of this world's wealth. In doing every thing for his son, he had done little or nothing. He had sent him forth from the paternal roof to make the experiment of life, without any proper preliminary training; he had exposed him to all the artifices of the world and the devil, in the inexperience of youth, without first seeing that his heart was fortified by the principles of religion. Under such circumstances, it would have been a miracle had he not been ruined. [Presbyterian.

God's Dealing.—Learn, says Leighton, to put a right construction on all God's dealings with his church and with thy soul. For his church there may be a time wherein thou shalt see it tossed, and, to thy thinking, covered and swallowed up with tears; but wait a little, it shall arrive safe. This is a common stumbling-stone; but walk by the light of the word, and the eye of faith, looking on it, and thou shalt pass by, and not stumble at it. The church mourns, and Babylon sings, sits as a queen; but for how long? She shall come down, and sit in the dust; and Zion shall be glorious, and put on her beautiful garments; while Babylon shall not look for another revelation to raise her again; no, she shall never rise. The "angel took up a stone, like a great mill-stone, and cast it into the sea, saying, Thus with violence shall the great city Babylon be thrown down, and shall be found no more at all."

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New York, December 31, 1846.

THE SUPPOSED REPEAL OF THE SABBATH.

The object of Mr. Brown's Fifth Lecture, delivered on Sunday evening last, was to consider the supposed repeal of the weekly Sabbath. He commenced by saying, that many persons regard the topics thus far examined as having no necessary connection with the question at issue between us and other denominations; they therefore look forward to the consideration of the *change* of the Sabbath to the first day of the week, as the most interesting point of the whole discussion. He thought differently. Indeed, if it be proved conclusively, that the Sabbath was designed to be a standing witness against Atheism and Idolatry; that it is a necessary part of the Moral Law; that it was designed for the whole race of mankind, and not for the Israelites in particular; then the duty of observing the seventh day of the week follows as a natural consequence. The idea of a distinction between the sabbatic *rest*, and the *day* on which it is to be observed, is absurd. God blessed the *seventh day*. If therefore the blessing be taken away from that day, it is taken from the institution itself.

Before proceeding to examine the grounds from which the repeal of the Sabbath is inferred, the lecturer premised, that an act repealing a law must be just as explicit as the law itself. This repealing act may refer directly to the Sabbath, or it may relate to the entire system of which the Sabbath is a component part. In either case, the Sabbath is effectually repealed.

The first text brought under consideration, which is supposed to repeal the Sabbath directly, was Col. 2: 16—"Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new-moon, or of the Sabbath days; which are a shadow of good things to come." In order to understand this, we must consider, that there were, under the old dispensation, many rest-days, which were called sabbaths, besides the weekly rest-day; such, for instance, as the first and eighth days of the Passover, the feast of tabernacles, of trumpets, &c. It is more likely that the Apostle referred to these than to the weekly Sabbath. 1st. The Apostle evidently speaks of a class of institutions which were a burden—"a yoke which neither our fathers nor we were able to bear." This could not have been said of the weekly Sabbath, which was "made *for* man," Jesus Christ himself being witness. 2d. He speaks of those Sabbath days which were a shadow of things to come. But the weekly Sabbath was not a shadow, since it was instituted before man had sinned, and stood in need of a Redeemer, or of types and shadows pointing to a Redeemer. 3d. The weekly Sabbath is a commemorative institution, designed to perpetuate the memory of the work of creation. How can such an institution be viewed as a shadow, to be blotted out thousands of years before the fact which it commemorates is blotted out? In this connection, the speaker answered, at considerable length, the objection, that there were commemorative institutions peculiar to Judaism, which Christ blotted out. He showed the difference between the Sabbath and those institutions, and that while it is the duty of all men to observe the Sabbath, it may be the duty of the Israelites now to observe some of their *commemorative* institutions—not as a means of justification, but simply to commemorate the great facts in connection with which they were established.

The typical character of the Sabbath was next brought under review. It was maintained, that if the Sabbath is a type at all, it is a type of the rest, or sabbatism, spoken of in the epistle to the Hebrews, which remains for the people of God in heaven. Now if the weekly Sabbath, while it typified the heavenly state, did also typify the Gospel dispensation, it differed from every other type of the Bible by being at the same time a type of two entirely distinct events. Be that as it may, however, if the Sabbath was a type of heaven as well as of the Gospel dispensation, it is contrary to all reason to suppose it blotted out until heaven itself has taken its place, since every type must remain until the substance of it has come.

Mr. Brown here introduced the well-known maxim, that "as long as the reason of a law remains, the law itself remains." Now the reason for the law of the Sabbath has never yet ceased. Not so of the rites and sacrifices of the Jewish economy, the reasons for which ceased as soon as Christ offered himself a sacrifice. The work of creation is the reason given for the law of the Sabbath; and lest we should mistake on this point, and class it with the laws of the Levitical service, the reason is embodied in the law itself. This reason possesses now all the force it ever did; hence the law itself must remain in force.

There is one circumstance, which it seems impossible to account for, if the Sabbath was repealed by Christ; and that is, that no charge of Sabbath-breaking was ever preferred by the Jews against the early Christians. The believing Jews were exceedingly tenacious of their old customs, and desirous to impose them upon the Gentiles. Their attachment to the Sabbath is unquestionable. Now how shall we account for the silence of history, both sacred and profane, concerning complaints of the nature referred to, except by supposing that the early Christians kept the Sabbath, and thus gave no occasion for such complaints? We are sometimes told, that although the Sabbath was actually repealed when Christ died, yet the Apostles did not think it prudent to divulge this doctrine, lest it should hinder their influence among the Jews; and therefore they kept the Sabbath for many years, or until after the destruction of Jerusalem. There is not a particle of evidence to support such a conceit. But supposing it to be true, is not the same reason applicable now? Only a very small number of the Jews have yet received Christ; and if it was the duty of the early Christians to regard the Sabbath, in order that they might thereby commend Christianity to the Jews, is it not equally the duty of Christians now? Strange that those who make so much of the example of the early Christians in one respect, should refuse to follow what they acknowledge to have been their example in another respect. Instead of following this inspired example, however, they adopt the very spirit, as well as the practice, of Constantine the Great, who was so governed by enmity to that unfortunate race, that he said, "Let us have nothing in common with that odious brood, the Jews." This is the true reason why the Sabbath was set aside by Christians in the later ages of the Church. The Apostles give it no sanction by precept or practice. To charge them with teaching its abrogation, while they continued to observe it, is to impute to them a truckling and time-serving spirit of which they were never guilty. It is a libel upon them.

SABBATH DISCUSSION IN PROVIDENCE, R. I.

The readers of the Recorder were informed last week, that the subject of the Sabbath was receiving some attention in Providence, R. I. The question under consideration has been, whether there is sufficient authority for keeping the first day of the week as the Sabbath? Monday evening, Dec. 21st, was appointed for continuing the discussion of this question before the Sunday-School Teachers' Association. The occasion drew together a large audience, embracing most of the Clergymen and Sunday-School Teachers in the City. After the usual religious exercises, the minutes of the previous meeting were read, in which all the arguments which had been presented in favor of the first day were enumerated. It was maintained, that the change of the Sabbath was hinted at in the 118th Psalm; that it was prophesied of in the 65th chapter of Isaiah; that it was clearly inferable from the appearances of Christ to his disciples on the first day, the breaking of bread at Troas, the collection at Corinth, and the expression "Lord's day" in the Apocalypse.

Rev. Dr. Cleveland, who had been appointed to lead in the discussion, was not present. A letter from him was read, however, in which he declined to fulfill the appointment, mainly on the ground that the question had already been sufficiently debated, and that to continue it farther would promote neither the designs nor the interests of the Association.

Rev. Lucius Crandall, who was named at the previous meeting as an advocate of the seventh day, being present, was invited to go forward and present the views of the Seventh-day Baptists in opposition to the positions which had been taken at that meeting. This he did in a manner calculated to convince the audience, that those who observe the seventh day are well acquainted with the common arguments from Scripture in favor of the first day, and well prepared to meet them.

Mr. Crandall was followed by Rev. Thorndike C. Jameson, who reviewed the objections which had been presented, and asserted, in conclusion, that whatever difficulty there might be in sustaining the first day from the Scriptures, it was plain from history that the first day had been observed by the great mass of Christians from the times of the apostles.

Geo. B. Utter replied to Mr. Jameson, and endeavored to show, by numerous extracts from the most authentic histories, that during the first six centuries of the Christian church the Lord's day was regarded, not as a Sabbath, but only as a festival, upon which labor of various kinds might be performed; that during this period the Sabbath was strictly observed in many of the churches; and that the notion of the Lord's day having taken the place of the Sabbath, and being kept in obedience to the fourth commandment, instead of originating with the apostles, could only be traced back some two hundred and fifty years.

Rev. Mr. Granger followed. He was pleased with the Christian spirit manifested by his Seventh-day Baptist brethren, and could not deny that the positions which they had taken appeared very plausible. Indeed, if he were living among those who observe the seventh day, he was not certain but that he might deem it expedient to keep that day with them. He could not agree with those who saw evidence of a change of the Sabbath in the Psalms, or in the prophecy of Isaiah. Nevertheless, there were many delightful associations clustering around the first day of the week, which made him love it, and desire to keep it. Upon the whole, he thought there might be very good Christians observing both days, and he did not think it worth while, therefore, to contend very sharply about the matter.

Rev. Lucius Crandall closed the debate. He spoke of the necessary connection between the *sabbatic institution* and the *day* which God had seen fit to bless. In view of this connection, he made a powerful appeal to those who are endeavoring to secure a better observance of the weekly rest, to direct their efforts to the day which God has commanded, and upon which alone he has pronounced his blessing.

ANOTHER FORM OF PETITION.

Since the publication of the various Forms of Petition, the following has come to hand. As it presents the desired object in a very clear manner, and may meet the views of some persons better than a more specific form, we give it an insertion:—

To the Honorable the Legislature of the State of New York:

We the undersigned, inhabitants of the County of   and vicinity, respectfully represent—1st. That the Constitution of this State *now*, as heretofore, guarantees to all mankind the "free exercise and enjoyment of religious profession and worship, without discrimination or preference;"—2d. That it has pleased the people of this State to secure by legislative enactments, to the observers of the first-day of the week as a day of worship, the uninterrupted enjoyment of their profession, and protection against the liability to be compelled to serve as jurors, witnesses, or parties in civil suits, or in the military in times of peace, on that day; whereas the observers of the seventh day of the week, (called Saturday,) as the Sabbath devoted to religion and the worship of God, are subject, by reason of this *discriminating law*, to be compelled to defend suits at law or suffer judgment without being able to obtain redress for losses and sacrifices made therefrom, and are liable also to be called to act as jurors and witnesses, and in other respects to suffer inconvenience or interruption on that day. We therefore respectfully request, that such laws may be enacted by your Honorable Body as will secure to them that equal protection guaranteed to them by the Constitution. And, as in duty bound, we will ever pray.

☞ The following communication was designed for our last week's paper, and would have appeared then if it had reached us in time. It contains suggestions, however, which are worthy of grave consideration, on which account we give it a place this week, although the meetings of the Associations, to which it alludes, are past:—

LEGAL PROTECTION OF SABBATH-KEEPERS.

DeRuyter, Dec. 18, 1846.

To the Editor of the Sabbath Recorder:—

I am well pleased with the interest that Seventh-day Baptists generally manifest in the subject of legal protection in the observance of the Sabbath. By the efforts now being made, we hope to gain our constitutional rights, and also bring the Sabbath into notice in high places, and eventually secure the repeal of those laws that give a preference to one day as holy time above another. Might and popular prejudice are now against us. We have as yet failed in obtaining our just rights at the hands of our law-makers. Our best efforts will doubtless be required to secure these rights. The wrongs which we have suffered urge us to these efforts; and how any Sabbath-keeper can be uninterested in this matter, I know not. Indeed, I am not so much afraid of inaction as overaction. I see that some are striking at once for a repeal of all laws that acknowledge the first day of the week as holy time. And I must suppose, of course, that the advocates of this measure hope to succeed. Many, I know, are unprepared for it, and see, or seem to see, in it the defeat of the efforts for Sabbath protection. Union in our efforts is as important as the objects for which those efforts are made. If there is not good hope of success in the greater of these objects, a wise policy would not sacrifice the less. It then should first be settled generally, if not unanimously, whether our efforts should be directed for a repeal of Sunday-sanctification laws, or for Sabbath protection. This matter, I hope, the Associations will consider in their semi-annual sessions. And the three other churches in the State will doubtless act in concert with them.

There can be no question but that the Sunday-sanctification laws should be repealed, as they are both partial and unconstitutional, and all should be left free to make their selection of days for worship and for labor. But he must be madly visionary who hopes, by a few efforts, to cause right to triumph over might, when that might is sustained by such an overwhelming majority, and strengthened by prejudices, interests, and superstitions of immemorial origin. It is much easier to persuade sinners to be reconciled to God, than to induce professors of religion to be reconciled to the observance of his Sabbath. Our law-makers are either conscientious observers of Sunday, or of their own popularity, and are as careful of the one as of the other. A repeal of Sunday-sanctification laws would be opposed by nearly all but Seventh-day Baptists, and perhaps Quakers. And until a mighty agitation should shake the prejudices and superstitions of the mass of community, there could be but little hope of success. The most that can be hoped, by an agitation of this question, is that the attention of some may be seriously called to the claims of the Bible Sabbath. And may not all this be effected by our petition for a redress of grievances? The recital of the wrongs that we, as observers of the Sabbath, have suffered in consequence of that observation, while it might induce our legislature to grant us relief, would lead many to examine the reasons of our faith and practice, some of whom, at least, we have reason to hope, would be led, by the scriptural authority for our course, to go and do likewise. So soon as we can secure the protection which our Constitution guarantees in the observance of the Sabbath, as guardians of the truth it will probably be our duty to be as clamorous against these organic sins as against individual sins. But till then I hope we may not awake the slumbering energies of a corrupted Christianity to oppose the passage of a Bill giving us the privileges that others enjoy. The opposition that we shall meet in petitioning for our rights, will be small in comparison with the deluge of wrath and execration that will fall on our pitiless heads when we attack the strongholds of Christianized sin, and legalized religion. If we make war upon these strongholds before we are safely entrenched behind statutary laws fully protecting us, then may we ask in vain for help, and be left to the merciless harrassment of evil-disposed persons.

I hope the act attached to a petition in a late Recorder may be detatched therefrom before it shall be sent to the Legislature. 1st. Because we are not petitioning for what most of the citizens enjoy already; sufficient protection is already granted to Sunday observers, and this act would not help them. We want a special act for ourselves, equal to the one now on our statute books for others. 2d. A bill was sent last year, drawn by hands unskilled in legal technicalities, which served as a basis for a very deficient bill that was reported to the House. There are members of the present Legislature, who are friendly to our cause, who are better prepared to frame laws than most men who have another calling.

J. BAILEY.

EQUALITY OF RELIGIOUS RIGHTS.

In consequence of the failure to receive, in time, the proof-sheet of the article under the above caption, which was sent to our correspondent, W. M. F, for him to revise, but being delayed in its return through the inattention of the bearer until too late, it appeared without the author's corrections and additions. The former are no longer available; but the latter we give to complete it.

The first addition, thus omitted was intended to be inserted after the word PENAL, at the end of the paragraph near the bottom of the first column; and the second portion, to run in at the end of the article.

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If not irrelevant, it might be deemed descending to trifling, if not to levity, to discuss and carry out the legitimate principles, predicated on the decision, that marriage is a *civil contract*, and show, that all matters connected with it partake of the same nature; consequently, while our Sunday laws *vitiate* all *civil contracts*, they apply equally to *marriage* and *betrothment*. If this be a just deduction, young ladies will have to be careful not to *engage* themselve on Sunday, lest it destroy their claims to damages in case of *breach of promise*. A receipt given on Sunday, does not stand in law; a bargain made on Sunday, is not binding; why, then, should betrothments? If both betrothment and marriage are *civil contracts*, why not invalidate them, at pleasure, when entered into on Sunday? and why not *fine* the minister for executing *judicial* functions and taking *fees* on that day? If the sticklers for Sunday laws can *acquire* a *claim* to a man's *purse*, by an *engagement* or *bargain*, and become a *copartner* in *property*, by a matrimonial *speculation*, consummated on that day, and the minister drive the almighty Dollar to the greatest advantage, by *certifying* to *civil contracts*—why cannot an irreproachable Sabbath-keeper, who conscientiously observes the seventh day to the Lord, and attaches no sacredness to *first day*, nor entertains any veneration for penal laws to enforce its observance—why, I ask, cannot *he* enjoy a like immunity, and employ the same time to his own benefit?

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While we should be careful, in seeking redress, not to ask for *too little*, or what might compromise our rights and dignity as *freemen*, we must, also, be careful not to ask for *too much*, or that which may forfeit our principles and condemn our sincerity, in resisting measures to *legalize* a Sabbath; for in some of the suggestions to obtain our object—*equal right, equal privileges*—it is proposed to legalize *fourth day*, or part of it, as well as *first day*, and *Christmas* also. Our constant professions have been against *legalizing* any day for *religious purposes*, but leaving it entirely to the consciences of men and their God, and we have uniformly protested against the right to legislate in the premises at all. We disclaim all right to legislate and *legalize* any *special day* as a day of religious rest; and I am confident that no Sabbath-keeper would ever demand any legislation to secure any peculiar privileges to himself or his denomination; but legislation having been made to bear onerously and unequally upon us, we ask, and shall persist in demanding, the *restoration of our religious rights;* and this, most undoubtedly, would be best accomplished, (and all Sabbath-keepers would be satisfied with it,) by repealing the existing *(blue)* laws, and passing a general law to protect *all persons* from molestation, at *all times*, when they meet to worship Almighty God, without giving any preference to any one or two days in each week, and one special day every year; and also securing all persons against any legal process or civil service on such weekly day as they believe the Almighty has required of them, and they *regularly* and *conscientiously* devote to religious worship; but as we cannot look for this recognition of the true and broad principles of primitive republicanism, in these degenerate days, we must be circumspect in any appeals we make, that we do not sacrifice principle and compound with the oppressor to gain our end. We contend that no human power has authority to legislate and enforce any day of rest, or confer any sacredness on any portion of time; therefore, to be consistent, we must not ask any legislative body to *legalize* any day, or part of a day, for religious purposes, but merely to yield *equal privileges*, to all persons, to worship their Maker, according to the dictates of their own consciences, without any favor, distinction, or constraint.

Sabbath Lectures and Discussion at Mystic Bridge, Ct.—On Monday evening, 14th inst., according to notice previously given, Eld. Lucius Crandall lectured upon the subject of the Sabbath at Mystic Bridge, Ct. At the close of his lecture, opportunity was given for any who pleased, to ask questions or raise objections. Some time was spent in presenting and answering objections; and at the close of the exercises it was determined to hold a meeting for the same purpose on the following evening. This second meeting was well attended; and at its close notice was given that a similar meeting would be held on the next evening. Thus the discussion was kept up for three evenings in succession, during which the claims of the Sabbath were presented, and the objections of those who observe the first-day answered, in the presence of a large and interested audience. Those who were present express their satisfaction with the course which the discussion took, and a hope that it will lead to good results.

Secession from the Roman Church.—A meeting of rather a novel character took place at the Broadway Tabernacle, in this city, on Sunday, Dec. 13. It seems that a body of German Catholics, numbering some two hundred, among whom is a priest, have been for several months past in the habit of meeting regularly for the purpose of studying the Bible. There has been no Protestant among them, nor was it known beyond their own circle, until quite lately, that they were thus engaged. Having matured their views, they engaged the Tabernacle for the purpose of making them known, and formally seceding from the Roman Church. The statement which was read says that they are convinced that a catholic church was established by Christ and his Apostles, but that Rome has superadded to that church many things not originally authorized, and some which were distinctly forbidden. This movement seems to be somewhat like that of John Ronge and his adherents, and if we rightly understand it, they do not propose to become Protestants, but to commence a reformation of their own church.

American Tract Society.—The Secretaries of the American Tract Society have issued a circular, in which they inform the public that the new Tract House is completed. It has been erected by means of a loan, which they expect to pay from the annual rents of parts of the building not occupied by the Society. From the circular it appears, that during twenty-one years of the Society's operations more than 1,200 different publications, including 200 books, have been prepared and stereotyped in the various languages spoken on this continent, of which more than 85,000,000 copies, or more than 1,700,000,000 pages, have been circulated. More than 2,000 publications have been prepared and issued abroad, under the sanction of the Committee, in nearly one hundred different languages and dialects, and $292,000 have been remitted to various missionary stations and to societies and individuals on the continent of Europe, to multiply these "leaves of the tree of life for the healing of the nations."

Revival in the Navy.—A letter from an officer of the United States frigate Congress, published in the Phliadelphia North American, states that there is a remarkable attention to religion among the seamen in this ship. It commenced in a Bible-class, held by the chaplain Mr. Colton, and the interest became such that prayer meetings were held three evenings in the week, at which perhaps some sixty seamen would be seen on their knees at prayer. At some of them several would be heard making confession of their sins and asking for prayers, and others expressing their joy and hope in the Saviour. Quite a number profess to have had their hearts renewed. The work proceeds without opposition from the officers, or any of those on board.

Rome and the New Pope.—One of our exchanges says that five new daily and weekly papers are announced for publication in Rome. Criminal trials are hereafter to be in public, and the code is to be revised. An income tax is said to be intended. The tax on salt, and corn ground at the mill, are to be abolished. Attempts, by poison, on the Pope's life, are hinted at. His meals are said to be inspected by a chemist, and the elements with which the mass is celebrated are provided from his own household, when he is to celebrate it any where. These rumors may be unfounded, but the anonymous attacks on him continue, and indicate bitter feelings of opposition.

The Youth's Cabinet.—The January number of this popular monthly commences the second volume. It contains not only a great variety of interesting reading matter, but several original embellishments, and a steel vignette which equals any thing furnished by the most costly magazines. We cannot too highly commend the diligence and taste of both editor and publisher. They deserve the success which during the past year has attended their efforts to please and instruct. Edited by Rev. Francis C. Woodworth. Published by D. Austin Woodworth, 135 Nassau-st. Terms one dollar a year in advance.

Phonotypy.—Messrs. Andrews & Boyle have commenced publishing, at Boston, a weekly sheet in the Phonotypic Alphabet, called "The Anglo Saxon." It is to be a good family paper as well as an advocate and specimen of the language reform. Terms $2 per annum.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

Congress was in session only four days last week, having adjourned over from Thursday to Monday on account of Christmas.

In the SENATE, bills were introduced, to remodel the consular system; to create the office of Surveyor of Oregon; for the relief of the widow of Alex. Hamilton; to instruct the Post Office Committee to inquire into the expediency of transporting free mails to the army; to instruct the Committee on Naval Affairs to inquire into the utility of iron as a material for constructing vessels of war, and providing for the repairs of government vessels by contract. A bill was reported establishing general pre-emption to actual settlers of public lands, and providing for the sale of the mineral lands. J. M. Clayton presented a petition, signed by men of all parties, praying that Congress should use speedy and efficient means for terminating the war with Mexico, and ensuring an honorable peace. The bill from the House, for the admission of Iowa, was passed.

In the HOUSE OF REPRESENTATIVES, bills were introduced to graduate the sales of the Public Lands; to provide for the ascertainment and satisfaction of claims for French spoliations; for the improvement of the Mississippi, Missouri, and Arkansas rivers; to remove obstructions in the Savannah river; for a new Custom House at Savannah. The bill for the admission of Iowa was passed. Mr. Douglass reported a bill to establish a Territorial Government in Oregon, which was made the order of the day for the first Tuesday of January. Much time was spent in Committee of the Whole on the President's Message, particularly that part of it which relates to the war. Several speeches were made, in which the war was pronounced unjust and unnecessary.

LATER FROM MEXICO.

The packet ship Norma arrived at New York from Havana, on the 23d inst., bringing Mexican dates several days later than previously received. The following is from the Sun:—

Our advices by this arrival lead to only one conclusion—a desperate battle is to be fought at or near San Luis Potosi. Mexico will have thirty thousand of her best troops in that conflict, and the United States will probably have at least half that number.

Accounts from San Luis praise the discipline and valor of the army. There were twenty-five thousand men, with fifty-two pieces of artillery. Five thousand additional troops were expected daily. The magazines of powder and the stores of balls and other missiles are said to exceed belief. Every piece of iron that can be found is converted into pikes or other deadly weapons. In one store-house alone there are two hundred mechanics working day and night, mounting guns and manufacturing munitions of war. There are five hundred more at work in the fortifications, which are being strengthened in every possible manner. One thousand women, filled with enthusiasm in the national cause, had come down to the camp from San Diego and Tlascala, to aid in making articles for the soldiers.

Santa Anna had a grand review of the whole army on the 13th November. It is described as a magnificent pageant. So overpowered was he by the boundless enthusiasm which greeted him as he passed along the lines, that his feelings overcame him, and the tears rolled down his swarthy cheeks, amid the prolonged huzzas of the various regiments, and cries of "Victory or Death!" "God and Liberty!" "Long live Santa Anna!" "We will beat the Yankees this time!" &c. &c.

The Church has been pressed into the service of the country, Government having exacted contributions upon the property of "the secular and regular clergy of both sexes," to the amount of two millions of dollars, for which drafts have been issued as follows: Archbishop $1,000,000; on the Bishop of Puebla $400,000; on the Bishop of Guadalaxara $200,000; on the Bishop of Michoacan $170,000; on the Bishop of Oajaca $100,000; on the Bishop of Durango $80,000. Popular opinion was in favor of this exaction, as the Church had recently shown itself too officious in the cause of the monarchists.

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PEACE OR WAR WITH MEXICO.—The N. Y. Tribune of Thursday morning last says that private advices from most reliable sources in Washington assure us that the Executive now meditates the appointment of a High Commission to proceed to Mexico and make one commanding effort to close the war in that country either by negotiation or the sword. The Commissioners, as at present in contemplation, are Senator Thomas H. Benton, (who is to be invested with the chief command of our military and naval forces under the title of Lieutenant General,) Senator John J. Crittenden, of Ky., and Governor Silas Wright of our State. They are to be clothed with almost unlimited powers to prosecute the war in such manner as to them shall seem most expedient and to terminate it whenever terms shall be proffered by Mexico which they may deem admissible. Any adjustment they might make would of course be subject to the approval or rejection of the Senate, but there can be no shadow of doubt of its ratification.

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THE STEAMER ATLANTIC.—The New London Star says that the body of another victim of the wreck was found about fifty rods from the scene of disaster, supposed to be that of Dr. Tourney, a boot on one leg having his name as a mark. The manufacturer's name was chafed off, but the number of his stand, 265 North Market-st., remained, and was intelligible. It was entirely divested of clothing, and of every kind of apparel except the boot before mentioned, was much bruised and mangled, the skull was gone, and one leg wrenched off. Two skulls were picked up on the beach.

The body of John Walton, (father of the Walton family,) was also found, not much mangled, but the lineaments of the face were entirely destroyed. Mr. Walton was recognized by his dress, and articles found upon his person, among which was a silver hunting watch, a jack-knife, $295 ($285 in bills and $10 in gold,) and some other things of little worth. The money was discovered wrapped in a piece of blanket, which, it is presumed, preserved its "circulating" value. Pieces of trunks and valises, merchandize boxes, and other comparatively valueless articles, have been collected. On the fragment of one trunk were the initials "W. S."—another had "A. J. Collamore, Boston," with a dark-colored wallet, containing a small sum of money.

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BREADSTUFFS.—The N. Y. Tribune says that the shipments of breadstuffs to Europe continue to be very large, and would be still larger but for the scarcity of tonnage to carry produce away. The exports in the first 22 days of December have been, flour, 149,600 bbls.; wheat, 179,500 bushels; corn, 154,000 bushels; rye, 60,000 bushels; barley, 19,450 bushels; oats, 10,300 bushels. Total, 423,250, and reducing the flour to wheat, 1,096,450 bushels. The entire shipments of flour from January 1st to 22d December, have been, flour, 1,110,100 bbls.; wheat, 1,380,100 bushels; corn, 1,397,700 bushels; rye flour, to 1st December, 11,175 bbls.; corn meal, 4,236 hhds., and 81,693 bbls. The above, with the flour and meal reduced to grain, form an aggregate of upward of eight millions of bushels. To this total a considerable amount must be added for the exports of barley, rye, and oats, not included.

HORRID MASSACRE OF NESTORIANS.

The Courier publishes from the correspondence of the London papers a long account of the massacre of a large number of Nestorian Christians by order of their great persecutor, Beder Khan Bey, in the month of October last. It seems that Beder Khan Bey collected various detachments of troops under the command of the Beys of Haidasia and Bevari, himself taking command of a large body of Kurus, and marched into the country of the defenceless and unresisting Nestorians. He then divided his force into small parties, and fell upon the villages. The correspondent of the Morning Chronicle gives the following revolting details of this expedition:—

Thirty-six of these villages at the least, have been thus made the scenes of the most harrowing wholesale murders. To speak of their having been sacked, plundered and burnt to the ground, would be to draw attention to an incident of small importance in the face of the greater horrors which these bloody barbarians committed. Men, women and children, crying for mercy, the women and children, in the agonies of terror, were put to death by every species of torture which cruelty could invent. Happy were those who were shot, or who fell by the sword, who had not their bowels ripped out of them while living, or those who were not impaled amid the shouts and laughter of the murderers. Two of the bishops of the Nestorians, if not more, were impaled, and several of the priests. But that was not the worst torture that was inflicted. Children were torn from their mothers, some from their mothers' breasts, in presence of their mothers, who were obliged, screeching, to look on, put in the most shocking manner, to death. The mothers afterward were sacrificed. The youth of both sexes underwent sacrifices which cannot be mentioned, before their throats, in disgust and satiety, were cut. The pen refuses to record more of these atrocities, though I might go on, and allude to abominations of cruelty, and worse than cruelty, which call for a retribution as nearly equal to their bestial ruthlessness in severity as can be inflicted. Three thousand of the Nestorians have perished in this massacre, on the lowest calculation. The most extensive slaughter took place at a large village, or township, called Bias, where Beder Khan Bey was himself present. Here the two bishops were impaled, and from this place were sent the three hundred heads (pickled) to the Pacha of Moussoul, with the insulting message, that if the Porte presumed to molest the sender, he would send to Constantinople, instead of Nestorian, Turkish heads enough to make a pyramid.

While these things were happening, a council, over which the Nestorian Patriarch, who has escaped from Moussoul, presided, was held at a town called, if I recollect aright, Artchy, one of the principal Nestorian settlements. Here it was determined that, as resistance was vain, the whole people of the Nestorians should emigrate, without an hour's delay, into Persia, where a numerous body of their countrymen are settled on the banks of the lake Oroomiah. The execution of this design was, however, difficult, perilous and disastrous. The fugitives were obliged to leave behind them all their property. Most of them crossed the mountains in straggling, frightened, wretched bands. But one corps of emigrants, stronger than the others—commanded, I am told, by the Patriarch—were attacked on their passage by the soldiers of Beder Khan Bey. After an obstinate conflict, in which many fell on both sides, the Nestorians gained the victory.

But the whole mountain district of Kurdistan, on the Turkish side, is at this moment filled with houseless, famished wanderers, hiding themselves in dens and caves, under all the worst circumstances and guises of misery, from their pursuers. Beder Khan Bey swore, before he started on his expedition, with all the solemnities of his creed, before two Imaums, that he would exterminate the whole Nestorian people; and all of them who have not strength to reach Persia will certainly experience the full realization of this oath.

The same correspondent says that this ruthless onset was doubtless provoked by the act of the Turkish Cabinet, in deposing Beder Khan Bey, from jealousy of his power, and this, it was supposed, had been done by an arrangement with the Nestorian Patriarch then at Mosul, who had promised the aid of the Nestorians in accomplishing this object. These people were thus exposed to the fury of the barbarians, and the Porte could take no efficient steps for their protection. Several of the foreign envoys at the Turkish Cabinet, including Mr. Wellesley and M. de Bourqueney, have sent in very strong notes upon the subject, insisting that Beder Khan Bey is a monster who must be crushed, and the Porte professes the same sentiments. This, moreover, is more easily said than done; for he has a force of 40,000 men at his command, and is virtual sovereign of the whole mountain district.

SUMMARY.

The brig Palestine, belonging to New York, put into Newport, R. I., in distress, and while there lying at anchor, the captain and mate being on shore, one of the hands, named Willis, belonging to Block Island, broke open the captain's chest and took out three thousand dollars in doubloons, and six hundred Spanish milled dollars. Willis took one of the boats belonging to the brig and made his escape. The boat has been recovered, but no trace of the robber has been found.

The steward (a negro) of one of the principal hotels at Cincinnati, was shot on the 16th under the following circumstances:—He had been in the habit of "taking observations" through a pane of glass over the door of the room occupied by a gentleman and his wife, and at the last time of his appearance, he was shot by the gentleman, who gave himself up to the Mayor, and then gave bail for his farther appearance. The negro died of the wound.

We understand, says the Newburyport Herald, that a new expedition to Oregon is fitting out in this town. A company formed for this purpose have purchased the brig Eveline, at a cost of $5,000, for the voyage. She is to be placed in charge of Mr. Goodwin, who is well acquainted on the coast, having been for some time mate of the Chenamus, when she was engaged in the Oregon and Sandwich Island trade.

The N. Y. Tribune says that the Bremen ship Ligonia, 110 days out, arrived yesterday with over 300 paupers, 34 of whom were dead, and as many more sent to the City Hospital in a hopeless situation. Another vessel, the Pontiac, arrived from Liverpool after a passage of 63 days! Nineteen passengers died on the way, and the crew were reduced nearly to starvation.

The nucleus of a new State has just appeared in the north-west. It is about to be christened the Territory of Minesota, (Mi-ne-so-ta,) and, in some few years, it will be cleared, settled, peopled, and covered with network of railroads and canals, and become a powerful State, represented in the Federal Congress by two Senators and a legion of Members.

A case is now on trial in Mississippi, which, if it takes a proper direction, will go far to abate the rage for dueling. A law of the State of Mississippi requires that a man shall pay the debts of each individual whom he kills in a duel, and if an honest jury will sustain the law, and the defendant is able to pay, he will be careful how he engages in a duel.

Another invention, and to the newspaper profession the most astounding of all, has just been brought into successful operation in this city. We allude to Clay & Rosenburgh's Steam Type Setter, which by the aid of two men and three boys can put up as much printed matter as ten compositors can by the present system.

The National Era, the new liberty paper at Washington, will appear early in January; G. Bailey, Jr., of Cincinnati, Editor; L. P. Noble, of New York, Publisher.

Madison University, at Hamilton, N. Y., numbers 1 Resident Graduate, 30 in the Theological Department, 144 Under-Graduates, and 34 in the Grammar School.

The Lowell Courier says—On the 10th of last June, a large new mill was commenced on the Middlesex Corporation in this city. The mill building, which is 154 feet long, 48 feet wide, and seven working stories high, and made all of brick, was finished, and weaving was commenced on the 1st of October; but the carding machines were not ready for work until twelve o'clock on Saturday night, 28th ult. On Monday morning they went into operation, and we saw a pair of blue cassimere pantaloons, the wool of which they were made having been carded, spun, dressed, wove and finished within bell-hours on the same day, in this new mill.

The Philadelphia Gazette says:—Mr. Whitney, the projector of the great Oregon Railroad, has just returned from a visit to the West. He was eminently successful in rousing public attention to the great enterprise. At Wheeling, Cincinnati, Columbus, Louisville, and many other points, public meetings were held and resolutions adopted in favor of the road. A similar demonstration will soon be made in Baltimore. We trust that Congress will act upon the subject definitely and satisfactorily during the present session.

Within the last six months, 26 vessels, ships, brigs and schooners, have been reported as missing. Some of them were last spoken, or heard of, on their outward cruise, others with the objects of their voyage accomplished, with full cargoes, and crews rejoicing at the prospect of soon again joining in the family circle around the old hearth stones at home, and yet months have passed away and all tidings of their fate are buried in obscurity.

A traveler writing from Louisville, says:—We arrived here yesterday, (Sunday) morning, prepared to discharge the freight for this city, but the Captain found himself brought up by a notice that a fine of $50 would be the consequence of discharging any goods on Sunday.

Professor Henry, of Princeton College, who has recently been appointed Secretary of the Smithsonian Institute at Washington, and who is one of the most distinguished scholars and profound philosophers which our country has produced, was originally an apprentice to the silversmith's trade.

The trustees of the village of Auburn have authorized a select committee to purchase two hundred cords of wood, and to dispose of it to the destitute, at a price not exceeding its cost.

The steamer Mohegan, running as a freight-boat between New York and Bridgeport, in connection with the Housatonic Railroad, was wrecked on Saturday at 3 1-2 o'clock, by running on the Gangway Rocks, a short distance below Sand's Point Light. The accident is said to have occurred in consequence of the extreme low tide. A hole was stove in her bottom, and she was immediately run aground at Cow Bay, where she sunk within two feet of hurricane-deck.

The products of labor in the Ohio, Penitentiary during the year ending on the 30th ult., were about forty-four thousand dollars. The expenditures during the same period were $27,000—leaving a balance in favor of the institution of $17,000.

The Scientific American, says that Mr. John Scott, of Philadelphia, has invented a composition for coating cannon balls, which will become ignited by the escape of the ball from the cannon, and the burning mass being distributed among the splinters made by its passage through the timbers of houses or vessels, will produce combustion wherever it strikes.

The Hon. Amos Kendall contends that the first act of Congress, after assembling, ought to be the passage of an act appropriating the necessary funds to secure to the government the use of the telegraph from Washington to New Orleans during the progress of the war. He says that by a vigorous effort it can be placed in operation on the whole route in four months.

Two hundred and thirty-three canal boats, 16 tow boats, 7 steamboats, and 5 sloops, are laid up in the basin at Albany.

By the will of Elijah Waters, Esq., of Milbury, whose decease occurred a few days since, the First Congregational Society receives in cash $5,000, and the Parsonage $1,600 more; American Bible Society $1,500; A. B. Foreign Missions $1,000; Home Missionary Society $1,000.

It has been ascertained by Lt. Emery, that the altitude of Santa Fe is 6000 feet above St. Louis, Mo., nearly 7000 feet above the level of the sea.

Since the loss of the Atlantic, the proprietors of the Worcester and Cleopatra, have furnished those vessels with masts.

It is now confidently asserted that Queen Victoria has consented to have Canada united to the American States by a bridge over the Niagara.

The Milwaukie Sentinel says that Marshall M. Strong, of Racine, W. T., resigned his seat in the Convention, in consequence of the adoption of the article on the rights of married women, and the exemption of property from forced sale.

The President's Message was received at New Orleans by an Express of the Commercial Times forty-eight hours in advance of the mail. The distance between Montgomery and Mobile, 160 miles, was run in nine hours.

The sales of public lands in the Milwaukie District during the month of November, amounted to 22,311 acres, mostly in forty-acre lots, and the receipts to $28,642 71.

As Herr Driesbach, the celebrated lion-tamer, was in the cage of a new lion, undergoing the training process, he was attacked by the savage animal, and had his suit of clothes, made of the strongest Russian duck used for such occasions, torn from his person, but without receiving bodily injury.

The publishers of the St. Louis Republican expressed the President's Message and the late foreign news from Baltimore to St. Louis in the remarkably short space of four days. The usual mail time is seven.

It is a fact—though we can now scarcely believe it—that the bodies of the persons who perished in the steamer Atlantic, on reaching the shore, were robbed of money and valuables; and great quantities of valuable articles have been stolen from the wreck and carried to various places on the main land.

The average weight of the mails that leave New York in one week, according to the Postmaster General's report, is over sixty thousand pounds.

The Capitol of Iowa is built of marble, at a cost already of $80,000, and it is said it will cost $20,000 more to finish it.

It is ascertained that the late hurricane in Havana destroyed 1275 houses, and injured 1038 more. Most of the crops and very many cattle were destroyed.

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UNCURRENT MONEY.—The following are the rates at which uncurrent money is bought in New York, according to Thompson's Bank Note Reporter:—

New England	¼ dis.	Georgia	1 dis.
Albany, Troy, &c.,	¼ "	Mobile, sp. pay'g	1¼ "
N. Y. country	⅝ "	New Orleans	1¼ "
Philadelphia	¼ "	Ohio	2 "
New Jersey	⅜ "	Indiana	2 "
Baltimore	⅜ "	Kentucky	2 "
Virginia	1¼ "	Tennessee	3 "
N. Carolina	2 "	Missouri	2 "
S. Carolina	1 "	Michigan	3 "
Wheeling	2½ "	Canada	3½ "

Review of New York Market.

MONDAY, DEC. 28.

FLOUR AND MEAL—Flour ranges from $5 50 to 5 56. Jersey Meal $3 87 a 4 00. Rye Flour $4.

GRAIN—Genesee Wheat 1 15 a 1 18. Corn 72 a 80c. Rye 84c. Barley 63c. Oats 40 a 41c.

PROVISIONS—Pork is dnll, say $8 25 a 10 25. Ohio Hams 7c. Butter 10 a 12c for common, to 20c for choice. Cheese 6 a 7c in casks; 7½ in boxes.

MARRIED,

In Westerly, R. I., on the 3d inst., by Eld. Alex. Campbell, Mr. JOHN W. FENNER to Miss SARAH A. WILCOX, both of Westerly.

LETTERS,

James Bailey, Wm. M. Fahnestock, V. Hull, C. M. Lewis, Calvin Waldo, Elias Burdick, George Crandall, John Whitford, Alex. Campbell, Joshua Clark, Wm. T. Morgan, W. B. Gillett, R. W. Utter, Jonathan Nash, Jr., Pardon C. Kenyon, B. Osgood, Andrew Babcock, Ephraim Maxson (yes.)

RECEIPTS.

Westerly and Hopkinton, R. I.—Welcome B. Babcock, James W. Brown, Barbary Murphy, Franklin Cottrell, Robert Burdiek, John Hiscox, Geo. A. Babcock, Daniel Saunders, Horatio S. Berry, Nelson Langworthy, George Gavit, Willett F. Prosser, $2 each; Ebenezer Carpenter, Weeden Barber, H. C. Burdick, $1 each.
New Market, N. J.—Barzilla F. Randolph, Abner S. F. Randolph, Jeremiah Dunham, $2 each.
West Edmeston—Joshua Maxson, Elijah H. Coon, Otis B. Arnold, $2 each.
South Richland—W. V. Hubbard, Brayton Slater $2 each; Walter Menter $1.
Friendship—Samuel P. Crandall, Jr. $2, Eld. B. F. Bobbins $1 50, Zina Gilbert 50c.
Petersburg—Zebulon Scriven, Daniel Maxson, Luman Matterson $2 each; E. R. Clarke $1.
Brookfield—Wm. Whitford. Daniel Brown, Hial Williams, Clark Burdick $2 each; James Hills $4.
Berlin—Rowland E. Lanphear, Amy Saunders $2 each.
DeRuyter—H. W. Babcock, Willett Burdick, $1 each.
Milton, W. T.—Horace G. Hamilton $4.
Woonsocket, R. I.—Amos Ellis $1.
Bridgeton, N. J.—Beulah Randolph $1.
Metouchin, N. J.—Charles Mundy $1.
Edenboro, Pa.—Calvin Waldo $2.
Crossingville, Pa.—Benjamin Steele $2.
Lowell—George Gardner $2.
South Otselic—Wealthy Wolcott $2.
New York—Wm. H. Stagg $2.
Poquetanock, Ct.—Jonathan Nash Jr. $2.
Dundaff, Pa.—Pardon C. Kenyon $2.

BEALES' DAGUERRIAN GALLERIES.

MR. A. J. BEALES invites the attention of the public to his Premium One Dollar Daguerrian Galleries, at Nos. 156 and 175 Broadway, New-York. Having adopted the latest improvements, he has reducrd his prices one-half, and guarantees to take pictures equal to any in the city, in any position or dress, and with any desirable shade or color. Gold lockets of all descriptions constantly on hand. Attendance from eight in the morning until sunset.

DAGUERRIAN GALLERY.

GURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors blow the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

N. B. No charges made unless satisfaction is given.
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DE RUYTER INSTITUTE.

The Winter Term of this Institution will commence on the 6th of January, 1847, and continue fourteen weeks, under the care of J. R. IRISH & G. EVANS.
DERUYTER, Nov. 1, 1846.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.
ALFRED, June 23, 1846.

THE CHRISTIAN CITIZEN.

ELIHU BURRITT, Editor.

THE CHRISTIAN CITIZEN is published every Saturday, in Worcester, Mass., on fine white paper of double medium size, at $1 50 per annum, in ADVANCE.

It will aim to develope the Christian citizen into the full stature of a perfect man. Avoiding all controverted tenets of religious belief, it will seek to extract from the spirit of the Gospel a PRACTICAL CHRISTIANITY which shall pervade the heart and inspire all the actions of life. Sympathising with all the enterprises of Christian benevolence, it will speak for Peace, Temperance, Righteousness, Faith in God, and Faith in Humanity. It will speak against all War in the spirit of Peace. It will speak for the Slave, as for a brother bound. It will speak for the Universal Brotherhood of mankind. The Gospel it shall preach from, will be the Gospel of the Millennium. It will have a weekly message of good-will to every member of the social and family circle to which it may be admitted. For the younger portion of its readers it will have a department called the 'School Room,' in which the Editor will endeavor to interest them in the character of a fire-side teacher, assisting them to review their studies and to apply them to purposes of practical life. It will present weekly a transcript of General News, both Domestic and Foreign.

The Citizen already enjoys a pretty extensive FOREIGN CORRESPONDENCE, which the Editor is endeavoring to increase in value and variety. To enhance the interest of this department of the paper, he is now on his way to England, with the view to make the TOUR OF THE COUNTRY ON FOOT, and to make the Citizen the record of his daily observations and incidents of travel.

Specimen Numbers of the Citizen will be forwarded for examination, gratuitously, if ordered post-paid.

All business communications should be addressed to ELIHU BURRITT & CO.

Worcester, Mass., June, 1846.

Miscellaneous.

BUSH AMUSEMENT IN AUSTRIALIA.

THE KANGAROO.

The Kangaroo is an extraordinary animal. There are several kinds of them, and they are of various sizes. The Kangaroo forester is about five feet high, and when pursued by dogs, it leaps or bounds from fifteen to twenty paces. The animal goes on his hind legs, steering his body with his tail. His fore legs are only about half the length of his hind legs. He is generally of the same color as the English hare, and his flesh greatly resembles in taste and appearance that of the hare. The tail, which sometimes weighs twenty pounds, is considered the best part of him. It makes excellent soup—indeed, equal to any ox-tail soup I ever tasted. His movements in his native wilds are extremely graceful. Seldom rapid, until he sees you and your dogs in full chase after him—then he hits out in right earnest, hops, skips, bounds, and if you have not fleet dogs before you, and a fleet-horse under you, he is soon out of sight. In some parts of the colony they are seen in droves, but I never saw more than five or six of them together. I have often seen them quietly feeding among my cattle, with which they seemed to live on peaceable terms.

When hard pressed, they turn about, put their backs to a tree, and for a time successfully fight the dogs, which they often rip up and disable for life. They have been known not only to drown dogs, but also to take a man in their arms, carry him towards a lagoon or deep pond, and there attempt to drown him as they commonly drown a dog, viz. by pressing his head under water. A friend of mine, a Mr. James Aitken, settler on the Clarence river, has lately received in a battle with a Kangaroo, a mark which he will necessarily carry with him to the grave. He was in chase after a Kangaroo, which at last his dogs caught, when my friend inconsiderately dismounted from his horse for the purpose of assisting his dogs. The Kangaroo now left them, and attacked Mr. Aitken, whose lip he completely tore. The Kangaroo is naturally timid, and is easily tamed. He lives entirely on grass; and the female has only two young ones at a time, which she carries in a pouch or bag under her belly. When hard pressed in the chase, she drops them one by one; you can then be certain that she is nearly beat. The skin is remarkably tough, and is converted into stock whips, and sometimes used as a substitute for a blanket in traveling through the bush. With half a dozen of these skins sewed together, a man could comfortably sleep out all night on a bleak, snowy mountain.

[McKenzie's Ten Years in Australia.

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EXTRAORDINARY DISCOVERIES AT NINEVEH.

Mr. Layard, an English gentleman, has for the last 12 months been pursuing the track—first laid open by M. Botta—at Nimroud, near Mosul, on the Tigris. His excavations have not only settled the precise position of Nineveh—the very existence of which had become little better than a vague historic dream—but have brought to light some of its buildings, sculptures, and inscriptions. According to accounts received at Constantinople, some months since, Mr. Layard had discovered an entrance formed by two magnificent winged, human-handed lions.

This entrance led him into a hall above 150 feet long and 80 broad, entirely built of slabs of marble, covered with sculptures. The side walls are ornamented with small bas reliefs of the highest interest, battle sieges, lion hunts, &c.; many of them in the finest state of preservation, and all executed with extraordinary spirit. They afford a complete history of the military art among the Assyrians; and prove their intimate knowledge of many of those machines of war whose invention is attributed to the Greeks and Romans—such as the battering-ram, the tower moving on wheels, the catapult, &c.

Nothing can exceed the beauty and elegance of the forms of various arms, swords, daggers, bows, spears, &c. In this great hall there are several entrances, each formed by winged lions, or winged bulls. These led into other chambers, which again branch off into a hundred ramifications. Every chamber is built of slabs covered with sculptures or inscriptions, whence some idea may be formed of the number of objects discovered—the far greater part of which, in fact nearly all, are in the best preservation. Mr. Layard's excavations have been hitherto confined to a very small corner of the mound under which these antiquities have for ages been buried; it is impossible to say what may come out when they can be carried forward on an adequate scale.

[N. Y. Telegraph.

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MORAL COURAGE IN EVERY-DAY LIFE.

Have the courage to discharge a debt while you have the money in your pocket.

Have the courage to do without that which you do not need, however much your eyes may covet it.

Have the courage to speak your mind, when it is necessary you should do so, and to hold your tongue when it is prudent you should do so.

Have the courage to speak to a friend in a "seedy" coat, even though you are in company with a rich one, and richly attired.

Have the courage to own you are poor, and thus disarm poverty of its sharpest sting.

Have the courage to make a will, and a just one.

Have the courage to tell a man why you will not lend him your money.

Have the courage to "cut" the most agreeable acquaintance you have, when you are convinced that he lacks principle. "A friend should bear with a friend's infirmities," but not with his vices.

Have the courage to show your respect for honesty, in whatever guise it appears; and your contempt for dishonesty and duplicity, by whomsoever exhibited.

Have the courage to wear your old clothes until you can pay for new ones.

Have the courage to obey your Maker, at the risk of being ridiculed by man.

Have the courage to prefer comfort and propriety to fashion, in all things.

Have the courage to acknowledge your ignorance, rather than to seek credit for knowledge under false pretences.

Have the courage to provide an entertainment for your friends, within your means—not beyond.

Have the courage to take a good paper, and to pay for it annually in advance.

THE MOTHER OF OLIVER CROMWELL.

This lady, who is said to have been an undoubted descendant of the royal family of the Stuarts, possessed a higher distinction in her own virtues. Mr. Forester, in his Statesmen of the Commonwealth of England, pays this beautiful tribute to her worth:

"An interesting person, indeed, was this mother of Oliver Cromwell—a woman with the glorious faculty of self-help when other assistance failed her; ready for the demands of fortune in its extremest adverse time—of spirit and energy equal to her mildness and patience; who, with the labor of her own hands, gave dowries to five daughters, sufficient to marry them into families as honorable, but more wealthy than their own; whose single pride was honesty, and whose passion love; who preserved in the gorgeous palace at Whitehall the simple tastes that distinguished her in the old brewery at Huntingdon; whose only care, amid all her splendors, was for the safety of her beloved son in his dangerous eminence; finally, whose closing wish, when that anxious care had outworn her strength, accorded with her whole modest and tender history, for it implored a simple burial in some country churchyard, rather than the ill-suited trappings of state and ceremony wherewith she feared, and with reason feared, that his Highness, the Lord Protector of England, would have her carried to some royal tomb! There was a potrait of her at Hinchinbrook, which, if that were possible, would increase the interest she inspires, and the respect she claims. The mouth, so small and sweet, yet full and firm as the mouth of a hero; the large, melancholy eyes; the light, pretty hair; the expression of a quiet affectionateness suffused over the face, which is so modestly enveloped in a white satin hood; the simple beauty of the velvet cardinal she wears, and the richness of the small jewel that clasps it, seem to present before the gazer her living and breathing character."

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LABORING TOO MUCH.

People do not have relaxation enough in New-England. They too generally have a care-worn expression, from infancy to age; and the fact cannot be denied, that anxiety is a weariness to the flesh. We are all utilitarians in this country, especially in the northern States, hardly affording ourselves opportunity for eating or sleeping in the manner which nature demands—for she can only conduct her chemical operations properly, and re-adjust the deranged vital machinery, while we are quietly slumbering. We recruit ourselves and grow fat during a refreshing nap—but exhaust the system, both physically and mentally, in pursuing to excess the ordinary round of every-day business. "All work and no play makes Jack a dull boy," is a proverb based on a profound knowledge of the laws of our being.

Females in New England are worse off than the other sex in the deprivation of out-of-door relaxation, as custom has made it vulgar to breathe the fresh air of heaven, unless it is done in a very lady-like manner. Hence they make feeble mothers—look thin, sallow, lank, and die by thousands, prematurely, of diseases that never had been developed had there been less education of the mind, and more of the body, in girlhood.

A sad mistake is produced by a too implicit belief in the adage that "time is money," since the first object of pursuit is, in consequence, made to be cash. Those who attempt to rest reasonably from their labors, at proper periods, are either afraid of not having enough, or are perpetually reminded that idleness ends in want. So the shuttle flies faster than it ought to go; the farmer cheats himself out of all that is worth having, health, by denying himself and his boys a holiday, because time is money and example is everything; merchants in cities toil for the immediate benefit of thieves and paupers—paying taxes in proportion to their income—and leave the world unsatisfied, having never found themselves ready to rest and take comfort. We work too much and too long in New England.

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Events of a Day in New York.—A man named Thomas Sue was discovered by officers Millen and Baker in an open lot in Tenth-st., on Tuesday night, in a state of insensibility, in consequence of indulging in the free use of intoxicating liquors. On examining him, there was found a severe wound on his head, which he probably received by falling on a stone. He was taken to the station-house and a physician sent for, who dressed his wounds. He will probably recover.

About 11 o'clock the same night officer Mopper found a man and woman grossly intoxicated, wandering through the streets. Upon going toward them, he ascertained that they had with them a very young child which was nearly naked, and so much chilled and benumbed with the cold as to be almost motionless. He took the wretched creatures to the station-house, where they were taken care of during the night.

On Tuesday at noon officer Harbinson met a small girl some eight years old, apparently in a destitute condition. He stopped her, and questioned her in relation to her means of living, her name, &c. Her tale was a short, but sad one. Her name was Catharine Hope—her father was dead, and her mother was an inmate of the city prison, (but whether for crime or intoxication we did not learn,) leaving her a friendless wanderer in this large city. She was sent to the Long Island Farms.

The Coroner was called to hold an inquest, in a miserable place of abode in Thirty-first-st., upon the body of a poor German, about 30 years of age, who arrived in this country between two and three years ago, and failing to obtain a situation, commenced the humble avocation of a rag-picker, which he has pursued until compelled by sickness to remain within doors, relying upon his wife to provide a bare subsistence, and finally after parting with every article of household goods, save a favorite time-piece, and living in a cold cellar without food and without fire for several days, died on Tuesday—his death-bed consisting of a few shavings, and his old rag-bag rolled up for his pillow. It is of course needless to say that he died from starvation.

These are but the public transpirings of a single day. How much more of equal or even more painful tragedy in low life occurs every day, never known or heard of beyond the little circle of the sufferers themselves, God alone can know.

[Tribune.

A Remarkable Case.—A remarkable lawsuit, which has been pending two years in Russia, has been decided by the Emperor. A wealthy Russian General was betrothed to the beautiful daughter of a Polish nobleman, near Warsaw, and obtained his consent to the marriage. On the day fixed for the ceremony, the bridegroom appeared, attended by a captain and two officers, the first disguised as a priest, and the latter as his witnesses, and the unsuspecting bride was married to her Russian lover by this false priest. Two years after, the General became tired of his wife, and desired her to return to her father's house, at the same time informing her how she had been deceived. She at first thought he was jesting, but her cruel husband soon convinced her of the fatal truth, and shut the door of his house upon her. Her indignant father immediately brought an action against the General; but of course, lost it in all the courts against the Russian General, till at length, the sentence came before the Emperor, who decided as follows:—As the General is not married to his wife, the marriage is null and void; but as the wife has been most scandalously imposed upon, he is dismissed with the loss of his salary and his office, without having any claim to another appointment. His whole property is given to the lady whom he has so wantonly deceived, and he is not permitted to marry again.

◆

Moral Effects of Light.—Dark and sombre dwellings and streets are the well-known resort of the most depraved classes in all cities and towns. This may be said to be a universal law of our social economy, and hence it becomes a matter of some importance to consider whether it would not be advisable, on moral grounds also, to attend with greater care to the construction and improvement of the residences of our laboring population. Darkness produces carelessness, and depression of mind, and of the whole nervous system, especially if it be conjoined with idleness, its almost necessary companion. A dark house is generally a dirty house; and it is in dark corners that the poor accumulate filth, which they are too idle to throw out of doors. If such dwellings were exposed to the light of day, a sense of shame would often induce a superior degree of cleanliness; and the cheerfulness of mind which a light house tends to foster would be productive of still greater advantages. Mr. Clay, in his report on Preston, has well said, that "something may be hoped for a people who can feel 'a joy in flowers;'" but the poor can seldom possess even this small advantage in the miserable residence provided for them.

◆

Effect of the absence of Sun and Air.—Dr. Moore, the eloquent and amiable author of "The Use of the Body in relation to the Mind," says—"A tadpole confined in darkness would never become a frog, and an infant being deprived of heaven's free light, will only grow into a shapeless idiot, instead of a beauteous and reasonable thing. Hence, in the deep dark gorges and ravines of the Swiss Valais, where the direct sunshine never reaches, the hideous prevalence of idocy startles the traveler. It is a strange, melancholy idiocy. Many citizens are incapable of any articulate speech; some are deaf, some are blind, some labor under all these privations, and all are misshapen in almost every part of the body. I believe there is, in all places, a marked difference in the healthiness of houses, according to their aspect with regard to the sun, and that those are decidedly the healthiest *cæteris paribus*, in which all the rooms are, during some part of the day, fully exposed to direct light. It is a well known fact that epidemics attack the inhabitants on the shady side of a street, and totally except those of the other side; and even in endemics, such as ague, the morbid influence is often thus partial in its action."

[Mechanics' Jour.

◆

The First Shot Tower.—The first shot tower ever built was by a Mr. Wyatt, at Bristol, England. He was a plumber by trade, and had long directed his attention, without success, to the manufacture of shot, on a scale more extensive than was in use. One night, while lying in bed ruminating on the subject and greatly perplexed, he fell asleep and dreamed that a person appeared to him on a high tower, with a sieve in one hand, and a ladle of melted lead in the other. The lead was poured into the sieve, which the holder shook violently, and the liquid metal fell in rain drops, but in a solidified state to the lower floor. The imaginary person then descended from the tower and examined some of the shot; and among them Wyatt saw several that were either not perfectly rounded or had tails on them. To separate these from the others, the man removed the shot to an inclined plane; those that were round ran down the plane, while those that were misshapen wriggled over the side. A perfect separation was thus effected. This was a lucky dream for Wyatt, as he sold his patent for £10,000, and a similar method is still employed by manufacturers.

◆

Polish Honey.—Poland is perhaps the greatest honey-producing country in Europe. In the provinces of Podolia, Ukaine, and Volhynia in particular, the cultivation of the honey-bee has long formed an object of national importance; and in these, bee gardens are not only very numerous and extensive, but they are also common in other parts of the kingdom. There are cottages in Poland, with very small portions of land attached to them, on which are to be seen as many as fifty hives; while there are farmers and landed proprietors who are in possession of from one hundred to ten thousand hives. There are some farmers who collect annually more than two hundred barrels of fine honey, each barrel weighing from four to five hundred pounds, exclusive of the wax. A tenant is often in this way able to pay his rent and taxes, to defray his other domestic expenses, and often to accumulate handsome dowries for his daughters.

◆

We knew a little boy, says an exchange, whose father was dead. He was one day writing a copy in his book, "Honor thy father and mother;" he wrote a few lines more, but his memory was at work recalling to mind the happy days he had spent with his dear deceased father, and he wept. He could not go on, but sobbed aloud. "What is the matter, my boy," asked the teacher. "Oh, Mr. Blake, I can't write this copy, for father is dead. Please give me another page, and cut this leaf out—I cannot write it."

VARIETY.

A certain Jesuit preached in Arzzo against the unchaste woman. 'One amongst you, especially,' said he to his female auditory, 'distinguishes herself by her dissolute course of life; the consciousness of shame often amends sinners, and therefore I will here name the woman publicly. But no! Christian charity forbids! she might through this become scandalized. I will, however, do something to point her out; so that, through shame, she may arrive at conversion. I will throw my cap at her. She whom I hit will be the sinner.' The preacher no sooner took his cap in hand, but all stooped as low as possible. 'Good heavens!' exclaimed the priest, 'have they all bad consciences?'

The celebrated blind traveler, Lieutenant Holman, returned to England a few weeks ago, after an absence of upwards of six years, during which time he visited Portugal and Spain, Algeria, and all the places on the Mediterranean, penetrated Egypt and Syria, crossed the desert to Jerusalem, and finally made an extensive tour through the least frequented parts of the southeast of Europe, including Hungary, Transylvania, Servia, Bosinia, &c. As on all former occasions, this extraordinary man traveled perfectly alone. He returned in perfect health and spirits.

Hens require good feed in winter. Cabbages are excellent. Give them large leaves or whole heads and they will dispose of them. If hens long confined without green food, can get to a grass plat, they will fill their crops full of the old stubble, which will cause their death, unless the crops be opened, the contents taken out, and then the crops sewed up.

Mr. Thomas Harding, of Pyle, Eng., about fifty years ago, paid his addresses to Miss Mary Austen, but discontinued his attentions on account of some slight misunderstanding. This same couple have been recently married, however, the gentleman aged 69, and the lady 71 years.

The editor of the German paper recently started in Boston, promises to furnish his readers with 'Kreigs-und, Freidensberichete, Nachrichten von Hunger, Pestioentz, Hochzeits-und Sterbefallen, Liebesgechichten, Zuchtpolizeigcrichtsberichtsbericete, Congressmacrichlen and Luckenbissa.' It must be a valuable paper.

On Monday the Lord-Lieutenant of Ireland presented Mr. O'Brien, the proprietor of a large bakery in Dublin, with a gold medal from the London Society of Arts, for the improvement he had made in the mode of making bread from maize meal, as a substitute for potatoes.

The Supreme Court of Virginia has given a decision on the case of Rev. Mr. Plummer. The Rev. gentleman claimed exemption for his salary as Clergyman from the State tax on salaries, and was fined for refusing to make return of his salary to the Assessor. The Court has decided in favor of his claim.

The total export of sugar from the ports of Havana and Matanzas, from January 1, to the end of October, of the present year, was 715,016 boxes. During the same period last year, the export was 335,040 boxes.

We perceive by a London paper that Messrs. Dryden the celebrated engineers, are now employed in the construction of a printing machine for the London Times, warranted to produced 12,000 impressions per hour, or the inconceivable number of 3 sheets per second!

Mr. Isaac Margeson, of Ashton, has in possession a hen which lays eight eggs per week. One of the eggs laid a few days ago is upwards of a quarter of a pound weight, four inches long, and six inches in circumference.

Accounts from Breslau state that the Prince-Archbishop has founded in that city, a library whose books are to be lent out gratis to the working classes. The number of volumes contributed is already 1,064.

The Prussian government has published a decree, directing that, for the future, a person, in order to become a druggist, must pass two years in studying in a university.

A quaint writer says that in this day of voluminous writing and printing, the morals of the public are so abundantly mended that they are like a pane of glass that is so patched and crossed with putty that not an atom of light can shine through it.

It is a popular delusion to believe that because a dandy's straps are drawn tight upon his trowsers, that they are going to lift him into respectable society.

In England, Scotland, and Ireland, 'more than one half of the field labor is performed by women who work for ten pence per day!'—ten hours hard labor for ten pence!

"How beautiful," said a lady, "the face of nature looks after a shower." "Yes, madam, and so would yours after undergoing a similar process."

The Leipsic catalogue, just published, contains the titles of 5,283 works, which have been published in Germany since the Easter fair of the present year—258 others about immediately to appear.

It is estimated that the products, manufactures, &c., of all kinds, in the State of New York, yield an annual income to the people of the State, of $300,000,000.

It is stated that the printers in Lowell intend to celebrate the birth of Franklin, on the 18th of January. It will doubtless be done in ample *form*.

By the Constitution of Louisiana, the 1st of November is appointed for the election of constables in the different parishes—and this year the day fell upon Sunday. Only two of the parishes opened the polls on that day.

The fund bequeathed by Dr. Franklin, to the city of Boston, to be loaned to young mechanics, for the purpose of assisting them in business, now amounts to twenty-five thousand dollars.

A girl belonging to Wrentham, Mass., has been sentenced to sixty days in the house of correction, for pretending to be a witch.

The annual crop of hay raised in the United States is estimated at 15,000,000 tons, which, at $8 per ton, the average home value, is worth $120,000,000.

FOREIGN PERIODICALS.

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This paper is not bound to the creed or cause of any clique, association, party, sect or set of men, but expresses freely the opinions of its editor at the time, and of such contributors as may honor it with their thoughts, or be supposed by the editor to do so. It will be his endeavor to give such a variety and quantity of matter as to meet the wants of every enlightened family, and especially of those which seek more light. He will not only give the daguerreotype likeness of Time as he passes, but will examine every new thing that he meets, and some things that are old, without fear or favor. Where he cannot convince, he will try to be good-natured. Where he cannot satisfy himself of the truth, he will be contented to confess his ignorance. In short, he will endeavor to help forward, in a neighborly way, every thing but Humbug. That he will endeavor to knock down and drag out, even if it should cling to the throne of political power or the horns of the sacred altar.

He will not take an oath never to be wiser. He will not scorn truth, though it may come from an enemy. He will not flatter the poor because he is one of them. He will not hate and abuse the rich because he is not one of them. But he will endeavor to establish a better understanding between the extremes of society—showing both ends that happiness is most likely to be found between them—consisting in a great measure in a mutual endeavor to abolish idleness, disease, poverty and roguery.

With these general purposes, it is the prime object of the editor of this paper to get an honest living.

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For the Sabbath Recorder.

CLAIMS OF TEMPERANCE ON THE CHRISTIAN WORLD.

Much has been said and written upon this subject, and it is matter of rejoicing that it has not been without effect. It is true, that much has been done intemperately in the great temperance enterprise. It has been the absorbing theme of some persons, while every thing else has been comparatively overlooked. It has been treated as if temperance was religion; and the greatest satisfaction has been expressed with regard to those who have signed the pledge and become members of temperance societies, not considering, at least apparently, that a man may be reclaimed from a life of dissipation without experiencing a change of heart. Doubtless many have been brought to the reception of the truth, and to the faith of Christ Jesus, through their becoming sober men, because through that means they have been induced to visit the house of God; and the incubus on their moral sense being removed, they have been led to calm and serious reflection upon their present state and future prospects, and to the reception of the gospel as their only hope.

Much harm has been done to the cause of temperance through its advocates founding their arguments on false premises. It is alledged by some, that the Scriptures forbid the use of inebriating drinks altogether—a position which cannot be maintained. They speak against intemperance in the strongest terms, and point out its results in such a forcible manner as will make a considerate mind tremble. But total abstinence is not insisted on by the sacred writers. The temperance question has been pushed aside or resisted by many good men, on account of the arguments used by its friends to support it, and on account of the undue stress laid upon temperance in judging of the religious characters of men. But the claims of the temperance cause are very great upon the Church of Christ, whatever false views may be entertained and defended by its advocates. It is manifest to every one, that there is a vast amount of intemperance among mankind, and it is not confined to sex, or age, or condition in society. Its effects are the most appalling. It is breaking up the peace and comfort of families, blighting the fairest prospects, paralyzing the mental energies, debilitating the strongest constitutions; it dries up the strong current of natural affection; it is the fruitful source of lust, robbery, and murder; it makes a devil of a man, and is often the means of sending him to dwell for ever with an infernal fraternity. The Church of Christ suffers from this tremendous evil, as it is, in many cases, the occasion of the exclusion of individuals whose talents and circumstances might have rendered them very useful in promoting the public cause.

This evil is not to be suppressed by legislative enactments—by passing laws against making or vending ardent spirits. The curse is to be removed by moral suasion, and the force of example. The Church is to be the great engine by which all that moral machinery is to be set in motion, which will expel the devil from this beautiful world, and turn this wilderness into the garden of the Lord. If there is one vice lifting its hateful head and taking a more prominent place than any other, *that* ought to be assailed by the friends of virtue and religion with all the holy weapons in their possession, though at the cost of wealth and honor, inclination and comfort. The plea of some good men, that total abstinence would be injurious to them, is founded in wrong views of the real quality of ardent spirits, and of the human system. If persons could be made to understand the real nature of alcohol, and its effect upon the body, no rational being would defend the use of it, except he was bent on his own destruction.

It may be asked, perhaps, Was the wine spoken of in the Bible as so excellent, really possessed of such deleterious qualities? We answer, that if the stimulating drinks now used were as purely the juice of the grape as theirs was, and used with the moderation which the Scriptures prescribe, nobody would suffer. The stimulating drinks in common use are, however, manufactured in such a way, and made of such pernicious materials, as to produce the most baneful effects on the recipient. There is one point which I wish to press upon the brethren of the Seventh-day Baptist community, namely, let us keep pace at least with all other denominations of Christians in benevolent and self-denying efforts. Let us not say, as the Jews did, "The temple of the Lord, the temple of the Lord, are we," and at the same time object to any good measure, properly carried out, which will tend to meliorate the condition of mankind by promoting sobriety and virtue in the world. Brethren, let us turn our back upon every custom which will tend to injure our neighbor, or encourage those habits which sap the very foundations of virtue, and the prosperity of our fellows. If any are rumsellers, let me entreat them, as brethren, to desist, and thus avoid the rumseller's reflections on a dying bed. The rumseller deals in disease, poverty, misery, death, often death eternal. If any take ardent spirits, let me entreat them to throw aside the bottle for ever, lest they fall into a snare, and encourage their families and neighbors to drink and die. W—R.

SALEM, N. J., Nov. 29, 1846.

Published by request of the Sec. of the Am. Peace Society.

THE MEXICAN WAR:

WHAT SHALL BE DONE TO HASTEN ITS TERMINATION?

We think it time to press this question upon the serious consideration of our countrymen. We would call their attention to it without distinction of party, and ask every one to inquire for himself what he ought to do or attempt for the speedy termination of our present war with Mexico.

This war *might* be terminated very soon. If a spirit of peace should pervade both parties; if either party, actuated by such a spirit, should stop fighting, and then offer to settle the points in dispute by fair reference to competent and impartial umpires; if war passions, and semi-barbarous code, of national honor, did not goad them on in the work of mutual mischief and destruction; if the mass of the people in each or either country would call aloud for peace, or their rulers set themselves at work in earnest for a consummation so devoutly to be wished; how soon might this war come to a close, perhaps without even another drop of blood!

Such a result is confessedly possible. And does not its bare possibility impose on every good man the duty of doing all in his power to arrest the murderous, suicidal strife now going on between these republics? Does not every principle of our religion, every dictate of humanity, every motive of patriotism, every just view of all the interests at stake, require such services of us at the present crisis?

If asked *what* you shall do for the speedy termination of this war, we answer that a great deal may be done by every class and every individual in the community. A public sentiment, once set universally and strongly against its further prosecution, would bring it to an end very soon; and every person in the land can do something to help form such a sentiment, and give it utterance and efficacy. If this sentiment were expressed in the way of petitioning our rulers to take measures to stop the war, and such petitions were poured into Congress from men of every party at the East and the West, at the North and the South, would not their wishes be heeded, and the war be brought at once to a close? So it seems to us; and hence we would urge upon all the importance of their petitioning Congress to use its constitutional powers in arresting this war, and securing a just and honorable peace, without any more bloodshed.

May we not appeal especially to Christians? They believe in a gospel of peace; they are the professed followers of the Prince of Peace; and are bound, as we conceive, by every principle of their religion, to do all they can to stay the crimes and miseries of war. There are said to be in the United States some 45,000 Christian churches of every name, with three or four millions of members; and, if half these millions, in every sect and party through the land, would only unite in earnest against the further continuance of this war, would they not be sure to succeed?

Still more earnestly would we appeal to ministers of the gospel. They are the moral guides of the people; and, commissioned from the Prince of Peace, and the God of Peace, as preachers of a peaceful religion, ought they not to lead the van of efforts for the restoration and continuance of peace? Can they, without being recreant to God and humanity, shrink from such services at a time like the present? There are in the whole country, it is said, some 35,000 such heralds of peace; and, if they should all lift up their voices against the continuance of this war, would it not come to an end very soon? And what service would be more important, or more appropriate to their office?

More powerful still is the periodical press upon the mass of minds through the community. There are in the United States more than 100 religious papers, and some 1500 or more of every class, reaching every neighborhood, and every leading mind, with their daily or weekly issues. How easy for such a multitude of papers, if only united and earnest for peace, to insure its speedy, almost instant restoration!

Permit us, then, to bespeak, gentlemen of the press, your special coöperation for this purpose. We ask it without distinction of party. We do not wish you in this case to lift your voice either for or against any party as such; nor do we see why honest men of all parties cannot consistently coöperate for an object which every one of them desires. You are the law-givers of that public sentiment which must, sooner or later, determine what measures shall be taken to stop this war between sister republics whose hearts ought to be one, now and ever. Will you not then use your best endeavors for peace by opening your columns to its claims, and inditing articles yourselves in its behalf? NUMA.

SCRIPTURE ANECDOTES.

Matt. iii. 7—"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers! who hath warned you to flee from the wrath to come?"

An irreligious young man went to hear Whitefield, who took the above passage for his text. "Mr. Whitefield," said the young man, "described the Sadducean character; this did not touch me,—I thought myself as good a Christian as any man in England. From this he went to that of the Pharisees; he described their exterior decency, but observed that the poison of the viper rankled in their hearts. This rather shook me. At length, in the course of his sermon, he abruptly broke off, paused for a few moments, then burst into a flood of tears, lifted up his hands and eyes, and exclaimed, 'Oh, my hearers! the wrath to come!' These words sunk deep into my heart, like lead in the waters. I wept, and when the sermon was ended, retired alone. For days and weeks I could think of little else. Those awful words would follow me wherever I went—'The wrath to come! the wrath to come!'" The result was, that the young man soon after made a public profession of religion, and in a short time became a very eminent preacher.

Matt. x. 25—"It is enough for the disciple, that he be as his master, and the servant as his lord."

When the Mexican Emperor Gautemozin, was put upon the rack by the soldiers of Cortez, one of his nobles, who lay in tortures at the same time, complained piteously to his sovereign of the pain he endured. "Do you think," said Gautemozin, "that I lie upon roses?" The nobleman ceased mourning, and expired in silence. "When a Christian," adds the pious Bishop Horne, "thinks his sufferings for sin, in sickness, pain, &c., intolerable, let him remember those of *his* Lord, endured patiently on that bed of sorrow, the *cross*, and he will think so no longer."

Matt. xi. 26—"Even so, Father, for so it seemed good in thy sight"

Several gentlemen visited a school in which was a boy who was both deaf and dumb. One of the gentlemen asked him, Who made the world? The boy took his slate, and wrote the very first verse of the Bible: "In the beginning God created the heavens and the earth." He was then asked, How do you hope to be saved? The child wrote, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." The last question proposed was—How is it that God has made *you* deaf and dumb, while all around you can hear and speak? The poor boy seemed puzzled for a moment, and a suggestion of unbelief seemed to pass through his mind; but quickly recovering himself, he wrote, "Even so, Father, for so it seemed good in thy sight."

[Anecdotes on the New Testament.

LUTHER AT ROME.

Luther often mixed with the monks and citizens of Rome. If some amongst them extolled the Pope and the clergy, the greatest number gave free vent to their complaints and sarcasms. What stories had they to tell of the reigning Pope, of Alexander VI., and of so many others! One day, his Roman friends related how Cæsar Borgia, having fled from Rome, had been taken in Spain. On the eve of trial, he prayed for mercy, and asked for a priest to visit him in his prison. They sent him a monk. He murdered him, disguised himself in his cowl, and effected his escape. 'I heard that at Rome; it is a thing well known,' says Luther. Another day, passing along the principal street that led to St. Peter's church, he stopped in astonishment before a statue, representing a pope, under the figure of a woman holding a sceptre, clothed in the papal mantle, bearing a child in her arms. 'It is a girl of Mentz,' said the people, 'who was chosen Pope by the cardinals, and was delivered of a child on this spot; therefore no pope ever passes through this street.' 'I wonder,' observed Luther, 'that the popes allow the statue to remain.'

Luther had expected to find the edifice of the church encompassed with splendor and strength; but its doors were broken in, and its walls consumed by fire. He saw the desolation of the sanctuary, and drew back in alarm. He had dreamed of sanctity; he found nothing but profanation.

He was not less struck with the disorders committed in the streets 'The police is strict and severe in Rome,' said he. 'The judge, or captain, rides through the city every night, with three hundred attendants. He stops all he finds in the streets; if he meets an armed man, he hangs him, or throws him into the Tiber. And yet the city is full of disorders and murders; whilst, in places where the word of God is truly and faithfully preached, we see peace and order prevail, without the necessity for law or severity.' 'It is incredible what sins and atrocities are committed in Rome,' he says again; 'they must be seen and heard to be believed. So that it is usual to say, 'If there be a hell, Rome is built above it; it is an abyss from whence all sins proceed.''

The sight made, at the time, a great impression on Luther's mind; an impression which was afterwards deepened. 'The nearer we approach to Rome, the greater number of bad Christians do we find,' said he, several years after. 'It is commonly observed, that he who goes to Rome for the first time, goes to seek a knave there; the second time, he finds him; and the third time, he brings him away with him, under his cloak. But now, people are become so clever, that they make the three journeys in one.' One of the most profound geniuses of Italy, though of deplorable celebrity, Macchiavelli, who was living at Florence when Luther passed through that city to go to Rome, has made a similar remark: 'The greatest symptom,' said he, 'of the approaching ruin of Christianity, (by which he meant the Roman Catholic religion,) is that the nearer we approach the capitol of Christendom, the less do we find of the Christian spirit in the people. The scandalous example and the crimes of the court of Rome have caused Italy to lose every principle of piety, and every religious sentiment.' 'We Italians,' continues the great historian, 'are principally indebted to the church and to the priests, for having become impious and profligate.' Luther felt, later in life, all the importance of this journey; 'If any one would give me a hundred thousand florins,' said he, 'I would not have missed seeing Rome.'

This journey was also of advantage to him in regard to learning. Like Reuchlin, Luther profited by his residence in Italy to obtain a deeper understanding of the Holy Scriptures. He there took lessons in Hebrew from a celebrated rabbin, named Elias Levita. He acquired partly at Rome the knowledge of that divine word under the assault of which Rome was doomed to fall.

But this journey was above all of great importance to Luther in another respect. Not only was the veil withdrawn, and the sardonic laugh, the jesting incredulity, which lay concealed behind the Romish superstitions, revealed to the future Reformer; but also the living faith which God had implanted in him was then powerfully strengthened.

We have seen how he had at first submitted to all the vain practices which the church enjoins in order to purchase the remission of sins. One day, in particular, wishing to obtain an indulgence, promised by the Pope to any one who should ascend on his knees what is called *Pilate's staircase*, the poor Saxon monk was slowly climbing those steps which they told him had been miraculously transported from Jerusalem to Rome. But, whilst he was going through this meritorious work, he thought he heard a voice, like thunder, speaking from the depth of his heart: '*The just shall live by faith.*' These words, which already on two occasions had struck upon his ear as the voice of an angel of God, resounded instantaneously and powerfully within him. He started up in terror on the steps up which he had been crawling; he was horrified at himself; and struck with shame for the degradation to which superstition had debased him, he fled from the scene of his folly.

WINTER EVENINGS.

"Among the changes which autumn brings with it, there is one which we always hail with delight—the return of long evenings. In summer, there seems scarcely to be an interval between day and mid-night; and though a summer evening, what there is of it, is very fine for a short stroll over the dewy fields of the country, or a city promenade in the regions of soda and ice cream, it can hardly be held of great value for any other pursuit. Give us the good long evenings—no matter how cold and stormy—and if we can have a blazing fire, a supply of choice books and papers, and the company of friends and kindred spirits, we envy no man's happiness. Home, always prized, now seems doubly dear, and all the cares and toils of the day are amply rewarded by the joys of the evening fireside. Happy the man who has a home at this season of the year; thrice happy he who loves it.

"Let others seek for empty joys,
At ball or concert, rout, or play;
Whilst far from fashion's idle noise,
Her gilded domes, and trappings gay,
I while the wintry eve away—
'Twixt book and lute the hours divide,
And marvel how I e'er could stray
From thee—my own fireside!"

Young men, take care care of your evenings. Learn to value your leisure hours too highly to squander them in the streets, or to waste them all in the pursuit of mere amusements. They may be worth to you more than gold or silver, if properly improved.

Now is the season to commence a course of useful reading or study; and an hour or two each evening, thus devoted to mental improvement, continued for a year to come, will effect a result which you now hardly anticipate. But you say you are not a "genius"—you have no uncommon talent. No matter for that. Geniuses are scarce as the fabled phœnix—but one visits the earth at a time; and as to extraordinary talent, there is not half so much of it in the world as many imagine. If you have common sense, that is enough; go ahead and increase your mental furniture, and make yourself a well informed man. Every young man ought to aspire to this; and this is all we ask. [Symbol.

BE COMPREHENSIVE.

Talk to the point, and stop when you have reached it. The faculty that some possess, of making one idea cover a quire of paper, is not good for much. Be short and comprehensive in all that you say or write. To fill a volume upon nothing, is no credit to anybody; though Lord Chesterfield wrote a very clever poem upon *Nothing*. There are men who get one idea into their heads, and but one, and they make the most of it. You can see it and almost feel it when in their presence. On all occasions it is produced, till it is worn as thin as charity. They remind one of a twenty-four pounder discharged at a humming-bird. You hear a tremendous noise, see a volume of smoke, but you look in vain for the effects. The bird is scattered to atoms. Just so with the idea. It is enveloped in a cloud, and lost amid the rumbling of words and flourishes. Short letters, sermons, speeches and paragraphs, are favorites with us. Commend us to the young man who wrote to his father—"Dear sir, I am going to be married;" and also to the good old gentleman who replied—"Dear son, go ahead."

Such are the men for action. They do more than they say. The half is not told in their weight in gold for every purpose in life. Reader, be short—and we will stop short with the advice. [Portland Bulletin.

THE SEED MUST DIE.

The seed must die, before the corn appears
Out of the ground, in blade and fruitful ears.
Low must those ears by sickle's edge be lain,
Ere thou canst treasure up the golden grain.
The grain is crushed before the bread is made,
And the bread broke ere life to man conveyed.
O, be content to die, to be laid low,
And to be crushed, and to be broken so;
If thou upon God's table may'st be bread,
Life-giving food for souls an hungered. [Trench.

I CAN'T DO IT.

What a volume of human misery is unfolded in that short sentence! What mighty efforts of undeveloped genius are chained by this conclusion of despondency, when a barrier chances to interpose the onward progress of the will, and sometimes of human volition! What domestic unhappiness—what downward marches towards the gloomy and solitary abodes of poverty—what anxious solicitude fills the breast of the dependent wife—what ardent wrestlings with the demon of despair—what social wretchedness—what deep, painful anxiety—what national evils, are depicted in the spirit of that expression! It is the language only of the self-wretched; the determination of the weak and imbecile. It is the voice of the moral coward, who, standing upon the shore of some desolate island, in the stormy ocean of life, and looking out upon the billows strewn with the wrecks of earthly grandeur and human happiness, is so blinded by fear that he cannot see through the surrounding gloom. It is the articulated feelings of the traveler of the desert, who, having gained an eminence, sees nothing but a barren plain before him, thirst parching his tongue, and weariness subduing his strength. But shall he lay down without hope? Nay; let him press forward, make but one effort more—a green oasis will meet his vision, a cool stream will bubble up from some unforseen fountain, and he will reach his journey's end crowned with the rich rewards of perseverance.

"HEALING AGITATION."

"The discussion of truth and the agitation of doctrines have always resulted in good to the church and to the world. Even the waters of Bethesda, in the very house of mercy itself, needed to be agitated and disturbed to renew their healing power. It is therefore unseemly in theologians, that when some Doctor Angelicus descends among them, and agitates the settled waters of their dull and stagnant orthodoxy, then always 'a great multitude of impotent folk, of blind, halt, and withered,' creep from the 'five points' of their 'five porches' to brandish their crutches against the intruder, or to mutter their anathemas against the innovation, instead of welcoming the benignant visitor, sharing in the healthiness of the agitation, and becoming healed of whatsoever disease they had. Such an angel was Baxter, and such was the treatment of his wholesome and healing agitation of the waters of orthodoxy; and such will always be the treatment of theological agitations, until intellectual liberty become an acknowledged law in the republic of literature. Why, in the very temple of truth itself, God still speaks in 'divers manners;' yea, in the very tones of truth we are to expect harmony, but not unison."

PROVIDENCE.

Jesse says, in his 'Gleanings': "The warmth and protection which birds receive from their parents is beautifully illustrative of the security afforded by a superintending Providence, to those who apply to him for help. 'He shall cover thee with his feathers, and under his wings shalt thou trust.' To my feeling, there is not in the whole Bible a more elegant and delightful metaphor than this, or one which the human mind, especially when in the state of affliction and distress, may dwell upon with greater comfort and satisfaction. When I have seen a bird of prey hovering over some newly hatched chickens, and perceived them run for shelter under the wings of their parent, I am forcibly reminded that in the hour of danger and temptation I may fly, by prayer, to my heavenly Father for refuge and protection. Those who have made the works of creation their study, will have had many opportunities of appreciating the truth of the remarks I have ventured from time to time to make, respecting the lessons of instruction which may be derived from the delightful contemplation of the various objects with which we are perpetually surrounded.'

A GREAT TRUTH.—In vain do we seek to awaken in our churches zeal for missions as a separate thing. To be genuine, it must flow from love to Christ. It is when a sense of personal communion with the Son of God is highest, that we shall be most fit for missionary work; either to go ourselves, or to stir up others. If we allow it to become a business of dollars and cents, we shall see no results. "Find preachers of David Brainerd's spirit," said John Wesley, "and nothing can stand before them;" but without this what can gold or silver do? Let gushing affection to the Lord Jesus Christ become the ruling passion, and it communicates the thrill of evangelical zeal to every member of the electric chain. A church of such ministers, of such members, would be an apostolic, a heavenly church. [Alexander.

Who can tell the value of a smile? It costs the giver nothing, but is beyond price to the erring and relenting, the sad and cheerless, the lost and forsaken. It disarms malice—subdues temper—turns hatred to love—revenge to kindness, and paves the darkest paths with gems of sunlight. A smile on the brow betrays a kind heart, a pleasant friend, and affectionate brother, a dutiful son, a happy husband. It adds charm to beauty, decorates the face of the deformed, and makes lovely woman resemble the angel of Paradise. Who will refuse to smile?

The Sabbath Recorder.

New York, January 7, 1847.

THE SUPPOSED TRANSFER OF THE SABBATH.

In his lecture on Sunday evening last, Mr. Brown considered the claims of the first day of the week to be the Sabbath by divine authority. Before proceeding to examine the texts usually relied upon to support this claim, he premised several points which had been argued in his previous lectures, and which he deemed important to be borne in mind in considering the doctrine of a change of the Sabbath from the seventh to the first day of the week. The common manner of defending this doctrine, is by endeavoring to show, in the first place, that the Old Testament Scriptures predicted the change. It seems to be agreed, that the work of the Messiah was all laid out for him beforehand, and that unless it can be proved from the prophecies, that a grant was given him to change the Sabbath, all the rest of the arguments will be exceeding defective.

Ps. 118: 24, is quoted as proving the point—"This is the day which the Lord had made; we will rejoice and be glad in it." For argument sake, let it be granted that the word *day* here refers to the first day of the week, what does it prove? Not that God made that day a Sabbath, but simply that he made it a day of rejoicing, which does not necessarily imply any suspension of labor at all. Hence this text, even supposing that the Holy Spirit had reference to the first day of the week, makes nothing for a transfer of the Sabbath. But there is no reason to suppose that the Holy Spirit had any reference here to the first day of the week. If a particular day was referred to, it is quite as likely to have been the day of Christ's ascension to heaven as the day of his resurrection. The probability is, however, that by the expression, "the day the Lord hath made," reference was had, not to a period of twenty-four hours, but to the whole gospel dispensation, as in the expression of Christ, "Abraham rejoiced to see my day; he saw it, and was glad."

Is. 11: 10 is sometimes quoted as a proof text—"In that day there shall be a root of Jesse, which shall stand as an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious." This prophecy is perfectlv explained by the Saviour himself, when he says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Who supposes he meant to say, 'Come unto me all ye that labor and are heavy laden with Jewish Sabbaths, and I will give you the first day of the week for a Sabbath?' Yet this interpretation would be just as reasonable as that put upon the prophecy.

The truth is, said the speaker, the Old Testament contains no prophecy of a change of the Sabbath. Let us then turn to the New. It is not pretended that there is in the New Testament any formal and express appointment of the first day for a weekly Sabbath; but it is insisted, that the want of direct evidence is amply supplied by circumstanital evidence. It may be remarked, here, that the absence of any warrant in the prophecies for a change of the Sabbath, is good reason for viewing this circumstantial evidence with suspicion. If, as has been said, the work of the Messiah was all laid out before him, so that in order to establish his claims it was necessary for him to adhere strictly to the written plan, then the natural conclusion is, that if the change of the Sabbath was not prophesied of as a part of the plan, he would not encourage it. To do so would invalidate his claims, and give just occasion for rejecting him. Hence, if all those passages in the New Testament which are supposed to afford circumstantial evidence of the change of the Sabbath, will, without doing violence to language, bear a different construction, we are not only at liberty, but are bound to give them a different construction. Here we are told, that the Messiah, being God as well as man, had a right to do as he pleased—to alter or even to abrogate the Sabbath. Such a plea implies, that some things which the Messiah had no right to do as man, he had a perfect right to do as God. But this dividing of Christ—this splitting of his nature with a metaphysico-theological dissecting knife—is wholly unwarranted. The Lord Jesus appeared in the world, and performed all his works, simply as Messiah—not some of them as God, and some of them as man. We do not doubt that the true God dwelt in the man Christ Jesus—yea, "all the fullness of the Godhead bodily." Nevertheless, we must regard him as doing his great works—such, for instance, as his miracles—not because, as God, he had a *right* to do them, but because, considered as Messiah, he was appointed to do them. Now if it could be proved from prophecy that a grant was given to Messiah to change the Sabbath, then the circumstantial evidence of it, which is supposed to be contained in the New Testament, might be worth something. But as the case stands, it is worth nothing. Prophecy gives no such grant; and all attempts to predicate the thing upon an independent right to do so, which he possessed as God, proceed on the false supposition, that in establishing the new dispensation he acted sometimes simply as God, whereas he always acted in his true official character as Messiah. The advocates of the change sometimes feel the necessity of finding a warrant for it in the prophecies, and hence they contend stoutly for the texts which have been considered. At other times they plead that the simple divinity of Christ is all the warrant they need. Occasionally they even labor to prove that Christ himself placed the right on the ground of his divinity, quoting that passage, "The Son of Man is Lord of the Sabbath day." But he asserts his authority here, not in his abstract character as God, but in his character as the Messiah—as "the Son of Man." This passage can imply no more than that, as Messiah, he was the true and proper expounder of the nature of the Sabbath—that he had a right to say what things were proper to be done on it, and what were not. Hence in opposition to the superstition of the Pharisees, he showed that the act of the disciples in plucking ears of corn to supply the necessities of their nature, was no breach of the Sabbath; nay, more, that the Sabbath must be made subservient to, and promotive of, the cause which he came to establish in the earth. No sort of right, title, or authority, does Jesus Christ here assume over the institution, but what was granted him in the prophecies of the Old Testamsnt.

The lecturer then went on to examine the circumstantial evidence for a change of the Sabbath. He took up the passages which speak of the meetings of Christ with his disciples on the first day of the week following his resurrection, and also "after eight days." In answer to the argument drawn from these passages, he showed that our Saviour, in this connection, neither *commanded* that the first day should be kept holy, nor set the *example* of keeping it holy; that there was no evidence of these meetings having been previously appointed, but, on the contrary, that there was every probability of their having been mere casual meetings, serving the purpose mainly of giving proof to the disciples that Jesus had risen, and noticed by the evangelist mainly to afford us satisfactory evidence of the resurrection.

[The remaining passages usually quoted in proof of the change of the Sabbath, were reserved for consideration in the next lecture.]

ORDINATION, DESIGNATION, AND SAILING OF OUR MISSIONARIES.

In the afternoon and evening of fifth-day last, Dec. 31, meetings were held with the church in Plainfield, N. J., for the purpose of ordaining Bro. Nathan Wardner to the gospel ministry, and of setting apart brethren Carpenter and Wardner as missionaries to China. We wish we could convey to our readers a just impression of the interest and solemnity of those meetings, because we are sure it would warm their hearts and strengthen their hands in the missionary work. We must content ourselves, however, with a brief narrative of the proceedings, hoping and praying that even this may encourage our brethren to and attempt expect far greater things for Christ.

The Ordination of Bro. Wardner.

This took place in the afternoon of fifth-day. in the presence of a good audience, who seemed much interested. After the usual introductory exercises, a sermon was preached by Eld. Lucius Crandall, from John 15: 16—"*I have chosen you, and ordained you, that ye should go and bring forth fruit.*" The design of this discourse was to show what is implied in ordination, what are the duties of the ordained, and what peculiar powers or privileges belong to them. Ordination was represented as simply a declaration, on the part of the church or council by whom it is given, that the candidate is deemed a fit person to set forth the Gospel. It imposes the duty to proclaim the doctrines of the Bible, and particularly the doctrine of salvation through Jesus Christ; to administer the ordinances, such as Baptism and the Lord's Supper; and to teach the social and individual duties of men. It confers no superior authority to legislate for Christ's kingdom, but implies a new responsibility to see that the existing laws of that kingdom are executed.

The ordaining prayer was offered by Eld. Solomon Carpenter. The charge to the candidate was delivered by Eld. Walter B. Gillett; it was evidently prepared with considerable care, and may hereafter be published. The hand of fellowship, accompanied with remarks by way of encouragement, was given by Geo. B. Utter; after which the benediction was pronounced by Mr. Wardner.

The Designation of the Missionaries.

A meeting was held on fifth-day evening for the purpose of presenting the subject of missions, hearing remarks from the missionaries, and giving them their instructions. Eld. Thomas B. Brown introduced the exercises by reading select portions of Scripture, designed to show the exceedingly depraved and degraded condition of men without the light of revelation, and the means which God has provided for their regeneration and elevation. After prayer and singing, T. B. Brown, as President of the Missionary Association, addressed the audience upon the claims of foreign missions, the influences which had led to the selection of China as our field of labor, and the encouragements presented in that field.

He remarked, that the Board appeared before the assembly to take an important step towards carrying out a measure, which had been long contemplated and long desired by many of the denomination. Hitherto obstacles had seemed to lie in the way. Seventh-day Baptists were feeble in numbers and wealth, and in the consciousness of their feebleness, had trembled to undertake a work of such apparent magnitude. These obstacles were still in the way, but there were those amongst us who begun to feel that we must no longer be inactive. In proportion to our resources we were responsible, and it was therefore high time, in a reliance upon Him who had said, "Lo I am with you always," to meet all these difficulties resolutely. We must not always be hovering about the shore, but must "launch out into the deep, and let down our nets for a draught."

Bro. B. then went on to state, that after surveying the world at large according to the means of information before them, the Board had at length settled upon China as the most inviting field, and upon the city Fuhchau as the principal station to be occupied by our missionaries, unless some other field should open before them in a more promising manner after their arrival in the country.

After some brief remarks upon the nature of the field, its geographical position, commercial advantages, &c., he remarked, that there was no other power adequate to regenerate the heathen world, than that of divine revelation. The Psalmist teaches us, that the light of nature, although it is sufficient to make known the existence of God, has no converting power. But the law of the Lord is perfect, converting the soul. Ps. 19. He also alluded to the comparative want of success of the missions of modern times, which might seem to some a discouraging feature. But he had no doubt, that one great reason of this was the defective theology of all the popular sects. They did not, in their theology, sufficiently honor the divine law. They carried the ark of God into the temples of the pagans, and expected to see their idols fall prostrate before it as Dagon. But they were measurably disappointed. What was the reason? The law was not there. Jesus, the mercy seat, was there—the blood of atonement was there—the priestly intercession was there—all these points were acknowledged in their preaching; but the *law*, in all its fullness and perfection, was wanting. And how could they expect the God of truth to bless their efforts to any great extent, until they restored the divine law to its proper place and honor? These remarks, he said, were not offered in the least spirit of unkindness towards others; but they were the honest sentiments of his heart. He did not know but our own operations might meet with as little success as others had. There might be many things amongst us to hinder God from blessing our labors. We might be so cursed with worldly-mindedness—we might hold our distinguishing truth, as well as all other truth, in unrighteousness—so that God could not, consistently, smile upon us. Nevertheless, where other things were equal, a correct and scriptural theology must possess a power towards the conversion of souls, which no system, containing an important error, did.

Bro. B. concluded by saying, that he rejoiced in that evening's opportunity, and he did not doubt that our humble offering to the God of missions would be accepted.

The Missionaries being introduced to the assembly, Mr. Carpenter rose, and after referring to the difficulty he had in realizing that he was then looking upon the faces of his brethren, probably, for the last time in this world, he spoke of the heartfelt satisfaction he enjoyed from the knowledge of the fact, that the deep sympathies of many of the brethren in different parts of the denomination had been manifested toward him and his companions, and toward the work to which they had devoted themselves. He thought he could perceive in this an indication from God, that His hand and His counsel were in the undertaking, and that therefore it would succeed.

He alluded briefly to the solemnity of the scene, when, in that same house, one year ago last May, a few brethren resolved, in the strength which the Lord giveth, to obey the last injunction of their risen Savior. At that time, he little thought that he should be one of the number to go forth from his native land in obedience to that command. But he could assure his friends, both on his own and on the behalf of his companions in toil, that they enter upon this work with cheerfulness; that it would be one of the severest trials that could come upon them, not to be permitted to testify to the heathen the Gospel of the Grace of God; that although this labor would require them to separate from their brethren for a season, it would not sunder the ties of Christian fellowship which bound them together. He felt assured that they should love those whom they loved now none the less when far away.

A life of ease they did not look for; they did not wish it. But if they might be permitted to labor together with God in the cause of the salvation of the heathen, the joy that would follow would be an abundant reward for their labor. He hoped that his brethren at home would have the happiness of participating in that joy. He alluded to what had been said of the utter hopelessness of attempting the conversion of the heathen by any other instrumentality than that chosen and ordained of God. It was through the foolishness of preaching that He would save them that believe. With the faithful exhibition of divine truth, He had connected the converting power of the Holy Ghost. The simplicity of the means, and the glory of the result, bespoke the wisdom of God. Here was the ground of his confidence in going forth to a nation of idolaters.

After requesting the brethren to pray to Him who controlls the winds of heaven and the waves of the deep, that He would grant them a safe and prosperous voyage, he wished to impress upon their minds one other request, viz. that if, in the inscrutable allotments of Divine Providence, he and his followers should find a watery grave, his brethren at home would not abandon the enterprise, but humble themselves under the mighty hand of God, and come up to the work with greater reliance on his holy arm. He then bade the audience an affectionate farewell.

Mr. Wardner followed, and referred to the mysterious ways of Providence, in bringing about results so much at variance with our expectations. He remarked, that a little more than two years after he made a public profession of religion, being impelled by a sense of duty, he engaged in a course of mental training preparatory to some station of usefulness, which circumstances and the providence of God should designate after that course should be completed. While engaged in this pursuit, his mind was called up to the investigation of the Sabbath question. After mature examination, becoming convinced that his former sentiments were erroneous, he, as a natural consequence, was impressed with the duty of changing his practice. This led to a consideration of his future prospects, and the condition of that people with whom he should doubtless become associated. Here, he said, he was met with a formidable obstacle. He saw, comparatively, a mere handful of disciples, crippled in means, and in all their operations; in consequence of which, they were standing aloof from a participation in those great enterprises which agitate more popular denominations, and especially the foreign mission enterprise. His hopes seemed veiled in Egyptian darkness, and he endeavored to persuade himself that this circumstance was a sufficient excuse for the neglect of that duty which he felt imposed upon him, and for remaining with the denomination with which he was then associated. He finally concluded, however, that God was wiser than himself, and that He would become responsible for all the results which might follow from obedience to His laws. There was no excuse that could palliate rebellion. The subject of missions, and especially foreign missions, having been thus presented, has led him to reflect upon its importance much more than formerly. He had fixed his eye upon the Mississippi Valley as *his* field of labor, after having completed his preparatory course. About the time *this* enterprise was determined upon by the denomination, it was suggested to him by some of his brethren, that he ought to prepare himself for the field. After some reflection, he resolved to pursue the course he had commenced, and when ready to engage in active life, he would submit the matter to the direction of Providence. On receiving the communication of the Board last August, he was inclined to regard it as a call from God. After much meditation and prayer, and advising with friends and counsellors upon the subject, he finally resolved, that if it was the unanimous wish of his brethren, he would comply with the invitation. Accordingly he now appeared before them as a candidate for this great undertaking. He said his heart beat strong with anxiety and interest in view of that dark and benighted land of heathenism which is to become his future home. The undertaking is not without a sacrifice. The thought of tearing away from the fond embrace of his gray-headed parents, his affectionate brothers and sisters, and all that life holds dear, calls forth emotions which are beyond the power of language to describe. Yet, if God could make him the instrument of the salvation of one poor heathen, he felt that *this*, with all that he might hereafter be called to suffer, would be of little importance. And should he be permitted to see that soul in raptures of glory, vieing with kindred spirits in swelling the notes of redeeming love, he trusted he should not look back upon these sufferings with regret. It matters but little whether his pathway in this life be strewed with flowers or thorns, can he but answer the end of his existence and honor his Creator.

The consecrating prayer was then offered by Eld. Lucius Crandall.

Tihis was followed by the instructions and charge to the missionaries delivered by Geo. B. Utter. He spoke of the self-denying character of the missionary work, in that it calls upon the candidate to sacrifice many social comforts. At the same time, he regarded it as a noble and blessed work, which could not fail to open new and higher sources of enjoyment. He then referred to the relation which the missionary sustains to the churches from whom he goes forth. It is not the relation of a servant to his master. The missionary professes a desire to plant the Gospel upon heathen ground; the churches promise to support him by their sympathy and contributions in carrying out that desire. To the churches he is responsible for the proper use of what they commit to him; to Christ, the Head of the church, he is responsible for faithful efforts to carry forward the interests of His kingdom. The duties and dangers of the missionary on shipboard, and after reaching the field of his labors, were next brought under review. The address closed with a reference to the reasons for hoping that the enterprise will be a blessing both to the heathen abroad, and to the churches at home.

Eld. Lucius Crandall, after appropriate and affecting remarks, gave the missionaries the hand of fellowship, and bade them farewell, on behalf of the churches. The exercises were closed with prayer by Eld. W. B. Gillett.

Sailing of the Missionaries.

On third-day, Jan. 5, brethren Carpenter and Wardner, with their wives, embarked on board the ship Honqua, Capt. Theo. D. Palmer, bound for Canton. Many friends met them at the ship, a part of whom took leave before sailing, and the remainder accompanied them down the Bay, returning by steamboat. On board they found Rev. E. C. Lord and wife, missionaries of the Baptist Union, with their friends. After the ship was under weigh, brief religious exercises were held. Rev. Elisha Tucker, pastor of the Oliver-st. Baptist Church, introduced the exercises by a few remarks relative to the attending circumstances. Prayer was then offered by Mr. Tucker, and also by Eld. Lucius Crandall, of Hopkinton, R. I.; after which, we bade them farewell, and returned to our homes.

All the exercises connected with the ordination, designation, and sailing of our missionaries, have been of an exceedingly interesting character. At Plainfield, the meetings did much to deepen the interest in the missionary work. The missionaries, and several brethren from abroad, spent the last Sabbath with the church in New York, of which brother and sister Carpenter are members, where an affecting and solemn communion season was enjoyed. The exercises on shipboard, though brief, were very welcome. We think the feelings of all concerned were expressed by one of the missionaries, whose last words were, "These have been the happiest days of my life."

CENTRAL ASSOCIATION ON SABBATH LEGISLATION.

To the Editor of the Sabbath Recorder:—

Having been appointed by the Semi-Annual Central Association to present to the friends of the Sabbath their views on Sabbath Legislation, I submit to you a resolution passed by that body, at its late session, which is as follows:—

"Resolved, That we deem it impolitic to petition our Legislature to pass a bill of equal rights in the observance of *a* Sabbath, or for the repeal of any laws now existing relative to the observance of Sunday, as a sacred or non-judicial day; but merely to petition for protection in the observance of the Sabbath as fully as others have, who observe the first day of the week."

I deem it my duty further to say, that they have observed with anxiety, the movements of some in other parts, for the abolishing of Sabbath laws, and also a petition, published in the "Recorder," addressed to the Legislature of this State, for protection in various observances. It is the opinion of this Association, that such movements would tend greatly to embarrass the cause, if not defeat the object for which we have been laboring. It is thought advisable to stay such action, and if such petitions have been put in circulation, that they may retain them at least for the present. Whatever may be the case in other States, we have the gratifying assurances, that our rights will be respected and secured in New York, if prudence is observed in conducting our cause. When our rights are secured, and we are placed in equal circumstances with our fellow citizens in this matter now the subject of concernment, we shall be able to afford that encouragement to other objects which their importance demands.

I am, with respect, yours &c.,

JOHN MAXSON.

Missionary Meeting.—The Commercial Advertiser, of Thursday last, contains an account of a public meeting held on the previous evening, in the Oliver-st. Baptist Church, at which Rev. E. C. Lord, Missionary to China, received his instructions from the Executive Committee of the American Baptist Missionary Union. Prayer having been offered by Rev. C. G. Sommers, Rev. William R. Williams, D. D., delivered an address on the magnitude of the work of evangelizing China, the means to be employed, and the grounds of hope for success. It was written with great felicity of diction, and gave evidence of remarkable knowledge of the history and genius of the Chinese. It will probably be published. The prayer of consecration was offered by Rev. J. L. Hodge, of Brooklyn. The instructions of the committee were read by Rev. S. Peck, Corresponding Secretary of the American Baptist Missionary Union. These instructions formed an admirable document, on the duties of the missionary, and the relations subsisting between him and the committee. Rev. Spencer H. Cone, D. D., then gave the right hand of fellowship, accompanying it with a few remarks by way of counsel and encouragement, after which the benediction was pronounced by the venerable Rev. John Peck. Mr. and Mrs. Lord will be associated with Rev. Mr. Dean and Dr, and Mrs. Devan at Hong Kong.

Gazette of the Union, is the title of a weekly Journal of the Age, just issued from No. 111 Nassau-st. N. Y., by J. T. Harris & Co. It is a large and handsome sheet, devoted to Literature, Science and the Arts, Agricultural Information, Commercial Affairs, Army and Navy Intelligence, Politics and Passing Occurrences. Price two dollars a year in advance.

The Watertown Spectator is the title of a neatly-printed paper recently started by Joel Greene at Watertown, Jefferson Co., N. Y. It is devoted to the cause of Temperance, and particularly to the advocacy of the present excise law of the State of New York. Published once a week, at $1 50 per annum.

The steamer Mohegan, which, having struck a rock near Sand's Point, Long Island Sound, was run ashore to prevent her from sinking, was got off Thursday morning, and towed to New York.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

There was not much business done in Congress last week, in consequence of the death of Senator Barrow of Louisiana, and the occurrence of the New Year Holiday.

In the SENATE, on Monday, a bill was passed providing for the purchase of the papers of Alexander Hamilton; the Vice President signed the bill for the admission of Iowa into the Union. On Tuesday, the Senate adjourned immediately after the announcement of the decease of Mr. Barrow. On Wednesday, the usual resolutions were introduced relative to Mr. Barrow's death, and several members spoke in a very feeling and impressive manner of his noble heart and manly virtues. On Thursday, both Houses of Congress assembled to pay their last tribute of respect to the memory of the deceased.

In the HOUSE OF REPRESENTATIVES, on Monday, the bill for the admission of Iowa into the Union was signed by the Speaker; a joint resolution was introduced, providing for refunding to the several States the expenditures necessary for the subsistence of the volunteers previous to their being mustered into the United States service. On Tuesday, a bill was reported from the Military Committee to raise ten additional regiments for the regular army, to serve five years, or during the war. Mr. Hamlin offered a joint resolution, which was adopted, closing the refectories in the basement of the capitol, unless the proprietors suspend entirely the sale of intoxicating drinks. A memorial was presented from nine thousand members of the Yearly Meeting of Friends in New England in opposition to the war. On Wednesday and Thursday but little was done except what related to the death and burial of Senator Barrow.

STORM, WRECK, AND LOSS OF LIFE.

The bark Morgan Dix, arrived at New Orleans, brings dates from the squadron off Anton Lizardo to the 13th inst. Full particulars have been received of the total wreck of the United States brig Somers, and the great loss of life which accompanied it. The Somers was maintaining the blockade off the harbor of Vera Cruz. On the evening of the 7th she had taken shelter under Green Island, there being every indication of an approaching northerly gale. On the morning of the 8th, a sail being reported from aloft, she was got under way, and stood out for several miles, when the approaching vessel was ascertained to be the John Adams on her return from Tampico.

Her appearance caused great satisfaction to the officers of the Somers, as Com. Perry had informed them that she was to relieve them from maintaining the blockade as soon as she came in. As the Somers was approaching her anchorage on her return, another sail was discovered standing for Vera Cruz, apparently with the intention of running the blockade. She immediately made all sail to intercept her, and in the effort to avoid falling on the reef to her leeward, she was struck by the Norther, and thrown upon her beam ends. The Somers commenced careening over with great rapidity, and in about half an hour afterward sunk, carrying down to a watery grave between thirty and forty persons. A letter received from on board the Raritan, dated the 13th, states that eight men belonging to the Somers had been picked up by the Mexicans on the beach near Anton Lizardo, whither they had been driven by the gale, clinging to hen-coops. They were held at Vera Cruz as prisoners of war; one had since died. This makes 44 saved out of 80 souls on board. The efforts of the crew of the French and English vessels to save the lives of the crew of the Somers, are spoken of with warm commendation.

MEXICAN NEWS.—A telegraphic dispatch for the New York Tribune, dated at Washington, Jan. 3, says: The Southern mail brings advices from Campeachy to the 9th ult. There had been another outbreak in that city. In an address dated the 8th of Dec., Domingo Barret, yielding a reluctant acquiescence to the wishes of his fellow-citizens, presents himself as their chief. "A glorious revolution" that day commenced. The object of the outbreak is to sunder entirely all political connection between Yucatan and the Government of Mexico.

Farther correspondence had taken place between Gen. Taylor and Santa Anna. Taylor's letter concludes with a hope that the Mexican Congress will accept the offer of the United States, and enter on negotiations for a termination of hostilities and a permanent peace. Santa Anna's reply is dated at San Luis Potosi. It is courteously worded. In conclusion, he hopes the sovereign National Congress will act as shall be most conductive to the interests of the Republic, but believes that neither Congress nor any Mexican will ever be able to listen to overtures of peace unless the National Territory is first evacuated by the American forses, and the vessels of war withdrawn. Until that is done the Mexican Nation is determined to defend at every hazard inch by inch of its territory.

WISCONSIN.—The Territory of Wisconsin comprises an area of something like eighty or ninety thousand square miles, large enough to form two great States. By the ordinance of 1787, it was provided that but five States should be organized in the region lying between the Ohio and Mississippi rivers; or what is now known as the States of Ohio, Indiania, Michigan and Illinois, and the Territory of Wisconsin. It is, however, very desirable to divide Wisconsin, and to attain that end without violating the ordinance, it is proposed to divide it by a line running nearly due north from the Mississippi to Lake Superior, and a bill to that effect has been introduced into the House of Representatives by Mr. Martin, Delegate from Wisconsin. He proposes to christen the new Territory Minesota, (Mi-ne-so-ta) and, in some few years, if sanctioned by Congress, it will be cleared, settled, peopled, and covered with a net-work of railroads and canals, and become a powerful State, represented in the Federal Congress by two Senators and a legion of members.

COULDN'T GET TRUSTED.—The Clerk of the U. S. House of Representatives having sent an order for several copies of the Chronotype to be sent to Members of Congress, with the usual offer to pay at the close of the session, the editor responds to the application rather tartly as follows:—

"We take this mode of replying, that we do not furnish the Chronotype on trust. If Uncle Samuel wants it from this date to the fourth of March, he is hereby informed that he may have it for 62 cents in advance, which he may send to us in gold, silver or copper, or go without the paper. This is the way we treat all others, and we do not see why we should treat differently an old gentleman who is squandering his money in quarrelling with his neighbors, and who has less gumption in finance than any of the thousands of individuals who have heretofore subscribed for our 'valuable paper.'"

WHALING.—On Monday morning, says the Boston Post, two large fin-backs (whales) were seen playing side and side in Provincetown harbor, whereupon Capt. Cook, of the bark Fairy, and Capt. Soper, late of the brig Samuel Thomas, manned two boats and pounced upon the leviathans before they could see them. Captain Cook gave his customer a harpoon and a lance as quick as he could dart, and turned him up in about fifteen minutes. Captain Soper also fastened to the other, but so far aft as not to affect the vitals, in consequence of which he could not get along side to lance him. The whale ran his boat to Truro, and after cutting down the chocks of the boat with the line and making her leak, the line was cut and the whale went away with the harpoon and about 50 fathoms of line. Capt. Cook brought his whale to Provincetown in triumph. It is over 50 feet long, and will make about 25 bbls. oil. Fin-backs are the most dangerous whales to capture, on account of their uncommon speed.

LICENSE QUESTION IN VERMONT.—The N. Y. Tribune says that the license law of Vermont was so altered at the last session of the Legislature as to provide for submitting to the people of the State at large the question of license or no license. If a majority vote for license, it will be the duty of the courts to grant a retail license to every applicant of good moral character—that is, in effect, to every one who has not been convicted of some immoral act. If the majority vote no license, the traffic will be entirely prohibited, so far as the State law can effect it, throughout the State. The question is to be decided on the first Tuesday in March. Meanwhile the State Temperance Society has called a special meeting, which will be held at Springfield on the 20th of January, to concert measures for securing a righteous verdict from the people.

A FALSE HAND.—One of the prisoners escaped from Sing Sing prison by an ingenious expedient. The prisoners are conducted from the workshops to the cells in parties of fifty, and when all are in their cells the keepers go round and count them, each convict putting his hand through the bars to indicate his presence. All apparently responded in this manner on Wednesday evening. Yesterday morning, however, on passing one of the cells, a sentry heard something fall. He rapped, and receiving no answer, opened the cell. Lo! the bird had flown, leaving a beautiful wooden hand, ingeniously carved. The facts were soon known. The fugitive employed one of the convicts to stick the hand in the bars of his cell, while he remained in the workshops, from which he easily escaped. He had carved the hand in his cell, carrying out the shavings every morning to the workshop.

THE ASIATIC CHOLERA IN PERSIA.—According to the Gazette Medicale, six Princes and several Princesses of the Court of Persia have been cut off by the Asiatic cholera. The mother of the Prince Royal, and the only daughter of the Schah, had been attacked, but had recovered under the treatment of Dr. Colquet. Among the victims is the celebrated Mirza Aboul Hassan Khan, Minister of Foreign Affairs, who was a Minister in this country in the year 1820. Another Minister of the Schah, the Vizier of the Prince Royal, and other high functionaries of the court, have been cut off by the cholera. The disease appears to have been particularly fatal among the upper classes. It was spreading in all directions, and had taken the course of Astrachan and Moscow. It was expected, however, that its progress would be arrested by the cold of winter.

IMPORTANT DECISION.—The St. Louis Republicon says that in the Circuit Court, Judge Krum gave his decision in a case of much importance. It was one which called into question the constitutionality of the act regulating the residence, in the State, of free colored persons. He decided in favor of the law, and expressed the opinion that none but free white persons could enjoy any of the rights of citizenship. This, of course, excludes the Indian as well as the Negro. Under this decision of Judge Krum, the County Court had five negro men, and two negro women, professing or claiming to be free, whipped and sent out of the city.

INAUGURATION OF GOV. YOUNG.—The inauguration of Hon. John Young as Governor of the State of New York took place in the Executive Chamber at Albany on Friday, the 1st inst. The Chamber was filled by an assembly composed in good part of the most eminent citizens of the State. The oath of office was administered by the Secretary of State. Gov. Young made no address on the occasion, deeming it best in the present state of his health to reserve the remarks appropriate to his entrance upon the duties of Chief Magistrate of the Empire State until the meeting of the Legislature. [Tribune.

It is stated that the experiment of free labor by white people is to be tried in Milledgeville, Ga. A factory is to be started in that place, in which only white persons are to be employed.

A "regular full-grown grind-stone," weighing over thirty pounds, was recently exhumed at St. Louis from a thin coating of beeswax, in which it had been purchased at the rate of 23 cents per pound.

Sixteen of the students of Richmond College, Va., have been baptized recently.

SUMMARY.

The King of Prussia has presented to the New York State Library six splendid folio volumes, by way of acknowledgment for the "Natural History of New York," a copy of which had been forwarded to him. His Majesty also intends to present to the Library a copy of the Government edition of the works of Frederick the Great, as soon as the printing of the same shall be completed. The Albany Argus says:—"Since the Regents took charge of the Library, it has increasad about fifty per cent. in extent. It now numbers some fifteen or sixteen thousand volumes, against ten thousand some three years since. And this collection includes some of the choicest and rarest books extant. One of the latest additions is the Warden Library, famous for its interest and value."

Suppose a man drinks four glasses of liquor a day at five cents a glass—in a week he spends one dollar and forty cents, and in a year seventy-two dollars and eighty cents. This will buy the following articles:

Four barrels of flour, say,	$24 00
Four pair of boots, say,	15 00
Forty pounds of butter,	10 00
A hundred pounds of beef,	8 00
A new hat,	4 00
A new satin vest,	5 00
A bonnet for wife,	5 00
Sugar plumbs, etc., for children,	1 80
	$72 80

The following paragraph is extracted from a Washington letter in the True Sun: "Yesterday the last will of Capt. McCavet, of the 8th infantry, killed in Worth's division, at the storming of Monterey, arrived in the city. It was found in his trunk after the battle, and appeared to have been written the night previous. He wills to the Orphan Asylum, in New York city, where he was nurtured in his childhood, nearly all his effects, including a farm in the State of New York, and some money due him as pay."

The editor of the Detroit Advertiser, has received a letter from J. Houghton, Jr., stating that among the many discoveries which have been made in the Mineral Regions of Lake Superior during the past season, there has been one which is of great interest to the man of science. It is the discovery of native Loadstone, a variety of the pleisto-magnetic iron ore. It was discovered by Bela Hubbard, Esq. who was carrying on a geological, in connection with a United States linear survey, and who has collected the only specimens ever obtained in that region. He was led to the discovery by noticing the great fluctuations in the bearing of the magnetic needle.

Mr. Isaac Franklin died on the 27th of April last, on a plantation which belonged to him, in the parish of West Feliciana, leaving, at the usually vigorous age of fifty-five, a fortune amounting to nearly a million of dollars. With a rare benevolence and consideration for the prosperity of the rising generation, he bequeathed the principal part of his property toward building and endowing an institution of learning in Summer county, Tennessee, his native State, for the use of the necessitous children living there. The locality chosen by Mr. F. for the erection of the seminary, to which he devoted the chief part of his large fortune, is Fairvue plantation, County of Summer.

The Norfolk Herald, of Dec. 29, says that on Sunday a party of our colored population, consisting, as we are informed, of three men (including the boatmen,) two women, and five children, set off in a sail-boat to visit a farm at Newtown, on the Eastern Branch. The wind blew in heavy flaws at intervals; but, it seems, the boatman was not admonished of the danger of keeping the sail up till he had passed some distance above the drawbridge, when, in attempting to take it down in a heavy flaw, the boat upset, and all were drowned but himself and one of his children who was of the party, whom he (being a good swimmer) succeeded in saving.

The Madison (Wisconsin) Democrat states that there have been sold in the Milwaukie land district during the last year 700,000 acres of land, which leave but 500,000 acres in the whole district now subject to entry. Should the demand of the next year be half as great as the present one, there will not be an acre undisposed of there which is not entirely valueless; for, of this amount of half a million of acres now unsold, there must necessarily be a large amount of marsh land, which will not be entered for several years at least.

Justice, at last, has been done to the celebrated Rowland Hill, who first suggested, and for years so zealously struggled for, the universal penny-postal system. He has been appointed Secretary to the Postmaster General, with a salary of £1,200 a year. As the Postmaster General is always a nobleman and a member of the Cabinet existing for the time, going out of office with a change of ministry, Mr. Rowland Hill will, in reality, be the actual chief director of the Post Office, his office being permanent.

Look back upon the Past. Hold a reckoning with Time. Forgive those who have injured you. Dismiss prejudices from your mind. After a close scrutiny, resolve to correct your imperfections, and avoid the errors of your past life. In a word, seek to do to others as you would that others should do to you.

The Camden, N. J., Phœnix, says that Isaac Mickle, Esq., of that city, has succeeded in applying gun cotton (newly invented powder) to the propulsion of machinery, in a manner which promises to be of great use to the mechanical world.

We learn that books are to be opened in Baltimore for subscriptions, preparatory to building a line of Magnetic Telegraph from Washington to New Orleans, passing through Charleston and all the important commercial cities on the route.

Col. J. F. H. Clairborne, of New Orleans, met with a serious loss by the sinking of the steamer Maria in the Mississippi. A manuscript volume illustrating the history of the south-west, with biographical sketches and incidents of frontier adventures, upon which he had been engaged for several years, and which he had just got ready for the press, was lost.

It is stated on good authority that there have been more deserters from our army of 10,000 men the past year than from the French army of 300,000 soldiers.

Letters have been received from Mr. King, by the relatives of Mr. John Starr, one of the inventors of the Magnetic Light, who left this city nearly two years since, in company with his partner, Mr. Saunders, and Mr. King, for the purpose of patenting the invention in England, acquainting them with his death. He died suddenly in Birmingham, England, on the 21st ult. of consumption.

Mr. Alexander Vattemare, we learn from the Paris correspondent of the Boston Atlas, is again about to visit the United States, the French Government having appropriated 6,000 francs to pay his expenses. He will bring many rare and valuable books for the United States, and for several States, cities, &c. Among them is Denon's great work on Egypt, one of the most splendid works ever issued from the press.

The clerk of the Post Office at Nashua, N. H., while distributing the mail a few days since, noticed that a sealed newspaper felt rather heavy. Thinking a newspaper would bear squeezing, he pressed it with his hand, when c-r-a-c-k! went something inside. Looking in at the end, he saw something which he found to be a rich gold locket, containing one of the most charming faces imaginable.

A few weeks since, while engaged in digging a well in the lower part of Lowndes county, Ga., within about a mile of the Florida line, the workmen found a human body, completely turned to chalk. They had mutilated the body considerably before they were aware what it was. After they discovered it was a human body, they succeeded in getting nearly or quite all the parts.

The first bar of American Railroad Iron was made in 1844, and there are now sixteen or eighteen foundries at which it is made, and these make over one hundred and twenty thousand tons per annum. This amount is sufficient to lay four miles of railroad per day, or twelve hundred miles per year. The progress of this manufacture, in the short space of two years, in this country, is very remarkable, and is a strong manifestation of American enterprise and skill.

Hon. Alexander Barrow, U. S. Senator from Louisiana, died in Baltimore, Dec. 29. He had left Washington as the friend of the Hon. G. Davis of Kentucky, with a view to the adjustment of the difficulty with Mr. Bailey, of Va., which had led to a challenge to fight a duel. He was taken ill very suddenly and so violently as to baffle the skill of the best medical advisers.

Mr. Elisha F. Westell, of Jamestown, Chautauque Co., while engaged in skidding logs, was killed by the sudden falling of a tree with such force upon his head as to crack the skull in several places, Mr. W. was in the 22d year of his age.

The steamer Charles Carrol when on her way from the Upper Mississippi to New Orleans lately, ran afoul of the river bank below Grand Gulf, and was damaged to the amount of $4,000.

If John Moore is in the land of the living, he will confer a favor on his brother, B. B. Moore, Esq. of Detroit, Michigan, by informing him of his whereabouts. He left Wayne County, New York, in 1826, since which time the only information of him is, that he was in New York city on the 8th of Jan. 1846.

The New London Morning News, under date of the 25th ult. says a considerable quantity of the Atlantic's engine has been taken out and is on the dock at that place.

A Bible Society has just been formed in Kane Co. Illinois, auxiliary to the American and Foreign Bible Society. President, Hon. Isaac Wilson, of Batavia, Ill.

The general Court of Virginia has decided that the salaries of ministers are not subject to taxation in that State.

MARRIED,

In Stowcreek township, N. J., on the evening of the 19th inst., by Eld. Samuel Davison, Mr. SAMUEL J. AYERS and Mrs. ARTELIA MOORE.

By the same, in the same township, on the evening of the 25th inst., Mr. HOWEL RANDOLPH and Mrs. JULIA ANN AYERS.

On the 24th of Dec. by Eld. V. Hull, Mr. AMOS ROGERS, Jr., to Miss JANE LOUISA ROGERS, all of Preston.

DIED,

In Berlin, Rensselaer Co., N. Y.. on the 24th inst., Mrs. JUDITH SATERLEE, relict of Mr. Sylvester Saterlee, and former widow of Eld. Asa Coon, in the 88th year of her age. Through a long course of years, the deceased exhibited a lovely pattern of a Christian life. She was one of the happy few whose life, in all its vicissitudes, testified to her unwavering steadfastness in the doctrine and duties of Christianity; especially during the official life of her former husband, Eld. C., who derived much spiritual aid from her prayers and conversation, in instructing the ignorant and comforting the afflicted. In her death the Seventh-day Baptist Church in Berlin has lost a much-beloved member, and one of its ancient and brightest ornaments. Her funeral was attended at the Seventh-day Baptist church in Berlin, on Sabbath, the 26th. Sermon by Eld. W. B. Maxson, from 2 Tim. 4: 7, 8—"I have fought a good fight," &c. She is interred in Berlin by the grave of her former husband.

In Cussewago, Crawford Co., Pa., on the 18th of Nov. last, Mrs. MARY THICKSTEN, aged 77 years. Mrs. T. had been a professor of the religion of Jesus Christ for thirty-seven years, and had during all that time adorned the doctrine which she professed. For the last seven years of her pilgrimage, she had been a conscientious observer of the Sabbath of the Bible, and was, at the time of her decease, a worthy and much-beloved member of the Seventh-day Baptist Church in Hayfield. She had been confined to her room with consumption for about ten months, which disease she bore with much patience, and finally departed in the full assurance of a blessed immortality. She was a widow, and has left several coildren and grandchildren, together with a large circle of friends, to mourn their bereavement. "Blessed are the dead, that die in the Lord." T. B. B.

In Preston, N. Y., Dec. 27th, Wid. SALLY LEWIS, aged 70 years. Mrs. Lewis was a worthy member of the Seventh-day Baptist Church in Preston. Her funeral was attended by a large concourse of people, when a sermon was preached from Micah 2: 10—"Arise ye, and depart, for this is not your rest."

LETTERS.

Samuel Davison, Wm M Fahnestock, H W Stillman, J G Maxson, E D Randolph, A B Burdick, W B Maxson, W Prosser, Clarke Rogers, Erastus Harris, B G Stillman, Geo Crandall, Maxson Green, S G Newton.

RECEIPTS.

DeRuyter—Willard D Wilcox, Ira Spencer, Robert Langworthy, Pardon Coon, Wm G Crandall, Arza Coon, Eli S Colgrove, $2 each; Barton G Stillman, Thomas Stillman, $1 each.
Alfred—Alfred Lewis, Nathan Lanphear, Jeremiah Burdick, $2 each.
Lippitt, R I—Edwin Johnson, Wanton Whitford, $2 each; James Warner, Jr, $1.
Petersburg—John Clarke, Potter Kenyon, $2 each.
Olney, Eng—Holling Head $2.
Berlin—Daniel G Smith $1.
North Stephentown—David Whitford $2.
Shiloh, N J—John Davis $2.
Mystic Bridge, Ct—Charles Grinnell $2.
Vernon, Vt—Erastus Harris $2.
Westerly, R I—Welcome Prosser $2.
Oxford—Nathan Rogers 1st $2.

COUNTING-HOUSE ALMANAC.

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BEALES' DAGUERRIAN GALLERIES.

MR. A. J. BEALES invites the attention of the public to his Premium One Dollar Daguerrian Galleries, at Nos. 156 and 175 Broadway, New-York. Having adopted the latest improvements, he has reducrd his prices one-half, and guarantees to take pictures equal to any in the city, in any position or dress, and with any desirable shade or color. Gold lockets of all descriptions constantly on hand. Attendance from eight in the morning until sunset.

DAGUERRIAN GALLERY.

GURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors blow the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

N. B. No charges made unless satisfaction is given.
oct22 6m

DE RUYTER INSTITUTE.

The Winter Term of this Institution will commence on the 6th of January, 1847, and continue fourteen weeks, under the care of J. R. IRISH & G. EVANS.
DERUYTER, Nov. 1, 1846.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.
ALFRED, June 23, 1846.

Miscellaneous.

HONOR TO THE PLOUGH.

Though clouds o'ercast our native sky,
And seem to dim the sun,
We will not down in languor lie,
Or deem the day is done:
The rural arts we loved before
No less we'll cherish now;
And crown the banquet, as of yore,
With Honor to the Plough.

In these fair fields, whose peaceful spoil
To faith and hope are given,
We'll seek the prize with honest toil,
And leave the rest to Heaven.
We'll gird us to our work like men
Who own a holy vow,
And if in joy we meet again,
Give Honor to the Plough.

Let Art, arrayed in magic power,
With Labor hand in hand
Go forth, and now in peril's hour
Sustain a sinking land.
Let never Sloth unnerve the arm,
Or Fear the spirit cow;
These words alone should work a charm—
All Honor to the Plough.

The heath redress, the meadow drain,
The latent swamp explore,
And o'er the long-expecting plain
Diffuse the quickening store;
Then fearless urge the furrow deep
Up to the mountain brow,
And when the rich results you reap,
Give Honoro t the Plough.

So still shall Health by pastures green
And nodding harvests roam,
And still behind her rustic screen
Shall Virtue find a home;
And while their bower the muses build
Beneath the neighboring bough,
Shall many a greatful verse be filled
With Honor to the Plough. [Blackwood.

FULTON'S FIRST STEAMBOAT VOYAGE.

We find in the last number of Hunt's Merchant's Magazine, an interesting description of Robert Fulton's first voyage from New York to Albany, which "opened the door to a progress for the human race, equivalent, at one bound, to the march of ages." The following extract from this description will be read with pleasure:—

"Judge Wilson resided in the city of New York when Fulton was building his boat, and frequently saw her on the stocks. She was a queer-looking craft, and excited much attention, and not a little ridicule. When she was launched, and the steam engine placed in her, that also was looked upon of a piece with the boat built to float it. A few had seen one at work raising the Manhattan water into the reservoir back of the alms-house; but to the people at large, the whole thing was a hidden mystery. Curiosity was greatly excited. When it was announced in the New York papers, that the boat would start from the foot of Cortland-st., at six and a half o'clock on Friday morning, the 4th of September, and take passengers to Albany, there was a broad smile on every face, as the inquiry was made, if any one would be fool enough to go? A friend of the writer, hearing that he intended to venture, accosted him in the street, 'John, will thee risk thy life in such a concern! I tell thee she is the most *fearful wild fowl* living, and thy father ought to restrain thee.' When Friday morning came, the wharves, piers, house-tops, and every 'coigne of vantage' from which a sight could be obtained, were filled with spectators.

"There were twelve berths, and every one was taken through to Albany. The fare was seven dollars. All the machinery was uncovered and exposed to view. The periphery of the balance-wheels, of cast iron, some four or more inches square, ran just clear of the water. There were no outside guards—the balance-wheels being supported by their respective shafts, which projected over the sides of the boat. The forward part was covered by a deck, which afforded shelter to the hands. The after part was fitted up, in a rough manner, for passengers. The entrance into the cabin was from the stern, in front of the steersman, who worked a tiller as in an ordinary sloop. Black smoke issued from the chimney, steam hissed from every ill-fitted valve and crevice of the engine. Fulton himself was there. His remarkably clear and sharp voice was heard above the hum of the multitude and the noise of the engine; his step was confident and decided; he heeded not the fearfulness, doubts, or sarcasms of those by whom he was surrounded. The whole scene combined had in it an individuality and an interest which comes but once, and is remembered forever.

"When every thing was ready, the engine was set in motion, and the boat moved steadily but slowly from the wharf; as she turned up the river and was fairly under weigh, there arose such a huzza as ten thousand throats never gave before. The passengers returned the cheer, but Fulton stood upon the deck, his eye flashing with an unusual brilliancy, as he surveyed the crowd. He felt that the magic wand of success was waving over him, and he was silent.

"When coming up Haverstraw Bay, a man in a skiff lay waiting for us. His appearance indicated a miller; the paddle-wheels had very naturally attracted his attention; he asked permission to come on board. Fulton ordered a line to be thrown to him, and he was drawn along side; he said he 'did not know about a mill going up stream, and came to inquire about it.' One of the passengers, an Irishman, seeing through the simple-minded miller at a glance, became his *cicerone;* showed him all the machinery, and contrivances by which one wheel could be thrown out of gear, when the mill was required to come about. After finishing the examination, said he, 'That will do; now show me the mill-stones.' 'O!' said the other, 'that is a secret which the *master*,' pointing to Fulton, 'has not told us yet; but when we come back from Albany with a load of corn, then if you come on board, you'll see the meal fly.' Dennis kept his countenance, and the miller left.

"As we passed West Point, the whole garrison was out, and cheered us as we passed. At Newberg it seemed as if all Orange county was collected there; the whole side-hill city seemed animated with life. Every sail-boat and water-craft was out; the ferry boat from Fishkill was filled with ladies. Fulton was engaged in seeing a passenger landed, and did not observe the boat until she bore up nearly alongside. The flapping of a sail arrested his attention, and, as he turned, the waving of so many handkerchiefs, and the smiles of bright and happy faces, struck him with surprise; he raised his hat and exclaimed, 'That is the finest sight we have seen yet.'

"Fulton, in his letter to Barlow, (22d August, 1807,) adds to these reminiscences:—'My steamboat voyage to Albany and back, has turned out rather more favorable than I had calculated. The distance to Albany is one hundred and fifty miles. I ran up in thirty-two hours, and down in thirty hours. The latter is just five miles an hour. I had a light breeze against me the whole way going and coming, so that no use was made of my sails, and this voyage has been performed wholly by the power of the steam engine. I overtook many sloops and schooners beating to the windward, and passed them as if they had been at anchor.'"

SHAKER FARM.

The present settlement of Shakers, or United Brethren, at New Lebanon, was the first spot on which this sect ever located. They commenced here about forty years ago. The society consists at present of about 600 persons, more than half of whom are females. From small beginnings they have acquired large possessions, holding at this time not less than seven thousand acres of land, mostly lying contiguously. We spent a few hours examining various objects connected with this community.

Their buildings are all built in the most substantial manner, and are constructed with particular regard to convenience. One of their barns is considered in all respects the best contrived and the most perfect of any we have seen. It is one hundred and forty-one feet long, fifty feet wide, and twenty-five feet high in the walls. It consists of three stories. The basement is devoted to the stock and the storage of vegetables in winter, the second and third to hay and grain. The main entrance for produce is in the third story, which, from the barn being on the side of a hill, is nearly level with the ground. A floor runs lengthwise through the barn on this story, and the hay and other articles are pitched downward into the bays on each side. The barn is capable of containing two hundred tons of hay, and it is so disposed that scarcely any of it has to be raised higher than the wagon from which it is thrown. Only two hands are necessary to unload—one to pitch off, and one to keep the mow level, thus saving a great amount of labor, compared with what is required in barns of common construction.

The apartments for the cattle are complete. The walls, which are of very solid stone-work, are plastered, and though cool in summer, we should suppose they would be so warm in winter that no frost would be found there; windows in each side permit free ventilation. The fodder is thrown into racks for the stock from the "feeding floor" in the second story. In front of the racks are mangers to catch any straw that drops from the racks, as the fodder is pulled out by the animals. An open space is left between the racks and mangers, which allows the animals ready access to fresh air, prevents the hay in the racks from being made unpalatable by their breath, and gives room also to slip in boxes, when it is wished to feed with slops or roots. The man who had charge of the stock said he could feed and take care of a hundred animals in this barn, with less labor than he could manage twenty in any other barn he ever saw. The cattle stand on a platform with a gentle slope, which renders it easier to keep them clean and dry. The cows are tied with chains around the neck, and are always milked in their stalls, summer and winter. They are milked exactly at fixed times. So punctual are the attendants to this, that a clock is kept in the apartment, and the herdsman told us at what moment the cows would be in their places.

The barnyard is so contrived that none of the manure is wasted. It is kept littered with straw, and such waste matter as can be procured, and the manure from the stalls is made into compost with that in the yard, mixed with muck, and is not used until it has become fine by decomposition.

THE BABOON AND HOTTENTOT.

Many are the extraordinary anecdotes related of the baboon. One was told me by Moffatt, of Koranna, who possessed a tame baboon, which, in common with all the monkey race, entertained an intense dread of snakes. Its master, from mere wantonness, forcibly entwined a dead snake round the baboon's neck, when the animal sat motionless for upwards of an hour, stupfied with fear, and on the snake being removed stole timidly into the hut of the Koranna. After a short lapse of time the baboon was, according to custom, called on by his master to scratch his head; but, although summoned several times in an angry voice, it refused to move. The Koranna rose and struck it with a stick, and immediately the enraged and aggrieved animal sprang upon him. The neighbors, hearing the scuffle, ran to see what was the matter, but could distinguish nothing through the dust raised in the hut, except hot cinders, which were kicked about in all directions from a fire-place in the centre of the abode. The screams of the man and the baboon were intermingled, till at length the latter dashed out through the bystanders and escaped to some mountain. The Koranna had been rather seriously bitten in the encounter, and was some weeks in recovering, but ultimately regained his strength, and bent upon revenge, scoured the mountain in search of his antagonist. He at last descried his baboon, which he could discern from any other, peeping over a crag, and leveled a gun at him; but the animal instantly withdrew his head, and held forward one of his companions as a target instead of himself, chattering loudly as in defiance, so that the man was compelled to return foiled and disappointed.

Writing on Newspapers.—A circular has been issued by the Post-office department, directing Deputy Postmasters to remove the wrappers from all transient newspapers, printed circulars, price currents, pamphlets and magazines received at their respective offices, and if found to contain any manuscript or memorandum of any kind, either written or stamped, or any marks or signs, except the name and address of the person to whom it is directed, shall be charged with letter postage, by weight; and if the person to whom it is directed shall refuse to pay such postage, the Postmaster is to send to the office whence it came, and have the offender prosecuted for the penalty of $5. The name of the sender written or stamped on the newspaper subjects him to the same penalty.

Dueling in Japan.—The Japanese have a most capital mode of dueling, and dueling is very fashionable and very frequent, especially among the military. They have improved upon the European custom, or rather, as they know nothing of the Europeans, they set the civilized world an example that has at least something of bravery in it. In our country, death by the hands of a duellist is, or ought to be, murder, and all duels are the result of cowardice, and nothing else. Any fool can nerve himself to stand up and be shot at, particularly if he is lacking in moral courage; but it requires moral and physical courage both, to go into a duel in the Japanese fashion. The manner of fighting in Japan, is the exact opposite of ours, and is a great test of courage and fortitude. They meet, and the party who desires satisfaction or revenge takes out his hanger and rips open his own belly, and infamy is the portion of his adversary for ever after, if he does not do the same. Death is considered a lighter misfortune than infamy and dishonor—so that a challenge and acceptance are no trifling matters in Japan. The parties who quarrel in that country, make no boy's play, as we do, and have no long correspondence to publish in newspapers to convince the world of what might have been known before, that both are fools and cowards.

M. Guizot.—No one can better illustrate the superiority of moral over physical beauty; M. Guizot is a pigamy in stature, his clothes though, neat, are ill made, and the tails of his coat are long enough for a giant. Still, at first sight he commands respect, and nothing can be more engaging than the mild, kindly look of his fine eyes. He always carries his head thrown back; his contemplation seems fixed upon the heavens, as if from thence he had descended, and there he was to return. But it is when excited that M. Guizot's appearance becomes imposing. When he ascends the tribune, in the Chamber of Deputies, raises his hand, and fixes his eagle glance upon the rebellious spirits in those stormy precincts, every enemy seems to quail, and such silence and observance prevail, that you might hear the buzzing of a fly against the fan light. The impression, however, becomes far more imposing when his sonorous and harmonious voice, and his accent of command, convey to his hearers the dictates of an intellect fraught with practical views, and full of home thrusts, with a command of eloquence, flowing, full, continuous and irresistible.

The Emperor of Russia.—The emperor was fifty years old on the 7th inst. He seems to be in perfect health, and moves about among his people in the most fearless manner. A few weeks ago he was in Warsaw, and did not hesitate to go on foot, openly among the crowd, which was before his palace at night; just as if he were a common man. And yet every body knew him. It would have been easy to kill him, one would suppose. A poor carpenter fell from the top of a house in that city, and was killed, just as the emperor passed in his carriage. Instantly he sprang out, took up the dying man in his arms, and did every thing that he could for him. When he saw that life was extinct, and not till then, he entered his carriage again. The next day he sent a very handsome sum to the poor afflicted father of the unfortunate man. If a fire occurs in St. Petersburgh, he is at it as soon as possible, and so is his son, the heir apparent; and no men are more active in trying to put it out. On such occasions, the emperor is often seen among the men, taking hold with his own hands, and doing all that he can. He is certainly no common man.

[Dr. Baird.

Editorial Ability.—An English paper says: —"Newspaper writing has grown to be an art of itself. Many a literary man who, thought because the 'greater includes the less,' every author is *ex-officio* qualified to be an editor, has sunk back into the rear place of the press, after some smart writings had shown his bookish talent and his inability to deal with facts. Others, who could pour forth volumes, have failed, because they could not cope with hydraulic pressure, or prompt selection of salient points needed for the space and rapid comments of the journal. Take the best papers of London or Paris, different as the circumstances of the case may be, and you must allow that it is not every booby that could seize the moral spirit of passing history. The same may be said, with equal justice, of the American press. People of some little talent fancy they can edit a newspaper, if they can do nothing else; but they essentially find their mistake. Not only is intellect, but a knowledge of the world, miscellaneous information, tact, industry, rapidity of thought, a nervous style, and a capacity at once to catch the strong and weak points of every subject, are required for a good editor."

Broken Wind in Horses.—Science has at last demonstrated that this troublesome and generally fatal disease, is occasioned by the rupture of the air cells, or vessels, of the lungs. The difficult and laborious respiration manifested by persons after violent and prolonged exertion, is unquestionably the result of the same cause; and in many cases, is no doubt hereditary. 'Dr. Jackson,' says a contemporary, 'found that of twenty-eight persons affected with this rupture of the air cells, eighteen were the offspring of parents, (fathers or mothers,) affected with the same disease, and that several of them had died from this cause. In some instances the brothers and sisters of these persons were similarly affected. On the other hand, of fifty persons unaffected, three only were the offspring of parents who had suffered from it—whence it follows that rupture of the air cells of the lungs is frequently a hereditary disease, a fact important to man and beast, at all events to the breeder of the latter.'

Brazilian Monkeys.—Mr. Campbell, the traveler, relates the following anecdote: "As I was passing through the woods of Brazil, I saw a shining black monkey, called the preacher, with bright eyes, round ears, and a round beard under his chin and throat, sitting at the top of a tree, while a swarm of monkeys sat below him. He sat up a most frightful howling, and then, after a pause of some time gave a signal to the rest, who all began to howl together. The monkey at the top, made another sign for them to be silent, and began again, in his turn, to howl by himself. This was continued until the party I was with, being tired, fired a few shots among them, the party broke up, and such a confusion, and leaping, and scampering, I never saw before.

VARIETY.

Miss Edgeworth says, that a man in a furious passion is terrible to his enemies, but a woman in a passion is disgusting to her friends; she loses the respect due to her sex, and she has not masculine strength and courage to enforce any other species of respect. These circumstances should be well considered by writers who advise that no difference should be made in the education of the two sexes. We cannot help thinking that their happiness is of more consequence than their speculative rights; and we wish to educate women so that they may be happy in the situations in which they are most likely to be placed.

Baron Liebig imagines the essence of the potato disease to consist in the conversion of the albumen, a usual constituent of healthy potatoes, into caseine, a principle which, by its great instability of composition, is supposed to cause the potato to putrify rapidly. Rev. F. Dauvenoy states, in the Taunton Courier, that he has discovered by the microscope a minute insect, crystal-like and transparent, resembling a spider, in the midst of potato mildew, evidently feeding on it, and making its nest among the thread-beds of fungi. From observations made, there must be more than 100 in a single tuber.

We understand, says the Boston Traveler, that the American Peace Society have taken steps to offer a large premium ($500,) for an impartial but strong and searching Review of the Mexican War, in its origin, progress and results, pecuniary, political, and moral; the work to be published after the close of the war—if it should come to a close soon—and to be circulated generally throughout the land, as a warning against similar evils in future. A good design, and one in which good men of all parties may well take an interest; and we wish it all possible success.

It is a singular historical fact, that a confidential intimacy subsisted between King James II. and William Penn, the Quaker, the founder of Pennsylvania. James once condescended to use a playful reproof to the peculiarity of the Quaker, who, the first time he entered his presence after he became king, did so with his hat on. James immediately took off his own. "Friend James," said Penn, "why dost thee uncover thy head?" "Because," replied his majesty, with a smile, "it is the fashion here for only one man to wear his hat."

A London correspondent of the National Intelligencer, says that among other novelties of the day, may be mentioned an improved printing-press, which was recently tested in London, and threw off the astonishing number of 17,500 impressions an hour. The inventor is Mr. Little, a gentleman connected with the office of the Illustrated News. He is said to have refused the sum of £10,000 for his invention.

Land along the Glasgow and Edinburgh railway, which previous to its construction was not worth five shillings an acre, now commands from thirty to forty shillings an acre, on account of the superior facilities for the transport of farm produce, and materials for improving the fertility of the soil. It is estimated that not less than 200,000 men are now employed in Great Britain in the construction of railways.

Louis Philippe is allowed by the nation 500-000 pounds per annum in addition to his immense private fortune. He also receives a large allowance for the Duchess d'Orleans, and 40,000 for the Comte de Paris. He has also 13 or 14 magnificent palaces at his disposal, besides Neuilly and the Chateau d'Eu, which are his own private property. He is entitled to all the fire-wood and timber cut in the royal forests, which are of immense extent. Since his accession to the throne, he has derived, it is stated, upwards of 5,000,000 sterling from this source, equal to $25,000,000.

There can be no such thing as true politeness without a sincere desire to please; and there can be no true desire to please, without the sentiments of love and goodwill to all; anything short of this, is affectation, a species of hypocrisy. And there can be no universal sentiment of goodwill in the heart of man, but by the Divine influence, which is only given through the Christian faith. Therefore Christianity constitutes the only genuine principles of politeness.

One of the most important of all household duties, is to keep the door nobs, the lamps, the spoons, the plate, and 'all that sort of thing,' in brightly polished order. If instead of the chalk, and preparations, ladies will use camphine oil and rotten stone, a far brighter, more durable, aud quicker polish can be obtained than in any other way. Camphine is the article used for producing the exquisite polish of the Daguerreotype plates and nothing has been found to equal it. So says the Bangor Courier.

King Richard I., in one of his battles with the French, took Philip de Dreux, Bishop of Beauvais prisoner. The Pope interceded for his liberty in a letter, wherein he styled the fighting Prelate his 'dearly beloved son.' The King, by way of answer, sent the Bishop's suit of armor, stained with blood and covered with dust, to the Pope, and asked, 'whether he knew his son's coat, or no? The Pope was ashsmed at the sight, and left the Bishop's at Richard's mercy.

There is nothing that wears out a fine face like the vigils of the card-table, and those cutting passions which naturally attend them. Haggard looks and pale complexions are the natural indications of a female gamester.

A case is reported of a gentleman who having occasion to prune a vine, stuck half of a potato on the stump of the branch, and bound a piece of cloth over it to preserve it from the weather. On examining the cloth a few months afterwards he was surprised to find a number of new potatoes grown from the piece thus enclosed.

A society has lately been formed in England, entitled "The British and Foreign Society for promoting the colonization of the Holy Land." It is stated that "there is a growing, and now very general desire among the Jews to return thither, and that in many parts of the world there are large classes of Jews who are purely agriculturalists, and therefore just the people to flourish there; that whereas some years ago there were but about 2,000 Jews resident in Palestine, there are now about 40,000."

The annual crop of hay raised in this country is represented to be 15,000,000 tons, which at $8 per ton is $120,000,000; a large amount for a single article.

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He will not take an oath never to be wiser. He will not scorn truth, though it may come from an enemy. He will not flatter the poor because he is one of them. He will not hate and abuse the rich because he is not one of them. But he will endeavor to establish a better understanding between the extremes of society—showing both ends that happiness is most likely to be found between them—consisting in a great measure in a mutual endeavor to abolish idleness, disease, poverty and roguery.

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The Sabbath Recorder.

"PREACH THE WORD."

A Charge delivered by Eld. Walter B. Gillett to Nathan Wardner, at his ordination in Plainfield, N. J., on the 31st of Dec. 1846, just before sailing as a missionary to China.

It becomes my duty, my brother, to deliver to you a solemn charge, in the name of the Council by whom you are now put in trust with the ministry, to "take heed to the ministry which you have received of the Lord," that you fulfill it. This may appear to be a superfluous act, as your experience has already taught you most of the duties connected with the gospel ministry. But it can do no harm, at least, to "stir up your mind by way of rememberance."

In the language of Paul to Timothy, "I charge thee, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; *preach the word;* be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." I beg your indulgence for a few moments, while I speak—

I. *Of the thing to be done*—"Preach the word."
II. *Of the matter of your preaching.*
III. *Of the manner of your preaching.*

I. You, my brother, are now commissioned to preach the word. A more responsible duty was never committed to mortals—to be mouth-piece for God. It is God's way of saving sinners, and advancing his kingdom in the earth. You are now sent of God to bear his message of mercy to a lost and ruined world—to preach the gospel to sinners, that they may be saved. Your office is a sacred one; you are commissioned by the King of kings, to negotiate a treaty of reconciliation between an offended God and your offending fellow men. As an ambassador, you are to entreat men to be reconciled to God. The care of immortal souls is committed to you; and you must be always ready, like a trusty sentinel, for your work. The ignorant must be taught, the feeble comforted and encouraged, the transgressor reproved, and the obstinate rebuked. You must have milk for babes, and meat for those of full age; and, rightly dividing the word of God, you must "give to each a portion in due season." This will be sufficient to employ all the energies of your mind and body through life. While thus feeding the flock, you may drink but little of its milk; you may at times be called to go a warfare at your own charges—to administer to others spiritual things, and yet share but little in their temporal things. But be not discouraged, my brother, though all which is near and dear to you on earth is forsaken, and your days may be spent in a foreign land, among those who know not God. Always remember, that your record, as well as your reward, is on high; "for he that reapeth receiveth wages and gathereth fruit unto life eternal."

II. As to the matter of your preaching, you must preach the word—the truth as God has revealed it. As you have received your commission from God, from him you must get your instructions, and "*preach the preaching that he bids you.*" The holy Bible, the Old and New Testaments, constitutes the treasury from which you are to draw your funds. The Bible must be your standard of faith and practice, and all your preaching must be tried by the "law and the testimony." You are not to teach for doctrine the commandments of men. Whatever you may find connected with your religious creed not taught in the Bible, cast it from you, my brother. You had better be an innovator upon human creeds, than upon the truth of God. We cannot, we will not, sanction the sophistries of the schools for the truths of God. Such heresies are of no common magnitude. I have confidence in you, my brother, that you are a firm advocate of Bible truth. Your past history, the sacrifices you have made of friends and interests, are in your favor, and satisfy us that you love the truth. Beware, in preaching, of metaphysics and philosophy falsely so called. Nothing is more unprofitable than metaphysical hair-splitting in divinity. Most of the errors in the church have grown out of this thing. Men make distinctions where God has made none, and reconcile apparent difficulties which God has not reconciled, and thus attempt to bring down the divine mysteries, which are beyond the grasp of Gabriel himself, to the measure of human intellect; and compress within the narrow compass of a nut-shell, the developments of redeeming mercy, that will tune the harps and fill the songs of the redeemed throughout a vast eternity. Attempt not to be "wise above what is written;" but, with the Apostle, let "Christ, and him crucified," be the theme of your preaching. Such was the preaching of the Reformation; such preaching God has always blessed, and such preaching will secure you success where Christ has not been known, and where you cannot build upon another man's foundation. May I not then adopt the language of the Apostle Paul to Timothy, and say to you, my brother, "Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus."

III. In regard to the manner of your preaching, much might be said; but at this time my words will be few, as circumstances demand it.

1. Always let your manner be plain, simple, and unaffected. I am fully persuaded that this is the kind of preaching that will do the most good. We do not suppose that it will always be the most popular. The multitude will go after the man who can make the greatest display, and please the taste. It is strong figures, bold metaphors, lofty diction, and acquired eloquence, that make the orator and the popular man. But remember, brother, that it is the truth of God, told in simplicity, and in sincerity, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," that makes the useful preacher. Too often the enraptured multitude are led to admire the preacher more than the preaching, and the manner rather than the matter. With such the sympathies of the soul are kindled, not by the truth presented, but by the style and manner in which it has been spoken. One of the kings of France once said, that when he heard others preach, he went away pleased with the preacher; but when he heard Massillon, he always went away displeased with himself. That is the preaching, my dear brother, which God has bidden you to preach, which will leave upon the mind, not an impress of yourself and your manners, but of the text and the matter.

2. Let your manner be kind and conciliating. Nothing is more unbecoming a minister, than a harsh, severe, unkind manner, either in the pulpit or out of it. Duty, truth, and conscience, must not be compromised; yet there should be exercised a kindness and courtesy towards the various opinions, prejudices, practices, and feelings of those who differ from us. Paul "became all things to all men, that by all means he might save some." I am aware that it often requires much discretion to know how far we ought to yield and submit for the sake of peace. Reproof and rebuke are to be administered in their proper place; but do it at all times with all long-suffering and doctrine; not only with long-suffering, but with *all* long-suffering; and have that charity that suffers long and is kind. May you, my brother, have that wisdom which is from above, that is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

3. Let your preaching be edifying and instructive. Aim both at the passions and the intellect. Get the passions excited if you can, but let that be done through the medium of the understanding. If you can do this, you have effected an important purpose. You touch the springs of human action when they may be safely touched, and all the movements will be safe and regular. But highly to excite the passions, says a certain writer, before the understanding is enlightened, is like putting your machinery to work without a balance-wheel, or setting your vessel to sail in a storm without ballast.

With these remarks, I leave you in the hands of that God who has called you into the ministry and bidden you go far hence to the unenlightened heathen. Brother, our prayers and our best wishes go with you, and may you be a good minister, that when the great harvest-day shall arrive, you may come bringing your sheaves with you.

WRITTEN ARTICLES OF FAITH AND COVENANT.

To the Editor of the Sabbath Recorder:—

I noticed in the Recorder of Dec. 17th, two questions, by INQUIRER, which he wants you or some of your correspondents to answer. I do not suppose that you, or Inquirer, thought I would attempt to answer them. But it seemed to me, that the first of the questions was so easy that even *I* might answer it, if I might not the second. The first question is as to the propriety of churches having a written Covenant and Articles of Faith. I think it is proper. The question, as Inquirer has stated it, seems to me to contain in reality two; for a Covenant and Articles of Faith are two things. One may be right, and the other wrong. Therefore they should be answered separately.

First, as to a Covenant. The word Covenant, according to Webster, in church affairs signifies a solemn agreement between church-members that they will walk together according to the precepts of the Gospel in brotherly affection. That such a Covenant, or agreement, is enjoined upon churches, will appear from the following Scriptures:—1 Thess. 5: 11—"Wherefore, comfort yourselves *together*, and edify one another;" Eph. 4: 4—"There is one body, and *one spirit*, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all;" Acts 4: 24—"And the multitude of them that believed were of one heart, and of one soul;" Rom. 12: 10—"Be kindly affectioned one toward another, with brotherly love, in honor preferring one another;" Eph. 4: 1—"Walk worthy of the vocation wherewith ye are called, ... endeavoring to keep the unity of the spirit in the bonds of peace;" Eph. 3: 16—"Let us walk by the same rule, let us mind the same things." These passages fully teach the existence of such a Covenant in the gospel church. They teach that we *must* "*walk together.*" Although the word "covenant" is not used, yet it is there in fact. The *covenant* is one thing, and the *name* is another. As to the *writing* of it, all religious covenants revealed have been written—God's covenants with Abraham and Noah, and the Gospel, or "new covenant," as well as the one contained in the above-quoted scriptures. I am of the opinion, therefore, that it is "proper for a church to have a written covenant," only let it be *gospel-wise.*

As to "Articles of Faith," I would ask, first, Is it proper for churches to have faith? Most assuredly, "for by it the elders obtained a good report," and "through faith we understand that the world was framed by the word of God," "and by it they wrought righteousness." In fact, "without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." In this last passage, we have several articles of faith; first, the existence of a God, "He [God] is;" second, as to rewards, "He is the rewarder of all them," &c.; third, as to faith, "he that comes to God *must believe;*" fourth, God is to be sought unto. Here, then, we have not only the obligation to believe enjoined, but some of the articles of belief named. The only question now is, *May* we have the articles *written?* I think we may. Paul wrote them, and sent them to his Hebrew brethren; they received his letter, and therefore had "written articles of faith." Consequently, I think *we* may have them. PRESTONIAN.

PRESTON, Dec. 22, 1846.

PREACHING WITHOUT STUDY.

"Preaching without study," said an eminent divine, "is presumption." And presumptuous it must be for an erring mortal to enter upon the discharge of so important a duty without study; nor is it possible for such a man to "bring out of his treasury things new and old." Alas! treasury he has none who never studies. The venerable Wesley has said in his advice to a preacher, "Study the most useful books, and that regularly and constantly. Steadily spend all the morning in this employ, or at least five hours in four-and-twenty." Anticipating the objection, "I read only the Bible," he replies, "then you ought to teach others to read only the Bible, and by a parity of reason, to hear only the Bible; but if so, you need preach no more. If you need no other book but the Bible, you have got above St. Paul. He wanted others too. 'Bring the books,' said he, 'but especially the parchments.' Contract a taste for study by study, or return to your trade."

We are persuaded that an attention to this rule would strike at the root of much of the prevailing fanaticism of the times; and that if the trouble and pains of inquiry were more frequently rendered than they are, we should be presented with less religious novelty and religious distraction. The insisting upon this requirement would keep out many of the unqualified from the Christian ministry; and were it attended to in all cases, we should see less of the presumption and disputation which, in these days, is found to disturb the religious world. Such a study, too, as Mr. Wesley recommends—not merely of the Bible, but of sound interpretations of the Bible also, those for instance which are furnished in the Christian writers of the earlier and purer ages—would remove the leading cause of that diversity of sentiment which has presented our common Christianity, not in the strength and beauty of its intended unity and concord, but injured and disfigured by a multitude of conflicting sects.

RELIGION IN CHINA.

A lady correspondent of Bishop Meade, attached to the Episcopal mission in China, writing from Shanghai, furnishes the following picture of Chinese religion:—"The religious state of these Chinese is, to me, a very surprising one. Whenever we walk through the city, we meet the priests of Buddha, and see spacious temples dedicated to him, all, of course, supported by the people; and yet they seem to care not a straw either for priests, temples, or idols. The most bitter reproach they can bestow upon an idle young man, is to tell him he is fit for nothing but to be a priest, and when we have seen religious ceremonies performed, there was not the least semblance of devotion in either priest or people.

"Their only objects of reverence seem to be their ancestors and dead friends, and these, certainly, have a very strong hold upon them. The Roman Catholics are quite numerous here, and a few miles from Shanghai they have a village inhabited altogether by them. But although there are many priests here, they seem able to do little more than preserve the faith among the descendants of those who were converted many years ago, in the reign of Kang-hi, by the Jesuits; very few proselytes are said to be made now. It is really a most depressing thing to walk through these crowded streets, and see the hundreds of children growing up untaught, and the hundreds of old people just ready for the grave, who have never so much as heard of the Saviour, and then think of the fewness of our numbers, and of the time that must pass before even we, who are here now, can make any direct effort for them."

THE VAUDOIS TEACHER.

BY J. G. WHITTIER.

The manner in which the Waldenses and Heretics disseminated their principles among the Catholic gentry, was by carrying with them a box of trinkets or articles of dress. Having entered the house of the gentry, and disposed of some of their goods, they cautiously intimated that they had commodities far more valuable than these—inestimable jewels, which they would show, if they could be protected from the clergy. They would give their purchasers a Bible or Testament; and thereby many were converted. [See Reinerous Saccho's Book, A. D. 1258.

"Oh, lady fair, these silks of mine
Are beautiful and rare—
The richest web of the Indian loom,
Which beauty's self might wear;
And those pearls are pure as thy own fair neck
With whose radiant light they vie;
I have brought them with me a weary way;
Will my gentle lady buy?"

And the lady smiled on the worn old man
Through the dark and clustering curls
Which veiled her brow, as she bent to view
His silks and glistening pearls;
And she placed their price in the old man's hand,
And lightly turned away;
But she paused at the wanderer's earnest call,
"My gentle lady, stay!

"Oh, lady fair, I have yet a gem,
Which a purer lustre flings
Than the diamond flash of the jeweled crown
On the lofty brow of kings;
A wonderful pearl of exceeding price,
Whose virtue shall not decay;
Whose light shall be a spell to thee,
And a blessing on thy way!"

The lady glanced at the mirroring steel
Where her form of grace was seen,
Where her eyes shone clear, and her dark locks waved
Their clasping pearls between;
"Bring forth thy pearl of exceeding worth,
Thou traveler gray and old;
And name the price of thy precious gem,
And my pages shall count thy gold."

The cloud went off from the pilgrim's brow,
As a small and meagre book,
Unchased with gold or diamond gem,
From his folding robe he took;
"Here, lady fair, is the pearl of price—
May it prove as such to thee.
Nay—keep thy gold—I ask it not,
For the word of God is free!"

The hoary traveler went his way—
But the gift he left behind
Had its pure and perfect work
On that high-born maiden's mind;
And she hath turned from the pride of sin
To the lowliness of truth,
And given her human heart to God
In its beautiful hour of youth.

And she hath left the grey old halls,
Where an evil faith had power,
The courtly knights of her father's train,
And the maidens of her bower;
And she hath gone to the Vaudois vales,
By lordly feet untrod,
Where the poor and needy of earth are rich
In the perfect love of God.

ORIGIN OF METRICAL PSALMODY.

One of the leading features of the Reformation was to render the expressions of devotion in a language which the people could understand. Luther, who was enthusiastically fond of sacred music, and who composed both hymns and tunes, appears to have entertained the notion of a metrical translation of the Psalms into the vernacular language of his countrymen. The credit, however, of taking the first decided steps in introducing metrical psalmody, belongs to a widely different character. About the year 1540, Clement Marot, a valet of the bed-chamber to Francis I., and the favorite poet of France, tired of the vanities of profane poetry, and privately tinctured with Lutheranism, attempted a version of David's Psalms in French rhymes. The author had no design of obtruding his translation into public worship, and even the ecclesiastical censors so little suspected what followed, that they readily sanctioned the work, as containing nothing contrary to sound doctrine. Marot, thus encouraged, dedicated his psalms to his royal master, and to the ladies of France. After a sort of apology to the latter, for the surprise he was prepared to expect they would evince on receiving the "sacred songs" from one who had heretofore delighted them with "love songs," the poet adds, in fluent verse, "that the golden age would now be restored, when we should see the peasant at his plough, the car-man in the streets, and the mechanic in his shop, solacing their toils with psalms and canticles; and the shepherd and shepherdess reposing in the shade, and teaching the rocks to echo the name of the Creator."

There was much more prophecy in these lines of Marot than he probably intended, certainly much more than those who first read them anticipated. In short, Marot's psalms soon eclipsed the popularity of his madrigals and sonnets. Not suspecting how prejudicial the predominant rage of psalm singing might prove to the ancient religion of Europe, the Catholics themselves adopted the sacred songs as serious ballads, and as a rational species of domestic merriment. They were in such demand that the printers could scarcely supply copies fast enough. In the festive and splendid courts of Francis, of a sudden nothing was heard but the psalms of Clement Marot; and with a characteristic liveliness of fancy, by each of the royal family and the nobility of the court, a psalm was chosen and fitted to the ballad tune which each liked best. Prince Henry, who delighted in hunting, was fond of, "Like as the hart desireth the water brook;" the king sang, "Stand up, O Lord, to revenge my quarrel;" the queen's favorite was, "Rebuke me not in thine indignation," which she always sung to a fashionable jig.

Meanwhile, Luther was proceeding in Germany with his opposition to the discipline and doctrines of Rome; and Calvin was laying at Geneva the foundation of a system of church polity more rigid and unadorned even than that contemplated by his illustrious fellow reformer. Both appear to have been disposed to supescede the old papistic hymns, which were superstitious and unedifying, with some kind of singing in which the congregation would bear a part. The publication of Marot's psalms taking place at the precise juncture when contemplating the introduction of some kind of hymns in the vernacular language, in connection with plain melodies easy to be learned by the common people, the French being the language of the canton, the reformer forthwith commenced the use of the French Psalm Book in his congregation at Geneva. Being set to simple and almost monotonous music, by Guillaume de France, they were presently established as a conspicuous and popular branch of the reformed worship. Nor were they only sung in Geneva congregation. They exhilerated the convivial assemblies of the Calvinists, were commonly heard in the streets, and accompanied the labors of the artificer. The weavers and the woolen manufacturers of Flanders, many of whom left the loom and entered into the ministry, are said to have been capital performers of this science. Thus was the poetical prediction of Clement Marot, relative to the popularity of his psalms, literally realized. By this time, too, the Catholics had become painfully sensible of the danger of allowing the people to indulge in the sweetness of religious themes taken from the Scriptures, to be sung in the vulgar tongue. At length the use or rejection of Marot's psalms became a sort of test between Catholics and Protestants. Those who used them were considered heretics; those who rejected them were esteemed faithful. [Holland.

A PARABLE FOR LITTLE GIRLS.

Naomi, the young and lovely daughter of Salathiel and Judith, was troubled in spirit, because at the approaching feast of trumpets, she would be compelled to appear in her plain, undyed stola, while some of her young acquaintances would appear in blue and purple and fine linen of Egypt. Her mother saw the gloom that appeared upon the face of the lovely child, and taking her apart, related to her this parable. A dove thus made her complaint to the guardian spirit of the feathered tribe:

"King genius, why is it that the hoarse-voiced and strutting peacock spreads his gaudy train in the sun, dazzling the eyes of every beholder with his richly-burnished neck and royal crown, to the astonishment and admiration of every passer-by, whilst I, in my plain plumage, am overlooked and forgotten by all? Thy ways, kind genius, seem not to be equal towards those under thy care and protection."

The genius listened to her complaint, and thus replied:

"I will grant thee a train similar in richness to that of the gaudy bird you seem to envy, and shall demand of thee one condition in return."

"What is that?" eagerly inquired the dove, overjoyed at the prospect of possessing what seemed to promise so much happiness.

"It is," said the genius, "that you consent to surrender all those qualities of meekness, tenderness, constancy, and love, for which thy family have been distinguished in all time."

"Let me consider," said the dove. "No; I cannot consent to such an exchange. No, not for all the gaudy plumage, and showy train of the vain bird, will I surrender those qualities of which you speak, the distinguishing features of my family from time immemorial. I must decline, good genius, the conditions you propose."

"Then why complain, dear bird? Has not Providence bestowed on thee qualities which thou valuest more than all the gaudy adornings you admire? And art thou discontented still?"

A tear started in the eye of the dove, at this mild rebuke of her guardian spirit, and she promised never to complain.

The beautiful girl, who had entered into the story with deep and tender emotion, raised her fine blue eyes to meet he mother's gaze, and, as they rolled upwards, suffused with penitential tears, she said, in a subdued tone, with a smile like that assumed by all nature, when the bow of God appears in the heavens after a storm—"My mother, I think I know what that story means. Let me be your dove; let me but have that ornament of a meek and quiet spirit, and I am satisfied to see others appear in rich and gaudy apparel."

A TOUCHING SCENE.

At Smyrna, the burial ground of the Armenian, like that of the Moslem, is removed a short distance from the town, is sprinkled with green trees, and is a favorite resort, not only with the bereaved, but with those whose feelings are not thus darkly overcast. I met there one morning a little girl, with a half playful countenance, busy blue eye, and sunny locks, bearing in one hand a small cup of china, in the other a wreath of fresh flowers. Feeling a very natural curiosity to know what she could do with these bright things in a place that seemed to partake so much of sadness, I watched her light motions. Reaching a retired grave, covered with a plain marble slab, she emptied the seed—which it appeared the cup contained—into the slight cavities which had been scooped out in the corners of the level tablet, and laid upon its pure face.

"And why," I inquired, "my sweet girl, do you put seeds in those little bowls there?"

"It is to bring the birds here," she replied, with a half wondering look; "they will light on this tree," pointing to the cypress above, "when they have eaten the seed, and sing."

"To whom do they sing?" I asked, "to you, or to each other?"

"Oh, no!" she quickly replied, "to my sister—she sleeps here."

"But your sister is dead."

"Oh, yes sir! but she hears all the birds sing!"

"Well, if she hears the birds sing, she cannot see the wreath of flowers."

"But she knows I put it there; I told her before they took her away from our house, I would come and see her every morning."

"You must," I continued, "have loved that sister very much, but you will never talk with her any more—never see her again."

"Yes sir," she replied with a brightened look, "I shall see her in Heaven."

"But she has gone there already, I trust."

"No; she stops under this tree until they bring me here, and then we are going to Heaven together." [A Traveler.

The Sabbath Recorder.

New York, January 14, 1847.

THE SUPPOSED TRANSFER OF THE SABBATH.

Mr. Brown's Seventh Lecture, delivered on Sunday evening last, was in continuation of this subject. He commenced by referring to the position which had been established in his previous lecture, that the change of the Sabbath was no where prophesied of as a part of the Messiah's work, and that, therefore, the circumstantial evidence of a change ought to be closely scrutinized. He then alluded briefly to the meetings of Christ with the disciples on the day following his resurrection, and also "after eight days," in neither of which meetings could he see any indication that the day on which they occurred was regarded as a Sabbath day.

The text Acts 20: 7 was next brought under consideration—"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," &c. It was admitted, that this text has the appearance of lending support to the argument for the change of the Sabbath more than any other—1st. Because the disciples seem to have come together designedly, or according to previous arrangement; and, 2d. Because the object of the meeting seems to have been to celebrate the Lord's Supper. It must be remembered, however, that the thing to be shown is, that the sabbatic rest had now been transferred to the first day of the week, and that this text, among others, is a proof of it. Now this was an evening meeting, and there is not the least intimation that the disciples had, during the light part of the day, sabbatized, or rested from their ordinary labors. One person may *conjecture* that they had, and another that they had not; but conjecture is not proof. There seems much more reason for supposing that they had engaged in their ordinary labors through the day, than that they had sabbatized, since the first day of the week had always been a working day for more than four thousand years. This text, therefore, furnishes no proof that the sabbatic rest had been transferred to the first day. Neither does it afford evidence that the first day was regularly observed by the church at Troas as their day of worship. It is not said that they came together *as usual;* neither that they ever had *before*, or ever did *afterwards*, assemble upon that day. This omission is passing strange—nay, altogether unaccountable—on the supposition that the Holy Spirit did intend, in this passage, to afford proof of the transfer of the Sabbath. But suppose we grant, for the sake of argument, that this text proves all which the advocates of the first day pretend, then it proves too much for those who urge it. If it proves that the disciples met together for worship every first day, it also proves that they broke bread every first day; and if their example should be followed in the one case, it should be followed in the other. Nay more, if this example of the disciples at Troas may properly be urged as proving the duty of *all men* to observe *every* first day, may it not with equal propriety be urged as proving the duty of *all men* to break bread on *every* first day? Or, if the breaking of bread must be limited to the disciples, should not the observance of the first day be limited to them also? To such consequences does this kind of reasoning necessarily lead. Upon the whole, there seems no evidence in this portion of Scripture, that the first day of the week has a claim upon our regard as a religious institution. Indeed, it is quite likely that the circumstances of this meeting would never have been recorded at all, except for the miracle which was performed at the time in raising Eutychus to life.

Mr. Brown then passed to consider 1 Cor. 16: 2—"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." He showed that the duty here enjoined was an individual duty, which each person might perform at home, and that the language does not imply, but rather precludes, the idea of any meeting at all. This text, therefore, not only fails to prove a transfer of the Sabbath, but does not even prove a public meeting.

These are all the places in the New Tesment in which the phrase "first day of the week" occurs. We are often told about the *repeated* instances of the disciples assembling for worship on the first day, and that the thing is recorded *over and over again.* But it is not so. These *repeated* meetings are reduced to *four.* In one of these the phrase "first day" does not occur. The first two meetings do not appear to have taken place according to any previous appointment. So far as the disciples were concerned, they seem to have been casual meetings, or at most such as they enjoyed every evening at their own common lodging place; while Christ seems to have met them there solely for the purpose of giving them proof of his resurrection, and not at all for the purpose of intimating to them the transfer of the sabbatic rest to that day. In regard to the third case, there seems to have been a meeting held, but no proof that it was their ordinary day of meeting. In the fourth case, no meeting at all seems to have been held. These *repeated* meetings on the first day of the week, then, may be reduced to *one*, and that of such a nature as to afford no proof of the great position taken by the advocates of the first day.

But, say some, "You have not yet told us why the first day of the week is called the Lord's day." In reply, the speaker said he did not know that it was called the Lord's day. The expression "Lord's day" occurs but once in Scripture, and that is in the Apocalypse. There is no evidence in the Bible that it refers to the first day of the week. If the writer intended by it some day which was to be kept religiously by the race of mankind, it is strange that he did not explain himself. As he has not done it, we naturally conclude that nothing important hangs upon it. The writer has not told us what he meant by the expression, and what right have we to assume that he meant the first day of the week? It is a principle of Protestants, that Scripture is to be interpreted by Scripture. If we adopt this principle, and then examine the Scriptures to learn what is meant by the Lord's day, we shall find two days spoken of in such a way that we may very justly refer this expression to one or the other of them. One is called, "the day of the Lord," and "the day of the Lord Jesus;" and it is not unlikely that the writer of the Apocalypse meant that he was carried forward in the spirit to that great day. The other day of which the Scriptures speak as belonging to the Lord, is the Sabbath, or seventh day of the week, concerning which God says, "*my* holy day," "the Sabbath of the Lord thy God;" and Jesus Christ says himself, that he is "Lord of the Sabbath." Now if the Sabbath belongs to the Lord as his peculiar day, it might with great propriety be called the Lord's day. Thus, when we make Scripture the interpreter of Scripture, which is the only just rule, we are brought to the necessity of referring this term to one or the other of these two days. The only way of justifying its reference to any other day, is by appealing to the "ecclesiastical fathers." But even they only speak of the first day as a festival, during some part of which public worship was attended; and they never pretend that they have inspired authority for calling it the Lord's day. So that an appeal to them, while it belies the Protestant principle, that Scripture is to be interpreted by Scripture, gives but little support to the argument for the transfer of the Sabbath from the seventh to the first day of the week.

PETITIONS FOR EQUAL RELIGIOUS PRIVILEGES.

Sabbath-keepers generally are doubtless prepared for some kind of action in reference to the removal of the oppressive and unconstitutional laws, by which the observers of Sunday are most fully protected from all kinds of molestation on that day, while the observers of the seventh-day are exposed to almost every sort of disturbance. Every effort, therefore, which tends to bring about harmonious action, cannot fail to be conducive to our success.

One thing of the first importance for us to observe is, that our hopes of success must be based upon our ability to make our cause appear clearly and indisputably right; and then we must ask for it in such a manner that a denial would appear to be a denial of truth itself. That is, we must ask for that only which is clearly true and just, and then only because truth and justice require it. In proportion to our ability to make this appear, will be our success. If we are not able to obtain all of this at once, there is no reason why we should compromise the interests of truth and justice for the sake of getting something less. Were Sabbath-keepers generally *suffering* under these unjust laws, as are our brethren in Pennsylvania, there would be an apology for asking or accepting less than justice requires. This not being the case to any great extent, I hope there will be no halving of matters, or compromising the question for present good.

It has been clearly shown, through the columns of the Recorder, that the laws *enforcing* the religious observance of Sunday, are as directly repugnant to the several Constitutions of this republic, as they are subversive of the law of God. These laws are oppressive to others than Sabbath-keepers; and for us to forget those in our appeals and petitions for legislative redress, is not only calculated to make us appear more careful of ourselves than mindful of the truth, but is contrary to the injunction of Scripture, "to remember them that are in bonds as bound with them."

Our appeal, therefore, should embrace the following: 1st. An effort to show that Sunday laws are unnecessary, and have their origin in a misguided zeal, a Puritanic effort to compel attendance upon divine worship; that they do not enforce the observance of any recorded command of God, and particularly of the fourth command, which it is pretended the law enforces; and even if it did, that there exists no more reason why civil laws should enforce the observance of the fourth commandment than either or all the rest of those commandments, a compliance with which has never been attempted, except so far as to protect the public from their open and gross violation; and farther, that the interests of true religion do not require the continuance of Sunday laws, for the reason that if the lives and practices of its observers do not sufficiently set forth the advantages of keeping the Sabbath, then its observance is of too little consequence to be entitled to the protection of civil law, the continuance of which, therefore, cannot be expected to have any beneficial influence upon society. 2d. An effort to show that these laws are plainly unconstitutional, and tend to subvert the distinguishing feature of our commonwealth—perfect liberty for every inhabitant to worship God according to the dictates of his own conscience; that if we allow that our rulers may appoint a Sabbath-day, and enforce its religious observance, we have no reason why we should deny them the right to appoint a mode of baptism, or a place of prayer, and to decide who shall officiate at its altar. 3d. An effort to show that these laws are oppressive in their practical workings; there being three classes, at least, of men who are more or less injuriously effected thereby. The most numerous class are those who do not believe they are required by a divine command, under the gospel dispensation, to observe any stated or periodical day for the worship of Almighty God, but who yet comply outwardly with its observance because it is the law of the land. Another quite numerous class are the Jews, who believe that God requires of them the observance of another day of the week than that named in our laws, and as a people are so accustomed to religious oppression that they bear the heaviest burdens without complaint—a reason why they should be protected rather than oppressed—and who are yet restrained in various ways from the enjoyment of equal privileges. Another class are the memorialists, who not only believe that the Almighty requires the observance of another day, and sacredly comply with such requirement, both in person and in their servants, but who believe also that the interests of true Christianity have been greatly injured by the substitution of a memorial of redemption for that of creation, and that they ought to labor and pray for the original institution; and that for these reasons those laws ought to be repealed. With such a memorial, we must ultimately succeed. But with one which acknowledges the justness of the *coercive* principle, and asks —obsequiously *begs*—for *exemptions*, we may not, and certainly never ought to succeed.

P. S.

December 23, 1846.

A MISSIONARY'S PARTING WORDS.

The following letter, written by Mrs. Carpentor on the day of sailing for China, needs no explanation or apology. May it sink deep into the heart of every reader, and be remembered.

Beloved Friends,—The day of our departure has arrived. While your eyes rest on these words, our own will have been withdrawn from the scenes, the countenances, they have loved so well to contemplate, to be greeted through long weeks, yea months, with but the world of waters beneath, and the realm of stars above, looking and longing for those distant shores which await our eagar hopes, our future toils.

And now do you ask what are our views and feelings in this near prospect of entering upon our work? We do indeed thank God and take courage, when we remember all the way which he has led us. The constancy of friends, their sympathy, their prayers, have cheered our hearts, have strengthened our faith, increased our zeal, and quickened within us our strongest desires to be devoted entirely to this work. Think you, then, that we can carry with us sad hearts and mournful faces, even while we leave you, assured that we shall meet you no more here? No; the language of our heart is, "Hinder me not."

We are asked when we expect to return. We answer, Never! We anticipate but two causes which could produce such a result—want of health, and want of funds. For the first, we trust in God. For the second, we trust Him also, and our brethren as his stewards. We have no doubts, no fears, on this subject. We are confident that the spirit of missions, already active among you, will abound and increase throughout our churches, and that the cry of those who are ready to perish will not greet your ears in vain.

We have shared largely in the benevolence of our friends. Their offerings have increased until we have almost felt ourselves compelled, as was Moses, to entreat the people that they refrain from giving. We believe that the liberal will stand by the liberal things that they devise.

With cheerfulness, then, do we turn to our appointed toil, loving not our friends the less, but the cause more. And for this cause's sake, for our sakes, for your own sakes, for the heathen's sake, and for Christ's sake, we entreat you, let nothing induce you to come down from the prosecution of this great work. Even should the next ocean breeze waft you the intelligence that the Houqua is sunk in the sea, that the offerings of your hands are strewn among the buried treasures of the deep, be not disheartened. Trust in God, that it may prove to you even as bread cast upon the waters, to be abundantly gathered in due time, by those who are permitted to perform the labor which we had it in our hearts to do. Our last, our most earnest request to you is, abandon not this mission. For its success pray, labor, and wait. So shall the God of Missions gather you at last with his redeemed, out of every kindred, and tribe, and people, and tongue, and both they that sow, and they that reap, shall rejoice together.

L. M. CARPENTER.

January 5th, 1847.

A Request.—Eld. Varnum Hull is desirous of ascertaining, as near as possible, the number of converts to the Sabbath within the last three years. To aid him in this, he requests the brethren residing in different sections of the denomination, who are acquainted with the number in their own vicinity, to communicate the same to him. Direct to Oxford, Chenango Co., N. Y.

Another Alliance Proposed.—It is now stated, upon the authority of English papers, that a grand alliance is proposed of all the churches throughout the world who adopt the Episcopal form of church government. This proposition is said to have received the sanction of the Pope of Rome. According to the "Dublin Statesmen," the idea is to reduce the papal supremacy, nominally, into a mere patriarchate, and to make a few doctrinal changes or explanations for the satisfaction of the Episcopal churches of the east and west who are combined. If this may be regarded as one of the legitimate results of the "Great Evangelical Alliance," we think that *discord* would be a more appropriate watch-word than *union.*

American Evangelical Alliance.—The Preparatory Committee of the American Division of the Evangelical Alliance, recently held a public meeting in New York to consider of the best means to bring about an organization. Several speeches were made upon the occasion, and considerable enthusiasm was manifested. On Tuesday, Feb. 2, 1847, a general meeting of all the American members of the Alliance is to be held in New York, for the purpose of adopting a constitution preparatory to the reception of new members. Then will come the tug of war.

Revivals in Rhode Island.—A writer in the New York Baptist Register, alluding to the churches in Rhode Island, says, "In many of our churches revivals of religion are progressing; in some of the churches these revivals have been quite extensive. In one, between seventy and eighty have been baptized; in another, between fifty and sixty; in another, more than thirty; and in our own village the Seventh-day Baptists are holding a series of evening meetings, with encouraging prospects. Eight have already been baptized, and the interest increases."

A Missionary's Estimate of Prayer.—The last number of the Macedonian mentions an affecting incident which shows how much a missionary in the foreign field values the prayers of his brethren at home. Let those who dwell at ease in their ceiled houses, remember the self-denying and toil-worn missionary:—

"We had received," says one of our missionaries, "a collection of letters from America. While my wife sat on the couch reading such as were directed to her, I sat at the table reading those directed to myself. I looked up and saw her strongly agitated and in tears. What, I inquired, what tidings have you received that so distresses you? The reply was 'Why, the monthly concert for prayer in the church to which I belong has not been observed for more than a year!' If our friends cease to *pray* for us, what will become of us?"

Designation of Missionaries for China.—The missionaries recently accepted by the Board of the Southern Baptist Convention, were set apart to the work at Richmond, Va., on the 18th ult. The instructions of the Board were given by the Corresponding Secretary, Eld. J. B. Taylor. Farewell addresses were delivered by the missionaries. The following account of them is taken from one of the Baptist papers:—

Eld. M. T. Yates was a native of North Carolina, the first missionary sent from that State, and a graduate of Wake Forest Institute; the Raleigh Baptist Association, of which he is a member, has assumed the support of himself and his companion. Eld. Thomas U. Tobey is a native of Rhode Island, a graduate, and for several years a tutor of Columbian College. His partner is the third daughter of Eld. A. Hall, and sister of the late lamented Mrs. Shuck, thus making the second offering of Eld. H. to the missionary cause. Dr. J. Sexton James is a native of Philadelphia. He goes out as a missionary physician. Yong Seen Sang is a native Chinese, a well-educated, man and one evidently of good abilities. Yong will labor on his return as a native preacher. The ladies of the First Baptist Church of Richmond have selected him as their missionary, and undertake his support.

CHINESE HOSTILITY TO FOREIGNS.

A letter has been received from Dr. Bridgman, dated July 27th, giving an account of a demonstration of the hostility which the Chinese feel towards foreigners. Dr. B. and several members of the mission, having occasion to make a water excursion, took passage in a boat rowed by six men, with a seventh at the helm. In their trip, they boarded a junk, and distributed books, which were kindly received, and held a friendly interview with a circle of natives on shore, who manifested no other than a friendly disposition. They then reëmbarked on their homeward passage, through a narrow creek of some three miles in length. The boat had not proceeded far, before the natives pursued them, exhibiting the most decided demonstrations of hostility. Missiles of wood and stone were poured in upon them, accompanied by the most violent language of denunciation; threatening them with death, in revenge for the loss of their countrymen. "The foreign devils have killed our people, and no matter who you are, their blood shall be avenged." Having occasion to pass under a bridge, this was preöccupied, and heavy stones were thrown down upon the boat from above. Dr. B. says he never before considered his life in so much peril. The boatmen were severely wounded, and all but two were driven from their posts. It was with the utmost difficulty, and only by the apparently direct interposition of Providence, that the lives of the missionaries were preserved; yet, (Dr. B. remarks,) it is not to be inferred that these people are inimical to us as missionaries, but as *foreigners.* Great encouragement attends their missionary labors, but most of all, the Bible-instruction.

Foreign Periodicals.—The reading public are greatly indebted to Leonard Scott & Co. for the prompt and tasteful manner in which they republish the several Foreign Quarterlies and Blackwood's Monthly Magazine. Through their enterprise, the American reader may now have access to these valuable periodicals, got up in good style, for less than one-third of what they cost to the English reader. Such enterprise deserves success.

The North British Review, which they have recently commenced republishing, is particularly adapted to readers on this side of the Atlantic. When the great ecclesiastical movement in Scotland was commenced, there was no journal in the United Kingdom which appeared to meet the necessities of that Anti-National-Church agitation. Hence the North British Review was established. Its character is what might be expected from the time and circumstances of its origin. Among the contributors to it are Sir David Brewster, Drs. Chalmers, Cunningham, Lorrimer, Candlish, Gordon, Buchanan, and Smith, whose names are a sufficient guaranty for its ability.

Blackwood's Edinburgh Magazine for December contains its usual variety of rich and instructive matter. The following are among its articles: Kohl in Denmark and in the Marshes, Lord Metcalf's Government of Jamaica, Annals and Antiquities of London, Marlborough's Dispatches, Recent Royal Marriages, The Game Laws.

Jews in Poland.—The condition of the Jews in Poland is very trying. We see, by late accounts from Europe, that "eighty Jews, headed by their Rabbi, arrived recently at Warsaw, to request the Governor to allow them to return to their costume. They were taken to the police, where their beards were shaved off, and their long hair cut, and then sent away. They demanded their beards and hair, to place them in their burying ground; but this was refused them. They, however, received the barber's bill, which they were made to pay."

Heathen Notions of Christianity.—The following is an extract from the journal of a converted African attached to the mission established under the labors of Rev. Wm. Raymond, in the Mendi country. This heathen convert was sent out to prepare the way for a new missionary station. He writes:—

"This morning I called on 'Bu-raw,' (a chief) and said to him, 'If you please, I want you to call the people together, that I may preach to them in the Mendi language about Christ.' He said, "What you say is very well; you do not care for anything but book-palaver, and God-palaver. But I cannot call the people together to hear you talk God-palaver, because I am a war man. I have gunpowder ank cutlass in my hand to fight with. If I call the people together to hear God-palaver to-day, and to-morrow begin to fight and kill, they will laugh at me. If you want to talk God-palaver, you can call your two men, and if I like I will myself sit down to hear you."

Sunday in Norway.—It will be seen by the following extract from Samuel Laing's "Travels in Norway and Sweden," that the Lutheran churches generally agree with us in respect to the time of beginning and closing their day of weekly rest. We wish that those who follow the Scriptures so strictly in one point, would be equally strict upon other points:—

"It is a peculiarity in all Lutheran countries, which strikes the traveler, especially from Scotland, that the evening of Sunday is not passed, as with us, in quiet and stillness at least, if not in devotional exercises. He must be a very superficial observer, however, who ascribes this to a want of religious feeling. It arises from the peculiar, and in the Free Lutheran Church, universally received interpretation of the scriptural words, that 'the evening and the morning made the first day.' The evening of Saturday and the morning of Sunday make the seventh day or Sabbath, according to the Lutheran Church. This interpretation is so fully established, and interwoven with their thinking and acting, that entertainments, dances, card-parties, and all public amusements, take place regularly on Sunday evenings. A Lutheran minister gives a party on Sunday evening at his house, at which you find music, dancing, and cards, without more scruple, or even conception that there is any thing objectionable, than a Presbyterian minister has when he eats a slice of mutton for dinner on a Friday, and would equally think it superstitious to object to it."

Cassius M. Clay.—The New York Tribune publishes a letter from Cassius M. Clay, in answer to certain inquiries addressed to him relative to his views of slavery, of the war with Mexico, &c. The following sentences, taken from the letter, will best explain his views:—"My opinions of the institution of Slavery are unchanged." . . . . "Whether I shall continue to edit the paper or no, is problematical; it was never my design to do so." . . . . "In going into this war I have not been impelled, as some of my apologists would have it, by Constitutional ardor, or Southern education. Neither have I been lured by the vulgar ambition of military glory. I would far rather have been Adams, at the vindication of the Right of Petition, than Wellington at the battle of Waterloo. I wished to *prove* to the *people* of the South, that I warred not upon *them*, but upon *Slavery*—that a man might hate Slavery and denounce tyrants, without being the *enemy of his country.* Besides, the instincts of self-preservation, or rather of national preservation, as well as history, teach me that a Constitutional declaration of war must be sustained by *all parties.* My action, therefore, is a corollary from the admission of the Republican theory, that a *legal majority must rule.*"

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

In the SENATE, on Monday of last week, a Message was received from the President, asking an increase of the army, and the appointment of a Lieutenant General. After some debate, it was referred to the Military Committee. A resolution directing the Secretary of the Treasury to report what articles were embraced in the tariff of 1846 on which the duties might be increased so as to augment the revenue, was debated at great length, in the course of which very severe remarks were made upon the financial measures of the Government. A petition was presented from Bradford Co., Pa., for the abolition of slavery. Memorials were presented for aid for the projected railroad to the Pacific, and for bringing the war with Mexico to a speedy close.

In the HOUSE OF REPRESENTATIVES, a Message was received from the President, earnestly recommending the adoption of the suggestions of the Secretary of War for increasing the efficiency and better organization of the army, for an increase of the higher grades of officers, and for the appointment of a general officer to take command of all the forces in the field during the war. The subject presented in this Message was before the House in some form or another during most of the week, and was not disposed of when the week closed. A resolution was passed declaring it inexpedient to levy a tax upon Tea and Coffee. Personal explanations were made between Mr. Bayley and Mr. Davis, and the offensive expressions of each, which at one time seriously threatened a duel, were withdrawn in a manner highly creditable to both parties.

[The Bill to increase the regular army by ten regiments, was passed in the House on Monday, Jan. 11.]

NEW YORK LEGISLATURE.

The Legislature of the State of New York commenced its session on Tuesday, Jan. 5. Wm. C. Hasbrouck was chosen Speaker of the House; Philander B. Prindle, Clerk; Daniel B. Davis, Sergeant-at-Arms; and Asa W. Carpenter, Door-keeper—all Whigs. But little business of general interest was transacted during the week. Notice was given in the Assembly of intention to introduce several bills, among which was one for the bonding of emigrants, and another to reduce the rates of interest. A resolution was adopted for a select committee to consider the whole subject of labor of apprentices, hours of labor, &c. In the Senate, resolutions were offered declaring that the general government ought to pay all the necessary expenses of equipping the volunteers, and that slavery should be excluded from all newly-acquired territory.

The first Message of Gov. Young was communicated to the Legislature at 12 o'clock on Tuesday. The New York Sun gives the following account of it:—

Governor Young's Message is a model; brief, but comprehensive—giving his views in a form in which they will be understood and secure attention. Exception is taken to some parts of the new Constitution; and the revival of the Court of Chancery, in a new shape, is hinted at. Liberal salaries are recommended for the judges of the new courts. The Governor comments at length upon those provisions of the Constitution which require legislation to give them practical effect. He is warmly in favor of enlarging the Erie Canal, and completing the Black River and Genesee Valley Canals, and deplores the obstacles which the Constitution presents to the accomplishment of these objects. He hesitates to recommend an amendment of the Constitution so soon, but modestly submits the idea to the Legislature. He speaks favorably of the very sound condition in which he finds the State finances. The budget for the year is opened under favorable circumstances. We heartily respond to his suggestion to revive the State donations to charitable and literary institutions, which the new Constitution suspended.

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DECREASE OF CRIME.—The Tribune says that Judge Parsons of Philadelphia, in a recent charge to the Grand Jury, states the gratifying fact, that there has been a great diminution of crime in the city and county of Philadelphia during the past year. The reduction of cases on the criminal calendar has been considerable, when compared with former years. The number of verdicts rendered in 1845 was seven hundred and seventy-five, and to one hundred and forty-five bills of indictment were entered pleas of guilty. In the year 1846 there were seven hundred and thirty-four verdicts rendered, and pleas of guilty to but eighty-four, making all on the bills of indictment which came before the court of adjudication one hundred and two less in 1846 than in the previous year—and these cases generally have been small in their character.

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FATAL ACCIDENT FROM GUN COTTON.—A boy named Lewis Malisee was killed at Pittsburgh on the 6th, by the accidental discharge of a pistol in the hands of G. W. Fenner, a private in the Stockton artillerists. Fenner had loaded two barrels of his revolving pistol with gun cotton. Finding some difficulty in driving one of the charges down, he was about putting his hand in his pocket for the purpose of procuring an instrument to draw the charge, At that moment one of the barrels exploded, the cotton probably ignited from the pressure, and the ball lodged in the right breast of Malisee, who was standing about six feet distant. The unfortunate youth, on receiving the wound, clapped his hand upon the the place, and after staggering about a rod from the spot, fell and died with a moan, but without speaking a word. The ball was not extracted, nor could it be found by probing.

SUMMARY.

The editor of the N. Y. Tribune, writing from Albany, says that Gov. Young looks quite broken in health and constitution. He spends some two or three hours daily in the Executive Chamber, where he appears cheerful, and often animated, but evidently by an effort. But for the New Constitution, which has relieved him from nine-tenths of the appointing power hitherto devolving on his station, he would inevitably be a dead man within two months.

Died, in Spanish Town, on Thursday, a black man named John Crawford Rickets, at the extraordinary age of one hundred and forty-two years, and, what may be considered as very unusual, he was in good health till within about two weeks of his death. He formerly belonged to and was a coachman of G. C. Rickets, Esq., at one time Attorney General of the Island, and he is said to have borne an excellent character during the whole of the time he was capable of moving about and earning his livelihood.

The New Orleans La Patria says:—According to information given us by a friend in this city, who has seen a letter from San Luis de Potosi, written by an officer of the Mexican Army, "Gen. Santa Anna has administered an oath to all the officers of his troops not to take the life of American soldiers who may fall into their power, but to make them prisoners, to be sent into the interior, where a dépôt for prisoners is under preparation."

One victory has been gained, if the Methodist Protestant tells the truth. According to that paper, the Harpers of New York have come to a full stop, having determined not even to complete the publication of some French novels which they had commenced. It is time; they have been the cause of corruption and ruin enough already.

The Truxton News says that the Postmaster General, Cave Johnson, refused to sanction the action of the Board of Directors in suspending the Sunday morning mail line between New York and Philadelphia, and that it will be continued.

We see it stated that the City Court of New London, Conn., has lately imposed a fine of one dollar and costs, twenty-three dollars and thirteen cents, on Gen. A. W. Riley, the well known advocate of Temperance, for obstructing the side-walks of that city by delivering a temperance lecture in the street.

Newport, R. I., is to become a city. At a town-meeting on Tuesday evening, the inhabitants accepted a draft of a charter, and voted to petition the General Assembly for an act of incorporation.

A reporter of a London paper says:—"I once had occasion to report, that a certain noble lord was confined to the house with a violent cold—next morning I found his lordship represented to 'be confined with a violent *scold*.' In the same way, on occasion of a recent entertainment, I had said that the first point of attraction was her ladyships looks, this compliment was transferred by the printer to her 'ladyship's *cooks*.'"

A New Orleans letter writer says:—"For many years strangers have been struck by the appearance of a very old and decrepit-looking man, perfectly blind, supporting himself by a cane, and led carefully along by a negro boy, and looking like an object of charity. This man was Judge Francois Zavier Martin, one of the richest men in New Orleans."

The Railroad to the Pacific, as projected by Mr. Whitney, was thoroughly endorsed and recommended by a large public meeting at the Chinese Museum, in Philadelphia, at which Mayor Swift presided, aided by many of the prominent merchants and others of the city.

A shrewd old gentleman once said to his daughter: 'Be sure, my dear, that you never marry a poor man; but remember, the poorest man in the world is one that has money, and nothing else.'

It is stated that when the British iron steamer was attacked by the batteries of the Angentine republic, the splinters of iron flew more destructively than those of vessels of wood.

The people of Hayti have adopted a new constitution which provides that no white man shall hold real estate, or become a citizen of that republic.

The telegraph rates between Washington and Baltimore have been reduced to less than one cent per word, by order of Government.

In 1820, the whole product of the Pennsylvania anthracite mines was 365 tons. It is now 2,300,500 tons.

We learn from the Onondaga Standard, that petitions are in circulation for the incorporation of Syracuse as a city, to include the neighboring village of Salina, and perhaps Geddes. The population of the district proposed to be embraced in the city is about 12,500, and the name they propose to give it is Salina, as much more appropriate than Syracuse, which signifies a Marsh, while Salina indicates a Salt Spring, or a place where salt water is concealed in the earth.

The Rochester Democrat says that Rev. Bernard O'Relly, pastor of St. Patrick's Church, left this city on Tuesday for Matamoros, where his brother, recently deceased, has left him, by will, an estate valued at $100,000. The deceased brother was a merchant, and had resided some fifteen years in Matamoros.

According to the Constitution of the recent Convention in Wisconsin, property owned by the wife at the time of her marriage, and that which may fall to her after marriage, is placed benyod the control of the husband, and exempted from his debts. Forty acres of land, or a town or city lot, being the homestead of a family, and in either case not exceeding $1,000 in value, is exempted from forced sale for debts.

The whole number of inhabitants in Massachucetts in 1840 was 737,700. The number of Births in the State in 1846 was 16,485; of Marriages 4,263; of Deaths 9,360. Excess of Births over Deaths, 7,136.

Two fishing vessels, the 'Gen. Scott' and the 'Canton,' which sailed from Gloucester about the 19th of November last, are supposed to have been lost, with their crews, in the gale of the 25th.

The Wisconsin Convention has decided that the Homestead of a family shall not be liable to be sold on execution for any debt hereafter contracted.

The commerce of the Mississippi Valley is set down at $200,000,000 annually, and is rapidly increasing.

Gov. Edwards, of Missouri, in his recent annual message to the Legislature of that State, now in session, states that the people generally are not very prosperous; and attributes the fact to a general lack of education, and a want of more skill and science, and better instruments of husbandry, forgetting slavery altogether.

The Worcester Transcript states that Elijah Waters, Esq., of Millbury, Mass., who died but a few days since, left a bequest of $5,000 to the Congregational Church in that place; and to the Parsonage $1,500 more; to the American Bible Society $1,500; to the A. B. Foreign Missions $1,000; and to the Home Missionary Society $1,000.

The Baltimore Visitor says that the debate on Slavery before the Murray Institute is still progressing and growing in spirit, with new speakers and a decided increase in the number of listeners. It was adjourned over, on Wednesday evening, for the fourth time, by desire of the audience. The question of Slavery has been up before two other Lyceums this week, showing that it is the question of the season.

Mr. Gould, conductor of Adams' Express, has received the following testimonials for his noble conduct at the wreck of the Atlantic:—Adams & Co., presented him with a gold watch, worth $130, on his return from the scene—the brokers and merchants have given him $325—one of the Norwich banks gave him $50—a firm in Philadelphia gave him $25—and a valuable gold chain was presented to him by a gentleman in New York.

Three young men at Collensburgh, Penn., undertook to drink rum on a wager. One was to drink against the other two. While finishing the third quart, the man who drank the double dose sunk down under its deadly influence, and in a few days died.

A mine of Bituminous Coal has been discovered at Guerrero, a city on the left bank of the river Salado, twelve miles from the Rio Grande, by Lt. Tilden. Mexico, it seems, has coal, as well as gold, silver and copper mines.

A large number of printers in Philadelphia have given up the business of type sticking for *man* sticking. There were thirteen in one company, four in another, besides several other companies which got their share.

It is stated that a weekly paper, to be called the Cotemporaneo, is to be established at Rome, under the immediate sanction of the Pope, to be especially devoted to questions of trade, industry and political economy.

A Mobile paper states that the introduction of the Arabian camel on the prairies of the West is suggested, and adds, it would greatly facilitate the intercourse between Missouri, Santa Fe and California.

The Baptists in the State of New York, in the several places where they have appropriated money for Home Missions during the last 39 years, have baptized 9,800 on a profession of faith.

A newly invented brick machine has been patented by a Cincinnati mechanic, which presses brick by a cylinder like a printing machine, and it can turn out with the aid of five men 40,000 smooth surface bricks of the first quality per day.

The Prize Money accruing from the various prizes taken at Tobasco and Tampico, amounts to $220,000, of which the government gets one half, and the officers and seamen the other.

The Printers of Lowell are to celebrate Franklin's birth-day, by a supper, and extend an invitation to some of their neighbors to participate with them.

In the new penal code for the eastern provinces of Prussia, which is to be presented to the States next session, corporeal punishment is entirely abolished.

A bullet which was fired at a mark by a young man at Lee, Mass., passed through the target and entered a house a quarter of a mile distant, and lodged in a watch in the breast pocket of one of the inmates.

Thirty-five ministers of the Northern Methodist Episcopal Church in the United States have departed this life during the past year.

Mark H. Parkenson has been arrested at New Orleans on the charge of holding treasonable intercourse with the Mexicans.

Rev. Dr. Cogswell, of Gilmanton, N. H., has been appointed editor of the New England Historical and Genealogical Register, which is to be published by the New England Historical and Genealogical Society of Boston.

A gentleman of Pittsburgh, Pa., has offered himself as one of twenty to subscribe $25,000 for a hospital in that city.

The Senate of Mississippi has passed an act to permit a blind man to sell whiskey without license.

During the last three months there have been sold by Colporteurs in France, 33,000 copies of the Scriptures.

The Holidaysburg, Register gives an account of a serious accident which occurred on the Sunday previous at Duncansville. The roof of the Baptist Meeting-house was entirely lifted off, and the western gable-end blown in, severely injuring four individuals who were in the gallery, and several others slightly.

John Mitchel, of Mill Creek township, Hamilton county, raised during the last season eighty-two pumpkins from one seed, fifty-four of them averaged 20 pounds each—aggregate about 1,500 pounds.

A negro belonging to H. T. Broft, Gainesville, Sumpter county, Ala., being at work on the ferry road at that place, became unruly. The overseer tried to tie him, and the negro resisting, both in the scuffle fell into the river. The negro was drowned and the overseer with difficulty saved.

A bill is now pending in the Senate of Indiana for the calling of a Convention to revise the Constitution of that State.

The Honolulu (Sandwich Islands) Friend states that while the American, of Sag Harbor, was cruising, June 4, lat. 52 1-2° lon. 155° W. a boat, three-quarters of a mile from the ship, was run over by a whale, and two seamen only were saved. The following were lost: Capt. Wm. Pierson, of Bridgehampton, L. I., David R. Conklin, boat-steerer, of East Hampton, L. I.; Franklin R. Bennet, seaman, of Sag Harbor, and Solomon Carman, of New York city. After the accident, the crew forward refused to lower any more for whales, and the acting Master was compelled to visit the Sandwich Islands. The American arrived at Lahaina on the 7th, and there 8 of the men were put into irons by the U. S. consul, because they would not do duty; and by advice of the Consul at Lahaina, Capt. Page took the American to Honolulu.

A friend from Boston says that the venerable Mr. Adams is exceedingly anxious to reach Washington, and so much so, that his physician finds it difficult to keep his patient quiet. It is supposed in that city, that Mr. A. intends making a farewell speech in the House of Representatives, before he retires from public life, and this he had designed to do, had not his present sickness detained him from Washington. Like Lord Chatham, perhaps he is anxious to finish his earthly career when in the actual discharge of his public functions.

A correspondent of the New York Tribune, writing from Albany, says, "The New Excise Law, I now think, will *not* be repealed, though some modification of it, to render its enforcement more general and certain, is quite probable. I think the city of New York will be brought within the scope of its operation if the law stands. Both License and Anti-License men generally say, if the Law is to continue in being, it ought to operate everywhere alike.

A very important memorial, to be presented to Congress, on the subject of immigrant passenger vessels, has been adopted by the Board of Aldermen, and will be forthwith transmitted to Washington. It urges the passage of a law, limiting the number of passengers to each vessel to two for every ten tons, and compelling owners to allow each sufficient space for health and ventilation, and also that each vessel carrying passengers shall have a surgeon.

A clerk in the Post-Office at Lyons, N. Y. has been arrested at Fort Covington, Franklin county, on a charge of robbing the Post-office. He has been fully committed for trial by Judge Conklin, at Auburn.

They have had a great Freshet in Ohio since the first of January, which has carried away bridges and mills, and destroyed a great amount of property. Several lives have been lost.

The Buffalo papers speak of an application to be made to the Legislature to erect a new county composed of the towns of Hanover, Sheridan, Pomfret, Villanovia, and Arkwright in the county of Chautauque; Perrysburgh, Persia and Dayton in the county of Cattaraugus; and Collins, Evans and Brandt, in the county of Erie.

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Review of New York Market.

MONDAY, JAN. 11.

FLOUR AND MEAL—Genesee $5 56 Michigan 5 37 Jersey Meal 3 87 Bag Meal 1 37 a 1 62 Rye Flour 4 00 Buckwheat 5 50 in bbls; 20s a 21s in bags.

GRAIN—Genesee $1 15 Corn 71 a 82cts Rye 86c Oats 43 a 44c.

PROVISIONS—Prime Pork 9 25 a $11 Mess 13 50 Butter is in good demand at 10 a 12 for common, 15 a 16 for good, and 16 to 20 for choice dairies Cheese 6½ a 7½.

MARRIED,

In Westerly, R. I., Dec. 23d, by Eld. Daniel Coon, Mr. HENRY HORTON, of Voluntown, Conn., and Miss SARAH ANN BAGGS, of Westerly.

In Genesee, N. Y., Dec. 6th, by Eld. J. L. Scott, Mr. ETHAN KENYON, Jr., of Genesee, and Miss COMFORT KENYON, of Hopkinton, R. I.

Also, by the same in Genesee, Dec. 6th, Mr. WM. A. LANGWORTHY, and Miss LUCY ANN UNDERAILL, all of Genesee.

Also, by the same, Dec. 17th, in Ceres, Pa., Mr. COKE WILLSON, of Bolivar, N. Y., and Miss ORCELIA SANDFORD, of Ceres.

Also, by the same, in Ceres, Nov. 12th, Mr. SETH ROBINSON, of Union, Tioga Co., Pa., and Miss SALLY ANN PALMER, of Ceres, McKean Co., Pa.

Also, by the same, in Eldridge, Nov. 12th, Mr. NATHAN PALMER, of Ceres, Pa., and Miss SALLY ANN WRIGHT, of Eldridge, Pa.

In Genesee, Allegany Co., N. Y., Dec. 31st, 1846, by John Edwards, Esq., ASHLEY G. PACKARD, of Tioga Co., N. Y., and VIRTUE V. CRANDALL, daughter of Matthew M. Crandall, of the former place.

In Stowcreek Township, N. J., on the 31st ult., by Elder Samuel Davison, Mr. JACOB D. RUSSEL to Miss ESTHER BOWEN.

On the 2d inst., by Eld. Nathan V. Hull, Mr. RILEY BURDICK, to Miss BETSEY M. PALMITER, all of Alfred.

DIED,

On Wednesday, Jan. 6th, after a short and severe illness, HANNAH, wife of Charles S. Benson, in the 30th year of her age. Her remains were deposited in Greenwood Cemetery.

"Thus died lamented, in the strength of life,
A valued mother and a faithful wife.
Called not away when time had loosed each hold
On the fond heart, and each desire grew cold;
But when, to all that knit us to our kind,
She felt fast bound as charity can bind;
Not when the ills of age, its pain, its care,
The drooping spirit for its fate prepare;
And each affection failing, leaves the heart
Loosed from life's charm and willing to depart;
But all her ties the strong invader broke,
In all their strength by one tremendous stroke."

At West Edmeston, Otsego Co., N. Y., at the residence of her brother, on the 4th inst., ELIZA G. CLARKE, wife of Esdras Clarke, of Hounsfield, Jefferson Co., and daughter of David and Esther Palmiter, in the 42d year of her age. Sister Clarke embraced religion in early life, and became a member of the 1st Seventh-day Baptist Church of Brookfield, of which she remained a member until she was called to leave the church militant, and join the church triumphant. Her last sickness, which was consumption, she bore with Christian patience and fortitude, and died in the triumph of faith. She has left a husband and four children to mourn their loss.

At his residence in Westerly, R. I., on the 23d ult., Mr. JONATHAN NASH, aged 83 years. He left a family of ten children to mourn the loss of an affectionate father.

Genesee, N. Y., of croup, JULIETT, only daughter of Edon P. and Huldah E. Burdick, aged 3 years, 3 months, and 24 days.

LETTERS.

Daniel Coon, Joshua Clarke, Charles M Lewis, John Edwards, Wm Utter, John D Collins, James L Scott. D E Maxson, Maxson Green, N V Hull, (just as we go to press—will write)

RECEIPTS.

Alfred—F Hamilton, Samuel Pierce. Albert Potter, $2 each
DeRuyter—Jared Stillman $2, Eliphalet Johnson $1
Leonardsville—Benj West $2, Asa Lanphear $1
Almond—Jesse Teft sen, Jesse Teft jr, $1 each
Otselic—Dudley Tallett $1
Lowell—Hiram Sherman $2
Unadilla Forks—Benj Saxton $1
Hopkinton, R I—Lafayette Coon $2 30
Richburgh—Thomas E Babcock $2
Independence—Samuel Rider $2
Clarence—Asa Greenman $2

PROSPECTUS OF
THE NATIONAL ERA,
To be published at
THE CITY OF WASHINGTON, DISTRICT OF COLUMBIA.

The cause of Human Freedom calls for the establishment at the seat of the National Government of a Newspaper devoted to the support of its claims.

Circumstances and the present state of Public Sentiment are peculiarly propitious to such an undertaking.

The publication of an Anti-Slavery paper entitled "The National Era," will be accordingly commenced in the City of Washington, District of Columbia, on the first of January, 1847.

It will be edited by G. BAILEY, Jr., assisted by A. A. Phelps, and J. G. Whittier, Corresponding Editors. While due attention will be paid to current events, Congressional Proceedings, General Politics and Literature, the great aim of the paper will be a complete discussion of the Question of Slavery, and an exhibition of the duties of the Citizen in relation to it—especially will it explain and advocate the leading principles and measures of the Liberty Party—seeking to do this, not in the spirit of Party, but in the love of Truth—not for the triumph of Party, but for the establishment of Truth.

The journal will be printed weekly, on a mammoth sheet, of the finest quality, in handsome type, at the rate of Two Dollars a year, always in advance. This will be invariably adhered to.

All necessary arrangements have been made for giving stability to this important enterprise, and it is hoped that it may command the warm sympathy and prompt support of the friends of Liberty throughout the country.

Subscriptions may be forwarded to William Harned, No. 5 Spruce-st., New York City, or to the Publisher of the National Era, Washington.

BEALES' DAGUERRIAN GALLERIES.

MR. A. J. BEALES invites the attention of the public to his Premium One Dollar Daguerrian Galleries, at Nos. 156 and 175 Broadway, New-York. Having adopted the latest improvements, he has reducrd his prices one-half, and guarantees to take pictures equal to any in the city, in any position or dress, and with any desirable shade or color. Gold lockets of all descriptions constantly on hand. Attendance from eight in the morning until sunset.

DAGUERRIAN GALLERY.

GURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors blow the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

N. B No charges made unless satisfaction is given.
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DE RUYTER INSTITUTE.

The Winter Term of this Institution will commence on the 6th of January, 1847, and continue fourteen weeks, under the care of J. R. IRISH & G. EVANS.

DERUYTER, Nov. 1, 1846.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$2 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 23, 1846.

Miscellaneous.

TREATMENT OF SCHOLARS.

BY DR. S. B. WOODWARD.

Children under eight years of age should not usually be confined to the school-room more than one hour at a time, nor more than four hours in a day. These hours should afford considerable diversity of employments, so as to enable the child to change his posture frequently, and to be more or less upon his feet, and also to change the subject of thought, so that the mind shall not be occupied by one subject too long or too intensely.

Intensity should be carefully avoided—it leads directly to disease of the brain, which often, probably, arises from this cause. Precocity is generally the result of disease of this organ, either functional or organic; the former may be cured by timely attention; the latter exhibits itself in epilepsy, or an imbecility of mind, or proves fatal by the occurrence of inflammation or convulsions. Watchfulness cannot begin to early to guard against evils fraught with misery to the future.

If a child exhibits any symptoms of precocity, it should be immediately taken from books, and permitted to ramble and play in the open air, or engage in manual labor, and such amusements as will give rest to the mind, and health and vigor to the body.

The recess of school, for the children of eight years and under, should be long; the play active, and even noisy—(for the lungs acquire strength by exercise, as well as the muscles)—and every child should be required to unite in the sports of play-time.

Fifteen minutes is a short time for recess; half an hour is better, particularly in summer.

During the recess, the school-room ought to be thrown open in warm weather, and the windows dropped a little way in the cold weather, so as thoroughly to ventilate the apartments. We have hardly learned yet, that pure air is as important to health and life, as good nourishment and pure water.

In school regulations, regard is usually paid to mental and moral improvement only. We forget that we have bodies—the preservation and training of which are not less necessary to the young, than the acquisition of knowledge. Without health, we can have little enjoyment; with it we can learn all that is necessary with ease—if we are not in too great haste. No limit is given to the age in which the vigorous and healthy can acquire useful knowledge.

It is of little use to make great acquirements, if in doing so, we sow the seeds of disease, which will destroy the happiness and usefulness of life.

THE CONSEQUENCES OF SMOKING.

The wide-spread habit of smoking has not yet had due medical attention paid to it and its consequences. It is only by two or three years observations, that Dr. Laycock had become fully aware of the great changes induced in the system by the abuse of tobacco, and of the varied and obscure forms of disease to which, especially excessive smoking gave origin. He proceeded to state some of them as they were met with in the pharyngical mucous membrane, the stomach, the lungs, the heart, the brain, and the nervous system. The tobacco consumed by habitual smokers varied from half an ounce to twelve ounces per week, the usual quantity from two to three ounces. Inveterate cigar smokers will consume from four to five dozen per week.

The first morbid result is an inflammatory condition of the mucous membrane of the lips and tongue; then the tonsils and pharynx suffer, the mucous membrane becoming dry and congested. If the thorax be examined well, it will be found slightly swollen, with congested veins meandering over the surface, and here and there a streak of mucous. Action ascends upwards into the posterior nares, and there is a discharge from the upper part of the pharynx, and irritation is felt by the anterior nares. The eye becomes affected with heat, slight redness, lachrymation, and a peculiar spasmodic action of the orbicularis muscle, experienced together with intolerance of light on awaking from sleep in the morning. The frontal sinuses do not escape, but there is a heavy dull ache in their region.

Descending down the alimentary canal, we come to the stomach, where the results, in extreme cases, are symptoms of gastritis. Pain, tenderness, and a constant sensation of sickliness, and a desire to expectorate, belong to this affection.

The action of the heart and lungs is impaired by the influence of the narcotic on the nervous system; but a morbid state of the larynx, frachea, and lungs, results from the direct action of the smoke. The voice is observed to be rendered hoarser, and with a deeper tone. Sometimes a short cough results; and a case of ulceration of the cartilages of the larynx came under the doctor's notice. The patient was such a slave to the habit, that he hardly ever had the pipe out of his mouth. Simliar sufferings have been caused by similar practices in other instances.

Another form is a slight tickling low down in the pharynx or trachea; and the patient coughs, or rather hawks up, a grumous looking blood. It is so alarming as to be mistakeable for pulmonary hæmoptysis.

The action of tobacco-smoking on the heart is depressing; and some individuals who feel it in this organ more than others, complain of an uneasy sensation about the left nipple—a distressing feeling, not amounting to faintness, but allied to it. The action of the heart is observed to be feeble and irregular. An uneasy feeling is also experienced in or beneath the pectoral muscles, and oftener on the right side than on the left.

On the brain the use of tobacco appears to diminish the rapidity of the cerebral action, and check the flow of ideas through the mind. It differs from opium and henbane, and rather excites to wakefulness, like green tea, than composes to sleep; induces a dreaminess which leaves no impression on the memory, leaving a great susceptibility, indicated by a trembling of the hands and an irritability of temper. Such are secondary results of smoking. So are the blackness of teeth and gum-boils; there is also a sallow paleness of the complexion, an irresoluteness of disposition, and a want of life and energy, and in constant smokers who do not drink, a tendency to pulmonary phthisis.

Dr. Wright, of Birmingham, in a communication to the author, fully corroborates his opinions; and both agree that smoking produces gastric disorders, coughs, and inflammatory affections of the larynx and pharynx, diseases of the heart, and lowness of spirits; and, in short, is very injurious to the respiratory, circulating, alimentary, and nervous system.

THE RIGHT SORT OF STUFF.

The Boston Traveler says: Some fifteen years ago two strangers met on Charleston bridge. One was a young man fresh and green from the country, with his wardrobe in a bundle under his arm, and the other a resident of the city. For some reason, not easily explained, they halted and held something like the following conversation:—

Country Lad.—"Sir, do you know any place where I can get anything to do?"

Citizen.—"I don't know that I do. What sort of employment are you seeking for?"

Country Lad.—"Well, I'm not particular. I calculated on teaching school, when I left home; but they told me back here, that they thought I couldn't get one about here. Do you know of any *stables* where they want a hand?"

Finding the countryman was ready for anything in the way of work, the gentleman told him where he thought he might get employment as a hand-cart man and chore-man, and bid him good-bye.

It was not long after this casual interview that the young man sought out his adviser, and thanked him for helping him to a place. He had found the place to which he had been recommended, and had then full employment in a retail grocer's store, in carting packages and doing jobs of different kinds. From this humble condition he worked his way along in the world, to be clerk in the store, then into a wholesale establishment, and finally to be a partner in the same concern. He is now reputed to be worth from 50,000 to 75,000 dollars.

So much for energy and perseverance, with a willingness to do any honest work for a living. Men of such sort of stuff, who, if they cannot at once do what they would, will do what they can, with the ordinary blessings of Providence, are quite sure to succeed in the world.

A MOTHER TO HER DAUGHTER ON MARRIAGE.

You are now, my beloved child, about to leave those arms which have hitherto cherished you, and directed your every step, and at length conducted you to a safe, happy, and honorable protection, in the very bosom of love and honor. You must now be no longer the flighty, inconsiderate, haughty, passionate girl, but ever, with reverence and delight, have the merit of your husband in view. Reflect how vast the sum of your obligations to the man who confers upon you independence, distinction, and above all, felicity. Moderate, then, my beloved child, your private expenses, and proportion your general expenditures to the standard of his fortune, or rather his wishes. I fear not that, with your education and principles, you can ever forget the more sacred duties, so soon to be your sphere of action. Remember the solemnity of your vows, the dignity of your character, the sancity of your condition. You are ameanable to society for your example, to your husband for his honor and happiness, and to Heaven itself for those rich talents entrusted to your care and your improvement; and though, in the maze of pleasure, or the whirl of passion, the duties of the heart may be forgotten, remember, darling child, there is a record which will one day appear in terrible evidence against us for our least omission.

◆

PHYSICAL LABOR.—They who are just commencing life can commit no greater error than that of considering themselves above their business. No matter what it may be, stick to it with closeness and perseverance, and endeavor to be foremost in your calling; this course will secure "golden opinions," and render you, in a short time, not only independent of the assistance of others, but of those vulgar and imbecile prejudices which are too prevalent in society and too often interposed as barriers and stumbling-blocks in the way of the weak-minded but upright of heart. Labor—honest labor in the field or the workshop, confers upon man a moral dignity—an excellence of mind and character, which the truly virtuous and discriminating will ever cordially respect. No matter what the popinjay of the saloon and the social sanhedrim may say—physical labor has never yet degraded any one—but on the contrary is ever recognized by the discriminating, as a ready passport to the most honorable society and the best emoluments in the capacity of man to bestow. If husbandry is made as respectable as it deserves to be, it will prevent the perpetuation of one of the great evils that now bear upon the community—the rush of our young men into the learned professions, which are already filled to overflowing, particularly that of the law. This, by natural tendency to render litigation cheap, not only operates banefully to the profession, but is an inducement to the litigants and weak-minded to appeal to it.

◆

SCIENTIFIC ANECDOTE.—While the late Mr. Davidson was delivering a course of scientific lectures in the north, the following ludicrous event took place one evening while the audience were assembling. A clergyman took up in his hand a bit of phosphorus, which was placed in a dish, to be used in several experiments; and, after examining it for a little while, restored it to its place, remarking at the same time, that it was a singular substance. A well dressed person behind him, assuming the gentleman, and supposing a certain degree of effrontery necessary to support that character, also supplied himself with a piece of phosphorus; but instead of replacing it, thought proper to lodge it in his small clothes pocket, and took a seat near the fire. The fiery demon, set free from the restraints of its watery prison, soon began to manifest its incendiary disposition, which made its victim wince, and at last start from his seat in agony. The whole room was thrown into consternation, till the assistant, fortunately guessing the cause, if he was not, as we suspect, previously acquainted with the secret, emptied a decanter of water into the person's pocket, which had begun to fume like a volcano, and assuaged the conflagration.

◆

One hundred and fifty negroes were sold at Charleston, S. C. a few days since, for $46,144. The plantation on which they worked commanded only $3,508.

A STORY WITH A MORAL.—When Charles the Second chartered the Royal Society, it is narrated of him that he was disposed to give the philosophers a royal, but at the same time a wholesome lecture. "Why is it, my lords and gentlemen," said he, "that if you fill a vessel with water to the very brim, so that it will not hold a single drop more, yet, putting a turbot into the water, it shall not overflow the vessel?" Many were the sage conjectures—that the fish would drink as much water as compensated for his own bulk—that he condensed the water to that amount—that the air-bladder had something to do with the phenomena—and a hundred others, which were propounded and abandoned in their turn, much to the amusement of the 'merry monarch.' At length Mr. Wren (afterwards Sir Christopher) modestly asked, "But is your Majesty *sure* that such would be the case?" "Aye, there," exclaimed his Majesty, laughing, "you have it; always, gentlemen, find out whether the thing be true before you proceed to account for it; then I shall not be ashamed of the charter I have just given you."

◆

THIS COUNTRY.—The London Quarterly for October, 1846, contains a review of "The Emigrant, by Sir F. B. Head," who was for two years Governor of Canada. It must be an interesting and amusing work. He says that in this country, Nature has not only outlined her works on a larger scale, but has painted the whole picture with brighter and more costly colors than she used in delineating and beautifying the old world. "The heavens of America appear infinitely higher—the sky is bluer—the clouds are whiter—the air is fresher—the cold is intenser—the moon looks larger—the stars are brighter—the thunder is louder—the lightning is vivider—the wind is stronger—the rain is heavier—the mountains are higher—the rivers larger—the forests bigger—the plains broader; in short, the gigantic and beautiful features of the new world seem to correspond very wonderfully with the increased locomotive powers and other brilliant discoveries which have lately been developed in mankind."

◆

PLAN FOR THE ABOLITION OF SLAVERY.—The Farmer and Mechanic says that the Hon. David Sears, of Boston, in a letter to the venerable Ex-President, John Quincy Adams, proposes the following mode for the abolition of slavery in the United States:—1st. That Commissioners be appointed by the President of the United States, and confirmed by the Senate, whose duty it shall be, under such conditions as Congress may determine, to purchase and emancipate slaves, being women and children, born prior to 1850, and held bound to service by any citizen of the United States, within such States of this Union as have not yet abolished slavery; and that annual appropriations be made by Congress for this purpose. 2d. That from and after July, 1850, there shall be, throughout the United States, no hereditary slavery. But that on and after that date, every child born within the United States of America, their jurisdiction and territories, shall be born free.

◆

A PICTURE OF WAR.—The following paragraph is going the rounds of the papers. It presents in a strong and clear light the consummate folly and wickedness of ordinary warfare:—

"A hundred thousand mad animals, whose heads are covered with hats, advance to kill or be killed by the like number of their fellow mortals covered with turbans. By this strange procedure they want, at best, to decide whether a tract of land to which none of them have any claim, shall belong to a certain man whom they call sultan, or to another whom they call czar, neither of whom ever saw or will see the spot so furiously contended for; and very few of those creatures who thus mutually butcher each other, ever beheld the animal for whom they cut each other's throats! From time immemorial this has been the way of mankind almost over the earth. What an excess of madness is this! and how deservedly might a Superior Being crush to atoms this earthly ball, the bloody nest of such ridiculous murderers!"

◆

THE BLIND AND THE LAME.—In New Orleans there are two men in the humble walks of life, brothers in misfortune, who have been visited heavily by the hand of Providence. The one, says the Picayune, is lame and doomed to pass through life an unfortunate cripple—the other is compelled to grope his way through everlasting darkness, shut out forever from the light of heaven. In firing a salute on the 4th of July, by the premature discharge or the bursting of a cannon he was deprived of sight. These two men have joined their fortunes, and the lame man guides the blind. They sell the newspapers of the day, and while the lame leads the blind through the streets, the latter calls out his wares, and his mournful cry and the appearance of his sightless eyeballs do not fail to attract the attention and commiseration of the public, and they buy merely for charity.

◆

A CENSORIOUS SPIRIT.—Commonly, says Dr. Barrow, the best men are the most candid and gentle; and they are the most apt to blame others who deserve the most themselves; the sharpest tongues and the foulest lives do usually go together; they who are the strictest judges of their own, are the fairest interpreters of other men's actions, and they who will least pardon others, do not excuse themselves; they who are strangely acute in descrying other men's faults, are stark blind in discovering their own. Our Saviour, therefore, chargeth such persons with hypocrisy. *Thou hypocrite—first cast the beam out of thine own eye;* implying that they do but falsely pretend a respect for goodness and zeal against sin, seeing in their own practice they indulge it; that it is rather pride, peevishness, idleness, spleen, or selfish design, that actuateth them.

◆

OUR FRIENDS IN HEAVEN.—The expectation of loving my friends in Heaven, principally kindles my love to them on earth. If I thought I should never know them, and consequently never love them, after this life is ended, I should number them in temporal things, and only love them as such. But I now delightfully converse with my godly friends, in a firm persuasion that I shall converse with them forever; and I take comfort in those that are dead or absent, as believing I shall shortly meet them in heaven; and I love them with a heavenly love, as the heirs of heaven, even with a love that shall there be perfected, and forever exercised. [Baxter.

VARIETY.

It is said of Cuvier, that one day, while walking where Æneas is said to have walked, a certain repulsive personage met him and demanded of him worship. 'No, I will not worship you,' said Cuvier. 'Yes, you must,' said the horrible. 'No, I will not,' replied the other. 'Then,' said the demon, 'if you will not, I will eat you.' Cuvier eyed him deliberately; and instead of defying him, as no doubt he might have done, preferred falling back upon the natural history lessons of his mundane life, and said, 'Horns and cloven feet, gramnivorous. You eat me? Nonsense!'

Charity is a universal duty, which it is in every man's power sometimes to practice, since every degree of assistance given to another, on proper motives, in an act of charity; and there is scarcely any man in such a state of imbecility that he may not on some occasions benefit his neighbor. He that cannot relieve the poor may instruct the ignorant, and he that cannot attend the sick may reclaim the vicious. He that can give little assistance himself, may yet perform the duty of charity by inflaming the ardor of others, and recommending the petitions that he cannot grant, to those who have more to bestow.

A Message was sent in 1846, and received in 1845. Directly after the clock struck twelve, on the night of the 31st of December, 1845, the superintendent of Paddington signaled his brother at Slough, by the electric telegraph, that he wished him a happy new year; an answer was made, stating that the wish was premature, as a new year had not yet arrived! Such was indeed the fact, for time was matched against the telegraph; and beaten by half a minute. The distance being eighteen miles, the new year arrives at Slough one minute and forty seconds later than at Paddington.

Our daughters must learn the essential conditions on which health depends, and carefully conform to them. They must learn that if they would have a sound mind in a sound body, cheerful spirits with beautiful forms and blooming countenances, they must cease to worship at the shrine of Fashion, and follow the precepts of Reason and common sense; must breathe pure air, take free exercise, be satisfied with a simple, nutritious diet; and never be afraid to bear a part in the work of the kitchen, and the common affairs of the family.

As to some of the ends of civil government, all people are agreed:—That it is designed to protect our person and property, that it is designed to compel us to satisfy our wants, not by rapine, but by industry, that it is designed to compel us to decide our differences, not by the strong hand, but by arbitration, that it is designed to direct our whole force, as that of one man, against any other society which may offer us injury—these are propositions which will hardly be disputed. [Macaulay.

A good lady, who had two children sick with the measles, wrote to a friend for the best remedy. The friend had just received a note from another lady, inquiring the way to make pickles. In the confusion the lady who inquired about the pickles received the remedy for the measles and the anxious mother of the sick children read with horror the following:—'Scald them three or four times in very hot vinegar, and sprinkle them well with salt, and in a few days they will be cured.'

Whitfield is reported to have said, that a man with the eloquence of an angel ought not to exceed forty minutes in the length of a sermon; and it is well known that Wesley seldom exceeded thirty. "I have almost always found," says another eminent preacher, "that the last fifteen minutes of a sermon an hour in length, was more than lost, both upon the speaker and the congregation."

Of all vices, take heed of drunkenness; other vices are but the fruits of disordered affections—this disorders, nay, banishes reason; other vices but impair the soul—this demolishes her two chief faculties, the understanding and the will; other vices make their own way—this makes way for all vices. He that is a drunkard, is qualified for all vice.

What a noble sentiment was that of John Adams, which he conveyed to his wife when public duties, for a time, separated him from his family. "The education of our children is never out of my mind. Train them up to virtue; habituate them to industry; activity and spirit. Make them consider every vice as shameful. Make them disdain to be destitute of any useful knowledge.

"The lark flyeth nearest to heaven, because she rises earliest of birds; and she sings as she soars, because the light of God's countenance is on her pathway, and his freedom in her wings. The Christian's soul should ever be like hers, should ever spring up to its Author, and go forth to its daily duties with faith and love."

'Are you agreed, gentlemen?' said the Clerk of the Court to the Jury at the late Ely assizes. 'Is your verdict for plaintiff or defendant?' The foreman, a man of good property, answered, 'I don't know what ye mean by plaintiff or defendant, but (pointing to a barrister,) he emphatically exclaimed, 'that there man there is right.'

It has is to have been observed in Moscow, that two workmen in advanced stages of pulmonary consumption were cured after a few month's employment in certain chemical works. During this time they had been almost constantly exposed to the influence of vapors charged with marine salt and sal-ammoniac.

A story is told of a worthy lad from "old Edgefield," who was recently doubting whether or not he should volunteer for Mexico. One of the flags waving in his eyes somewhat discouraged him. "Victory is a good thing," said he, "but why put 'Victory or Death.' Put it '*Victory or Cripple*,' said he, and I'll go that!"

No bars were to be tolerated on board the vessels which conveyed the soldiers to New Orleans from Pittsburgh, being forbidden by Regimental Orders No. 2, from Col. Wynkoop. The same orders advise the strictest caution in relation to "extra arms" in possession of the men.

A Welsh paper says, that there is a man in Castellned, who resides and sleeps every night in a small room, upon straw laid upon the floor, with his wife, seven children, thirty ducks, forty hens and chickens, four owls, and six rabbits.

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The Citizen already enjoys a pretty extensive FOREIGN CORRESPONDENCE, which the Editor is endeavoring to increase in value and variety. To enhance the interest of this department of the paper, he is now on his way to England, with the view to make the TOUR OF THE COUNTRY ON FOOT, and to make the Citizen the record of his daily observations and incidents of travel.

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Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke.

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The Sabbath Recorder.

For the Sabbath Recorder.

HISTORY OF THE NEW JERSEY SUNDAY LAWS.

The first European settlers in New Jersey, in the early part of the seventeenth century, professedly established liberty of conscience. When Sir Robert Carr, first English Proprietary Governor appointed by the Duke of York, compelled the submission of the colonists in Delaware, in one of the articles of agreement between him and them, it was stipulated, "that all should enjoy liberty of conscience in church discipline as formerly" Subsequently, under the government of the Lords Proprietors, a Constitution was published, with the title of "The Concessions of Agreement of the Lords Proprietors of New Jersey to and with all and every of the adventurers, and all such as shall settle and plant there." The sixth article says, "That no person so qualified shall at any time be in any way molested, punished, disquieted, or called in question, for any difference in opinion or practice, in matters of religious concernment, who do not actually disturb the civil peace of the said province; but that all persons may freely and fully have and enjoy his and their judgments and consciences in matters of religion, they behaving themselves peaceably and quietly, and not using this liberty to licentiousness, nor to the civil injury or outward disturbance of others; any law, statute, or clause continued, or to be continued, usage or custom of the realm of England, to the contrary notwithstanding." For a considerable number of years, West Jersey was in the hands of Quakers, they being the principal landholders, and a majority of the population. During this time, they published a charter, or body of fundamental laws, which was ordered to be read in a solemn manner four times a year, in the presence of the people, by the magistrates. One of these fundamental laws declares, "that as no man, nor number of men, upon earth, have power to rule over men's consciences, none should at any time be called in question, or hurt in person, privilege, or estate, for the sake of his opinion, judgment, faith, or worship, towards God in matters of religion."

The Proprietaries of East and West Jersey were united into one Province, and a Governor of the whole appointed by the English crown, in the first year of Queen Anne. The next year, 1703, Lord Cornbury arrived, with a royal Constitution for the united Province. He was instructed to maintain and extend the Episcopal Church of England; but to permit liberty of conscience to all persons but Papists; and, to allay all dissatisfaction among the people, they were assured that all their former privileges were reserved to them in the new Constitution. The new Governor met the General Assembly at Amboy, on the 10th of November, and required them to pass an act for securing two thousand pounds per annum, for twenty years, for the governor's salary, a militia law, and other arbitrary measures, which were successfully resisted by a majority of the members. In order to obtain the entire control of this legislative body, his lordship resolved, by the advice of his counsellors, to exclude a portion of its members under false pretences. He accordingly dissolved the present House, and hastily ordered a new election. When the representatives appeared before the Governor to take the prescribed oaths, without which they could not exercise their offices, he refused to administer them to Thos. Gardiner, Thomas Lambert, and Joshua Wright, distinguished delegates from West Jersey, by whose exclusion, and other corrupt measures, he obtained a majority of one in the House. This meeting of the General Assembly was held at Burlington; and on Dec. 12th, 1704, was passed "*An Act for Suppressing Immorality*," of which the following is an abstract:—

"Whereas profaneness and immorality have too much abounded in this Province, to the shame of Christianity, and the grief of all good and sober men, for the suppressing whereof for the future, *be it enacted*, by the Governor, Council, and Assembly, now met and assembled, and by the authority of the same, that all and every person and persons whatsoever within this Province, who shall be convicted of drunkenness, cursing, swearing, or breaking the Lord's day by doing any ordinary work or labor thereon, excepting works of necessity or mercy, shall be fined by the Justice of the Peace, for drunkenness or breaking the Lord's day, in the sum of six shillings, money of the said Province, for each offence, besides costs; or, for want of effects to pay said fine, shall commit the offender to the stocks for the space of four hours for drunkenness, or for breaking the Lord's day."

This law was evidently designed by the Governor and his council more for curbing the free spirit of the West Jersey Quakers, than for the suppressing of vice. There is a studied association of immorality with "breaking the Lord's day," for the purpose of casting odium upon their religious sentiments. The grief of the Governor, and of his good and sober council, as he afterwards represented the matter in an address to her majesty the Queen, was "owing to the turbulent, factious, uneasy, and disloyal principles of two men in the Assembly, Mr. Lewis Morris, and Samuel Jennings, a Quaker—men notorious for being uneasy under all government—men never known to be consistent with themselves—men to whom all the factions and confusions in the governments of New Jersey and Pennsylvania, for many years, are wholly owing—men who have had the confidence to declare in open council, that your majesty's instructions to your Governors in these Provinces shall not oblige or bind them, further than they are warranted by the law, of which also they will be the judges; and this is done by them, as we have all the reason in the world to believe, to encourage not only this government, but also the rest of your governments in America, to throw off your Majesty's royal prerogative, and consequently to involve all your dominions in this part of the world, and the honest, and good, and well-meaning people in them, in confusion, hoping thereby to obtain their wicked purposes. The remedy for all these, we most humbly propose, is, that your Majesty will most graciously please to discountenance those wicked, designing men, and show some dislike to this Assembly's proceedings, who are resolved, neither to support this your Majesty's government by a revenue, nor take care to defend it by settling a militia." This bitter complaint to the Queen, against the Quakers, evidently betrays the design of lord Cornbury's Lord's-day law. The law, however, continued in force until the Revolution, when, on the 2d of October, 1776, the General Assembly of the State of New Jersey passed as follows:—

"An Act to confirm and establish the several courts of justice within this State:—

Whereas, it is absolutely necessary for the welfare of the people, that justice be duly and regularly administered, *be it enacted*, by the Council and General Assembly of this State, and it is hereby enacted, by the authority of the same, that the several courts of law and equity of this State shall be confirmed and established, and continue to be held with like powers under the present government as they were held at and before the declaration of independency, lately made by the honorable the Continental Congress."

Thus, without any particular examination as to whether any of the existing laws were inconsistent with the Declaration of Independence, they were all adopted by one wholesale act. In this way lord Cornbury's Lord's-day act continued in force until 1790, when the General Assembly met at Perth Amboy, and passed "An Act to *promote the interests of Religion* and Morality, and for suppressing Vice among all ranks of people in this State;" the preamble and second section of which read as follows:—

"Whereas the several good and wholesome laws for suppressing vice and immorality now in force in this State are found not to have answered the salutary purposes intended; for remedy whereof, *be it enacted*, &c.

"Section 2d. Whereas it is enacted by a law passed December the twelfth, seventeen hundred and four, that drunkenness, cursing, swearing, or breaking the Lord's day by doing any ordinary work or labor thereon, excepting works of necessity and mercy, shall be punishable before any Justice in the County in which the crime shall be committed, *Be it further enacted*, by the authority aforesaid, and it is hereby expressly enjoined upon all and every Justice or Justices of the Peace within this State, upon his or their becoming acquainted, by his or their personal knowledge, or by the information and testimony of others, of any person or persons being guilty of the aforesaid crime of drunkenness, cursing, swearing, or breaking the Lord's day, to put the said law in execution against such offenders."

In 1778, lord Cornbury's Lord's-day act was greatly revised and amplified, and the modern style of naming it for the first time adopted by the Legislature of New Jersey; it then and there being styled, "*The Christian Sabbath, or first day of the week, commonly called Sunday.*" Against this law, when thus undergoing revision, the Seventh-day Baptists remonstrated, as unconstitutional, and oppressive to their civil interests. But the force of long-established custom and strong prepossessions prevailed with a majority of the legislators; and it was reënacted, with a provision to allow such persons as observe the seventh day to labor on their own farms, and in their own workshops, provided such labor does not disturb any one else. In this day of legal revisal, it is a fair subject for consideration, whether these persons are not entitled to all they ask. They are about to make another appeal to the Legislature of the State, asking EQUAL RIGHTS; that is, that business transactions, peaceably and otherwise legally performed, may be legalized on the first day of the week, as on other days. It is a fair question, whether the Legislature of 1798 did not admit that they have a constitutional right to what they ask, by exempting their labor from the penalties of the law on that day, although their prepossessions would not allow them all their rights! Is ours a government of RIGHTS, or of privileges? The facts set forth in this succinct history of the law, show plainly enough, that it was in the first place an arbitrary act of an oppressive government to suppress the free spirit of the early colonists in their endeavor to establish perfect religious and civil liberty. In the progress of population, the observers of the *Christian Sabbath* became the principal makers and administrators of the State laws, and their prepossessions led them to regard the law in question as a good and wholesome regulation. But when it is found to conflict with personal rights—rights guaranteed by the National Constitution—ought it to be continued? S. D.

LIFE.

BY WILLIAM H. BURLEIGH.

Life, says the cynic, is a dusty road,
Thorn-paven, verdureless, and Death the goal,
Where, tired of its companionship, the soul
Throws off its worthless clay—a weary load—
And more we know not—though of its abode
Conjecture frames a thousand idle dreams,
All vague alike and vain—so Reason deems.

Life, says the Christian, is a gift bestowed
By the All Good, who bids us use its hours
Wisely, as still they pass on rapid wing,
And each shall its peculiar blessing bring
In peace of mind and renovated powers.
Thus live, and Death shall shake his dart in vain,
Since his brief triumph is thine endless gain!

THE PASCHAL SUPPER AT BONN.

There are about one hundred Jewish families residing here, who for the most part reside in a separate quarter, though they are not restricted to it. The rich Jews at Bonn, like their brethren at Cologne and Brussels, do not attend the synagogue. A pious aged Jew, with whom I conversed about the hope of Israel, was so kind as to invite us to his house, that we might be present at the Paschal Supper, and we most gladly availed ourselves of his kindness. When we arrived at his house, we met several young Jews, with whom we conversed. There was among them a particularly interrsting and well-informed young gentleman, who had read the New Testament, the maxims of which he said were divine; and he spoke in such a manner of the Lord Jesus, that I believe he is not far from the kingdom of God. I also learned that a short time since an Israelite, who had studied at the University of Bonn, had become a believer in Christ Jesus. Meanwhile night had set in, and the ceremony commenced.

On the table there was a large plate, on which there were three matzoth, or unleavened cakes. The first was called Cohen, the second Levi, the third Israel, over which a cloth was put. There was also on that plate a cup full of salt water, a small plate of green herbs, a large piece of horseradish, a plate containing a mixture made of apples, nuts, figs, almonds, and wine. There was also a large bone, on which there was a little meat, and an egg. The family, which consisted of the father, mother, and four children, took their seats around the table, lifted up the plate, and said with a loud voice:—"This is the bread of affliction which our fathers used to eat in Egypt; whosoever is hungry, let him come to eat with us; whosoever wishes, let him come and celebrate the Pesach with us; this year we are here, next year in the land of Israel; this year we are servants, next year we shall be free." These sentences are said in Chaldee; the following is the reason given for saying them in that language, and not in Hebrew:—"All who are hungry are invited to come; if the invitation should reach the evil spirits they would come and eat every thing, but they do not understand Chaldee; therefore the invitation is given in that language." After which the youngest boy asked the father, why this night was observed differently from other nights? why must we eat matzoth and bitter herbs? The father answered, I will tell you; we have been servants to Pharaoh in Egypt, but God delivered us from our slavery. The father then related the history of the Jews from Abraham to the exodus, mentioned the ten plagues which God brought upon the Egyptians—which all repeated, and, as often as one of the plagues was mentioned, each put his little finger in the cup of wine which stood before them. Then it was asked why the bone, the matzoth, and the bitter herbs, were before them. The father replied, The bone signifies the Paschal Lamb, the matzoth reminds us that our forefathers were in haste when they left Egypt, so that they had no time to bake their bread, and the bitter herbs should bring to our mind the great affliction of our parents in the land of our bondage. Then each present took the cup of wine in his hand, lifted it up, and said, "Therefore it is our duty to laud, to praise, to adore, to bless Him who has dealt so marvelously with our forefathers." Several psalms were next sung, after which a prayer was offered for their return to the land of their fathers, for the building of Jerusalem and the temple, and for their eternal redemption. Each then took the cup in his hand, and the father said, "Blessed be thou, O Lord our God, King of the Universe, who has created the wine." Each one drank a portion of the wine, and then received a small piece of matzoth to eat; but before doing so, they said, "Blessed be God, who has sanctified us with his commandments, and told us to eat unleavened bread." Then the father took some of the bitter herbs, dipping them into the mixture, which had very much the appearance of mortar, and indeed was intended to remind them of the mortar which their fathers worked in whilst in Egypt. He gave a portion to each one present to eat. He then took the horseradish and cut a piece off it; placing it between two pieces of matzoth, he ate some of it, giving a piece also to each of the family. The supper was next brought in. We then, however, took our leave, thanking our kind-hearted friend for his civility, and returned to our lodgings. It is on this evening that the Jews sing, after their supper, the well-known hymn, "The mighty God shall build his temple speedily." [Jewish Intelligencer.

ANECDOTE OF AN AFRICAN PREACHER.

There lived, in the immediate vicinity, a respectable man who had become interested in the subject of religion, and who had begun with some earnestness to search the Scriptures. He had read a few chapters, when he became greatly perplexed with some of those passages which an inspired apostle has declared "hard to be understood." In this state of mind, he repaired to an African minister for instruction and help, and found him, at noon, on a sultry day in summer, laboriously engaged in hoeing corn. As the man approached, the preacher, with patriarchal simplicity, leaned upon the handle of his hoe, and listened to his story. "Uncle Jack," said he, "I have discovered lately that I am a great sinner, and I commenced reading the Bible, that I might learn what I must do to be saved. But I have met with a passage here," holding up his Bible, "which I know not what to do with. It is this: 'God will have mercy on whom he will have mercy, and whom he will he hardeneth.' What does this mean?"

A short pause intervened, and the old African replied as follows:

"Master, if I have been correctly informed, it has not been more than a day or two since you commenced reading the Bible, and if I remember rightly, that passage you have mentioned is away yonder in Romans. Long before you get to that, at the very beginning of the gospel, it is said, 'Repent, for the kingdom of heaven is at hand.' Now, have you done that? The truth is, you read entirely too fast. You must begin again, and take things as God has been pleased to place them. When you have done all you are told to do in Matthew, come and we will talk about Romans."

Having thus answered, the preacher resumed his work, and left the man to his own reflections. Who does not admire the simplicity and good sense characterized in this reply? Could the most learned polemic more effectually have met and disposed of a difficulty?

ECCENTRIC.

An eccentric New England clergyman, not being a very animated and interesting preacher, was often deserted by his flock—at least by parts of them—on Sunday. The old gentleman finally adopted rather a novel method of keeping the delinquents up to the point of duty.

When any family was absent two or three Sundays in succession, Mr. S. would publicly state to the congregation, that as Mr. ——'s family had been absent for some time from public worship, he presumed there was sickness or trouble in their household, and would appoint a prayer meeting at their house on the next Tuesday afternoon.

The old gentleman, on one occasion, also caught the wanderers by the following piece of "guile:" One Sunday afternoon he told the people that he should take a short journey the next day, and be absent for a short time; but he would take care that some person should come from Boston and supply his desk the next Sunday. On the next Sunday morning the meeting house was filled. The whole town turned out to hear the Boston minister. They waited a while in eager expectation of his entrance, when in marched the Rev. Mr. S., and walked up the broad aisle, as he had been accustomed to do many years gone by. On ascending the pulpit, he smiled graciously upon his large audience, and said, "I am glad, my dear hearers, that I have got you out; you are all here, as you ought to be; and I hope your minds are prepared to receive instruction. I came from Boston, yesterday, myself."

DR. JOHNSON.

In his last hours, Johnson said to his physician, "Dr. Brocklesby, you are a worthy man, and my friend; but I am afraid you are no Christian. What can I do better for you than offer up in your presence a prayer to the Great God, that you may become a Christian in every sense of the word?" He fell on his knees and prayed; but rising up he took the Doctor's hand and said, "Doctor, you do not say, Amen!" The Doctor then said, "Amen." Johnson continued, "My dear Doctor, believe a dying man; there is no salvation but in the sacrifice of the Lamb of God."

As Hume, in his last hours, had made a bold declaration of his infidel opinions, Johnson was desired, in like circumstances, to make a confession of his faith. Seizing his pen, and inquiring what was the usual form of commencing a will, he wrote—"I offer my soul to the great and merciful God; I offer it full of pollution, but in full assurance that it will be cleansed in the blood of the Redeemer." Having written for some minutes, he expressed something of his former dread of death. Sir John Hawkins, who was present, replied, "If you, Doctor, have these fears, what is to become of me and others?" "O, sir," said he, "I have written piously, it is true, but I have lived too much like other men." He now claimed no merit; he had, in common with all others, violated Heaven's righteous law, and could find no peace, no hope, but in humble penitence and cordial trust in the atoning Saviour.

PRAYER.—'But prayer was not invented; it was born with the first sigh, with the first joy, the first sorrow of the human heart; or rather, man was born to pray; to glorify God, or to implore him, was his only mission here below; all else perishes before him; but the cry of glory, of admiration or love, which he raises towards the Creator, does not perish on his passing from the earth—it re-ascends, it resounds from age to age in the ear of the Almighty, like the reflection of his own magnificence. It is the only thing in man which is wholly divine, and which he can exhale with joy and pride; for this pride is an homage to him to whom alone homage is due—the Infinite Being.' [Lamartine.

GOD EVERYWHERE.

Lord Craven lived in London when the last great plague raged. His house was in that part of the town since called Craven Buildings. To avoid the threatened danger, his lordship resolved to retire to his seat in the country. His coach-and-six were accordingly at the door, the luggage put up, and all things ready for the journey. As he was walking through his hall, with his hat on, his cane under his arm, and putting on his gloves, in order to step into his carriage, he overheard his negro, (who served him as his postillion,) saying to another servant, "I suppose, by my lord's quitting London, to avoid the plague, that his God lives in the country, and not in town." The poor negro said this in the simplicity of his heart, as really believing in a plurality of gods. The speech, however, forcibly struck Lord C., and made him pause—"My God, thought he, lives everywhere, and can preserve me in the town as well as in the country; I'll even stay where I am. The ignorance of that poor fellow has preached a useful sermon to me. Lord, pardon that unbelief and that distrust of thy providence which made me think of running away from thy hand." Immediately he ordered the horses to be taken off from the coach, and the luggage to be brought in. He continued in London, was remarkably useful among his neighbors, and never caught the infection.

THE BIBLE.

The Bible is a divine encyclopedia in itself. It contains history the most authentic and ancient, tracing back to the first creation of our world; and prophecy the most important and interesting, tracing forward to its final consummation; journeys surpassing all others in the marvelousness of their adventures, and the dignity of their guide, for they were marked by miracles at every step, and in every moment directed by God; the travels of the most distinguished missionaries, the first preachers of the Gospel, and the lives of the most illustrious personages, including the biography of the Son of God; events more wonderful than romance ever imagined, and stories more fascinating than fancy ever sketched; the finest specimens of poetry and eloquence, of sound philosophy, and solid argument; models of virtue the most attractive, and maxims of wisdom the most profound; forms of prayer the most appropriate in every variety of spiritual experience, and songs of praise that would not be unworthy an angel's tongue; precepts of unparalleled importance, and parables of unrivaled beauty; examples of consistent piety, suited to every situation; and lessons of divine instruction, adapted to every age. [Rev. Hugh White.

FAMILY RELIGION.

Family religion is of unspeakable importance. Its effect will greatly depend on the sincerity of the head of the family, and on his mode of conducting the worship of his household. If his children and servants do not see his prayers exemplified in his temper and manners, they will be disgusted with his religion; tediousness will weary them; fine language will shoot above them; gloominess or austerity will make them dread religion as a hard service. Let them be met with smiles. Let them be met as for the most delightful service in which they can be engaged. Let them find it short, plain, tender, and heavenly.

Worship, thus conducted, may be used as an engine of vast power in families. It diffuses a sympathy through the members. It calls off the mind from the deadening effect of worldly affairs. It arrests every member with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, 'There is a God!' "There is a spiritual world!" "There is a life to come!" It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father or master with an opportunity of gently glancing at faults, where a direct admonition might be inexpedient. It enables him to relieve the weight with which subordination or service often sits on the minds of inferiors. [Cecil.

THE WAYS OF GOD VINDICATED.—"A deaf and dumb child, when asked, in writing, by a perfect stranger, at a public meeting, *who made all things*, took up his chalk and wrote on a large board—In the beginning God created the heavens and the earth. The same child, when asked in a similar way—Why did Jesus Christ come into the world? wrote under it, This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners. The visitor then put a question, which many of us would have feared to propose, lest it should have produced an unhappy effect, but by this time he began to have confidence in the child's ability. He asked him, Why were you born deaf and dumb, when I can both hear and speak? For a moment the boy looked at the question, with a countenance rather expressive of sorrow—but it soon beamed with acquiescence in the divine will, and he took up the chalk and wrote, 'Even so, Father, for so it seemed good in thy sight.'

REMARKABLE EPITAPH.—The following admirable inscription is copied from a stone in the burial ground of Concord, Mass. It is seldom that a string of finer paradoxes can be found.

"God wills us free; man wills us slaves. I will as God wills; God's will be done. Here lies the body of John Jack, a native of Africa, who died March 1773, aged about sixty years. Though born in a land of slavery, he was born free; though he lived in a land of liberty, he died a slave, till, by his honest though stolen labors, he acquired the source of slavery, which gave him his freedom, though not long before death, the grand tyrant, gave him his final emancipation, and set him on a footing with kings. Though a slave to vice, he practiced those virtues without which kings are but slaves."

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New York, January 21, 1847.

CREATION AND REDEMPTION.

Rev. T. B. Brown delivered his Eighth Lecture upon the subject of the Sabbath, at the Seventh-day Baptist Chapel in Eleventh-st., on Sunday evening last. It was devoted to a consideration of the argument for a change of the Sabbath from the completion of the work of redemption.

The speaker stated in the outset, that the advocates of the change do not rest their argument entirely upon the texts which have been examined. The proof from them being altogether inferential, it seems necessary to augment its strength as much as possible; and hence they resort to *analogy*. They say, that as God, after he had finished the work of creation, rested on the seventh day, so Christ, after he had finished the work of redemption, rested on the first day; that he finished this work by rising from the dead; that as the work of redemption is a much greater and more glorious work than that of creation, so there is much stronger reason for commemorating it than there is for commemorating the work of creation; and therefore the first day of the week, which witnessed the resurrection, supersedes and takes the place of the seventh day as the Sabbath, so that the first day of the week is now the Christian Sabbath.

In this argument two principal points are assumed—1st. That the work of redemption is a greater work than that of creation; 2d. That the work of redemption was finished by the resurrection of Christ. But if both these points be conceded, it will not thence follow that the day of Christ's resurrection should be celebrated as a Sabbath, unless there is a divine appointment to that effect. It has been shown, that those passages in the New Testament commonly quoted for the purpose, do not contain any such appointment. Much reliance, however, is placed by some upon the text Heb. 4: 10—"For he that is entered into his rest, he also hath ceased from his own works, as God did from his." It is maintained, that this has reference to Christ, and teaches that after he had finished his work of redeeming the world, he entered into his rest, in the same manner as God entered into his rest after finishing the work of creation, thus giving us a Sabbath in the same way —by example. If it be granted that this text refers to Christ, the context shows that the rest spoken of is the heavenly state, into which Christ did not enter on the first day, nor until forty days after his resurrection. The probability is, however, that the text has reference, not to Christ, but to the believer, who ceases from his works of toil and anxiety when he dies and enters on the heavenly state. The analogy between God's rest at the completion of his creation work, and Christ's rest at the completion of his redemption work, does not hold good. Even granting the premises of this argument, therefore, the conclusion does not follow. And since there is no divine appointment of a day of rest for the purpose of celebrating the finishing of redemption, we are not warranted in celebrating one.

The lecturer then proceeded to examine the merits of the argument itself. It is assumed, that the work of redemption is greater than that of creation. Where is this taught in the Bible? The only text ever adduced in favor of the idea —Is. 65: 17—was shown to have no bearing upon the point, since it speaks, not of redemption, but of the *new creation*, which is entirely a different thing. But what does *reason* affirm about this question? In reply, it was averred, that reason can never settle the question. In order to determine which is the greater work, redemption or creation, it is necessary to measure the extent of one or the other. But this no finite mind is able to do. Hence it is presumption in man to undertake the decision of the question. It is easy to tell which of the two works makes the strongest impression on us; but that is a very different thing from telling which is in reality the greatest. When we are brought to experience the redemption by Jesus Christ, we are more strongly affected than by any work which we have ever contemplated. But this determines nothing as to the actual comparative magnitude of redemption and creation. It is quite likely, however, that this strong feeling has had more to do with the decision of the question by most people, than any thorough and logical investigation. Again, it is assumed, that redemption was finished by the resurrection of Christ. This assumption is quite as unwarrantable as the other. The simple resurrection of Christ does not complete the function answerable to his appointment as our great High Priest. He must enter into heaven, and there present his crucified body before God on our behalf, as was clearly taught by the types of the Mosaic economy. Hence the day of his ascension, rather than the day of his resurrection, is the day on which the work of redemption was finished. But if there is any point short of the ascension into heaven, where it is allowable to say that redemption was finished, that point must be, not the resurrection, but the death of Christ; for when he was expiring on the cross he cried out, "It is finished." From these considerations, it appears that the argument for a change of the Sabbath, based upon the finishing of the work of redemption by the resurrection of Christ, and the supposed superiority of that work over creation, is a mere sophism, which will not abide the test of sound investigation.

Before dismissing this part of the subject, Mr. Brown wished to introduce one reflection, namely, that to found an obligation upon this kind of reasoning in regard to any particular day, is to render intelligent obedience impossible to the mass of Christians. In order to feel the force of this argument for the change—if there is any force in it—it is necessary to lay propositions together, reason upon them in detail, and then draw inferences from them skillfully, in order to discover duty. A very large proportion of God's people move in the humbler walks of life, having never been disciplined by education, nor had their minds schooled in the rules of logic. Yet such persons have an obedience to render, and to give account for, as well as the more learned and intellectual. It is not possible for them to do it understandingly, if they must, by a process of skillful reasoning, draw out their duty, and that too from propositions which, to say the least, are of doubtful truth. Hence one of two things must be true; either these common people, who compose much the largest portion of the Israel of God, are placed in subjection to their teachers, at all the risk of being led to destruction, or else a practice which is established with so much difficulty cannot be a duty taught in the word of God. Those who believe that God has never established a race of priests, to whom the common people are to place their minds in servile subjection, must take the latter ground. In the case before us, we have a simple question of dnty. By laying propositions together, reasoning upon them in detail, drawing inferences from them skillfully, and twisting a few passages of Scripture which contain the expression "first day of the week" into a shape entirely different from their original import, one may render plausible the supposition that it is duty to keep the first day. But how different it is with God's Sabbath! The most illiterate person can take his Bible, and at once point to chapter and verse which says, "The seventh day is the Sabbath of the Lord thy God." That is plain, requires no labored effort to understand, is exactly suited to his comprehension, and is something which abideth forever.

Three popular objections to the claims of the seventh day were here brought under consideration—1st. The spherical form of the earth, and the possibility of gaining or losing a day by sailing around it; 2d. The long days and nights in the polar regions; 3d. The notion that the reckoning of time may have been lost, so that we are not now certain which is the true seventh day. Each of these objections was answered, in a manner which must have convinced every attentive hearer, that for those who advocate the observance of the first day to raise such objections against the seventh day, is exceedingly unreasonable, if not superlatively ridiculous.

EDUCATION FOR THE JEWISH MINISTRY.

The January number of "The Occident and American Jewish Advocate," contains a long and able article respecting the deficiency of duly educated religious teachers, and the best means to provide a supply. It seems that in past years the Jewish congregations of England and America have obtained their ministers principally from continental Europe, where the higher branches of Hebrew education are extensively cultivated, and men of piety and education have been easily found. This system, however has been attended with evils. One evil has been, that foreign teachers, though well versed in general literature, and fully qualified to read the lessons in the synagogues, have not been sufficiently acquainted with the English language to enable them to preach acceptably, and give instruction to the youth. Another evil has been the impossibility of investigating their moral characters sufficiently to satisfy all the requirements of a minister. A third and still greater evil has been, that they are not able to secure the confidence and affections of the people like those who have grown up in their midst. Within the last twenty years, according to the article under consideration, the demand for servants in the house of God has increased ten-fold, both in England and America; and there is every probability that the demand will continue to increase in an equal or greater degree. In such circumstances, it becomes an important question how this demand is to be supplied. The writer proposes the establishment of a High School, in some central position, either in England or America, "whence may issue men of ample religious and literary endowments, known to the congregations, and therefore likely to be chosen with a full knowledge of their personal history, in addition to that of their acquirements; men in whose hands the future destinies of their respective congregations could be placed with perfect safety; men who, presiding over those who were their school-friends and playmates, might carry with them the affections as well as the respect of their flocks." The following are the closing words of the article, to which we heartily respond: "We mean to agitate this subject upon every fitting opportunity, until we succeed, or find success hopeless. The latter alternative, however, we dread not; but rather look to see success crown our fond hopes of seeing these countries before long emulating and excelling Europe in the means of educating enlightened Israelites, which would be the best means to remove any lingering prejudice against us, and to show that we make a worthy use of the liberty we enjoy."

EQUAL RELIGIOUS PRIVILEGES.

The accompanying extract from the letter of a brother to the Agent of the Tract Society, ordering fifteen hundred copies of the "Appeal to the Friends of Equal Rights and Religious Freedom," for circulation in Pennsylvania, shows that the sufferings which our brethren endure are capable of being turned to good account, and that our German brethren are determined, according to their ability, to make the most of it. Who knows but what the providence of God may have given blindness to the legislators of our land, that by unjust and oppressive legislation, they might open an effectual way for us to present the truth of God's Sabbath, and restore it to its rightful observance? If so, what a calamity it would be to our cause to heal the matter slightly, by superficial legislation, with the idea of again appealing, after the most injurious features of the laws are repealed. P. S.

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That tract is doing Sabbath-keepers much good service. It is well received wherever it is circulated; and scarcely fails, in a single instance, to convince the reader of the great injustice shown to our people, and makes many warm friends to our cause where least expected. I have, myself, circulated one hundred copies in this small community; and have heard of but one individual, that has perused it, who is so intolerant a bigot as not to accede to us our just rights, and concur in the necessity of extending full justice—equal privileges—to the observers of the seventh day. I overheard an old gentleman, an Englishman, and a high-churchman, in speaking on the subject of our "*Appeal*," remark, "They have right, reason, and Scripture on their side." Another I heard exclaim, "I was not aware that such injustice existed in our free country; what are our liberties, if these conscientious people can be oppressed for their religious belief? It is time to stop fighting, if we do not obtain more by it than power to oppress." Another expressed himself thus: "It is not only a *shame*, but a *sin*, both in the Government and in the churches of the land, that these Seventh-day Baptists are robbed of their rights and persecuted for their religious belief. Our ministers come, he continued, with the Bible, and tell us it is the *Word of God;* and while these Seventh-day Baptists honestly regard its injunctions, to the letter, and observe *the day* it commands, our ministers teach another word, and make the Bible a *lie*. It is, therefore, not only a *shame*, but a *sin*, to withhold equal privileges from these people, and oppress them in their undeniable rights." And an old deacon of a *First-day* Baptist church, known throughout the land for his piety and devotedness to the cause of the Redeemer, uttered his amazement to this effect: "Is it possible, my dear sir, that in this day, such intolerance and persecution exists in this land of civil and religious liberty? The Lord may suffer your people to be oppressed, to try them, but he will deliver them. I believe your brethren love the truth for the truth's sake, and the Lord has declared that the gates of hell shall not prevail against his truth. God will avenge his people." So becomingly and forcibly does the little tract advocate our cause, that a Quaker applied to me to procure twenty-five copies, for him, to circulate among his friends. Take courage.

While we have so powerful an advocate, and so efficient a weapon, to subdue opposition, is it not the duty of every Sabbath-keeper to exert every means within his reach to extend its circulation far and wide? and is not he who rests supinely, culpable in the extreme, for withholding his hands, when the cause of human rights and the cause of God demand his aid? He who neglects or refuses to improve this golden opportunity of commending God's unadulterated truth to public attention, in an acceptable form, and reclaiming our rights, and who will not put shoulder to shoulder with his brethren, at this crisis, can scarcely value his birth-right above that of Esau. Every man who is alive to his high prerogative as a freeman, and is "valiant for the truth," would esteem it a high privilege to have placed within his reach any available means to overcome opposition and persecution —if even he possess no generosity to aid others to their rights—the mere good of rendering an act of justice to his oppressed neighbor—self-defence, self-love, community of interest, and identity of brotherhood, should prompt every Sabbath-keeper to engage, and engage ardently, in this important undertaking.

This tract is, truly, a "winged messenger," which has access to every avenue and may penetrate every retreat throughout the land, to plead the cause of our injured rights, and promote the restoration of the inestimable privileges which have been wrested from us by unjust and iniquitous legislation. Let the denomination awake to their duty, put forth their strength, stand at their posts, and while they hold fast to the banner of the Bible, and war with the sword of the Spirit, and fling out, unsparingly, these missiles, more designed to win than injure, we cannot fail to work a revolution of public sentiment in regard to our rights. But as that revolution must be the result of a change, an entire change, of public prejudices, that change can only be effected by spreading information among the populace and enlightening the whole community on the subject of our wrongs. Neither must we weary in it. Changes in public sentiment, and especially in public prejudices, are rarely accomplished suddenly. It is the labor of years—of ages; but willing minds, stout hearts, and indomitable perseverance, will eventually achieve almost any thing and every thing. It is a well-known fact, that dripping, drop by drop, of water, will, in time, wear away the hardest rock; so may our little tract, if we keep drop, drop, dropping it, subdue the most unbending prejudices and opposition. If it appear, to many, too mighty and too slow an undertaking to expect to see it accomplished in one day, still we must not prove recreant to the cause of truth, but do our duty in our day, in faith, and labor diligently, if even it be for generations to come.

Letters for our Missionaries.—Packages of letters, newspapers, &c., will be forwarded to our missionary brethren, Carpenter and Wardner, by nearly every vessel which sails from New York for Canton. Persons wishing to communicate with them, should address their letters, pre-paid, to the care of Geo. B. Utter, New York.

BAPTIST MISSIONS.

The "Macedonian" for January presents a condensed view of the present condition of the American Baptist Missionary Union, and of its operations during the past year. From this we learn, that the Union has now under its care sixteen missions, with about one hundred and forty-five stations and out-stations. Seven of these missions are in Asia, one in Africa, three in Europe, and five among the American Indians. Connected with them, including those now in this country, and two on their way to China, there are one hundred and one missionaries and female assistant missionaries; and about one hundred and fifty native preachers and helpers. So that the whole number of laborers sustained by the Union is not less than two hundred and fifty.

To qualify the native preachers for their work, there are three schools in the Asiatic missions, embracing about forty pupils. Besides these, there are about fifty boarding and day schools, in which not less than two thousand children are within the influence of Christian instruction. Thirteen printing-presses are under the direction of the missions, multiplying copies of useful and religious works.

Connected with the various missions, there are about eighty-five churches, numbering not less than six thousand five hundred members. Many, once in these churches, have joined the departed missionaries, in the heavenly inheritance. Others are there who were led to Christ by the missionaries, but did not connect themselves with the churches. Six hundred and fifty individuals have publicly professed their faith in Christ during the year.

MISSIONARY OPERATIONS IN THE WESTERN ASSOCIATION.

To the churches and brethren of the Western Association:—

Dear Brethren,—At the Semi-Annual Meeting of the Seventh-day Baptist Western Association, which held its session with the 1st Church in Alfred, on the 30th and 31st ult., I was appointed to lay before you the subject matter of the following resolution, accompanied with such remarks as the circumstances would seem to suggest:—

Whereas, difficulties have been experienced in our doings, so that our Missionary Operations have been in a fluctuating condition, therefore—

Resolved, That the following persons be Committees in the several churches where they reside, to make efforts to produce harmony of feeling and action among the brethren upon this subject, and also to obtain contributions, and to do whatever else they may be able to, to advance the cause of missions; and report at our next annual meeting.

The several committees are as follows:—

1st Alfred—N. V. Hull, Maxson Green, Hiram Cornwell, Maxson Stillman, Jr.
1st Genesee—John A Langworthy, J. L. Scott, J. Maxson.
Friendship—E. Lanphear, Dr. B. B. Babcock.
Clacence—L. Pratt, S. Hunt, J. Barrett.
Huyfield—A. A. F. Randolph, B. Stelle.
Persia—O. C. Babcock, D. C. Burdick.
2d Alfred—C. D. Langworthy, S. R. Smith.
Hebron—R. Babcock, E. S. Main.
Independence—S. S. Griswold, A. C. Burdick.
Scio—C. Rowley.
2d Genesee—S. B. Main.
3d Genesee—E. Crandall, H. P. Green.
Ulysses—R. Babcock, N. Hallett.
Pendleton—Leman Andrus.

Address to the Committee.

Dear Brethren,—You, with myself, are appointed a committee to execute an important trust. For a number of years past, our missionary concerns have been in a most deplorable condition. Among the causes that have contributed to this, probably none has been more potent than *want of system*. It is with this, as with all other matters, where we have not *order* we most certainly have *confusion*, and with this "every evil work." Now it is believed, that if this committee will interest themselves in the matter, and feel deeply the importance of the subject, they may, by the blessing of God, so arrange and systematize it that at least in this respect the evil may be cured. Brethren of the Committee! will you serve the cause of your Master in this thing? You are earnestly requested to accept of your appointment. You have been chosen because your brethren have confidence in you, that you love the cause, and will do all you can to advance it. *Will you do it?*

Address to the Members of the several Churches.

Beloved Brethren,—You are again called upon, in behalf of that cause which to you is dearer than all others—the cause of God. Brethren, do you love the blessed Jesus? I know you do. Do you love his religion—that religion by which you are saved? To this question you return the emphatic, *Yes!* Once more, do you love the souls of your fellow men? To this you also respond in the affirmative. In view of this, I inquire, Has God ordained any other method for the salvation of their souls than that which has operated to the salvation of your own, namely, the *preaching* of the gospel? If not, then we ask you, in all earnestness, *Will you not throw aside all and every excuse, and respond to this call, and aid in sending the gospel to the destitute?* A number of ministers in the Association have responded to the call made by their brethren at the Association in June last, and have entered the field, expecting to live upon your liberality. They set no price upon their labor. They expect to receive for their *temporal* reward only the contributions you see fit to remit. And now we leave the matter with you, to answer to God and your own consciences.

N. V. HULL, Committee.

Alfred, Jan. 3d, 1847.

Change of Opinion.—The Alliance and Visitor says that Dr. Arnoldi, the Archbishop of Treves, so famous for his part in the "holy-coat" affair, has addressed a circular to all the ecclesiastics of his diocese, recommending them in the most pressing terms, to employ all their influence to discourage the faithful from all further pilgrimage to Treves, and stating that such demonstrations, far from being acts of piety, were rather prompted by vanity, savoring of superstition. The use which Ronge has made of the holy coat, has taught the archbishop a profitable lesson. A few more such coats will go far towards making this infallible church of Rome *change* its coat.

The Nestorians.—The Missionary Herald for the present month speaks thus of the work of the Lord among these people: "Seldom is it the privilege of the Christian to dwell upon occurrences of such present interest and such prospective importance. In the midst of the universal dearth of revivals at home, in our own country, some of the missions have enjoyed seasons of refreshing, for which they nor we can be sufficiently grateful. To say nothing of other fields, the work of grace among the Nestorians stands before the world as having in some respects no parallel in the history of modern missions."

The Choctaw Indians.—At a recent missionary meeting in Boston, Dr. Anderson, Secretary of the American Board, stated that 218 members had been admitted to the Choctaw churches as a result of the revivals of the past year. And it was worthy of note, as an example to their neighbors, that their national councils and courts were daily opened with prayer by members; thus, in the most open and becoming manner, recognizing the supreme Ruler and Judge. This people, moreover, were now contributing more, in proportion to their numbers, for common schools, than any one of the United States!

New York Legislature.—This body has been principally occupied thus far in *preparing* for business. The different parts of the Governor's Message have been referred to the appropriate committees. Several portions of the New Constitution have been referred to select committees. The anti-rent petitions on file were referred to a select committee. A bill has been passed to provide for the register of births, marriages, and deaths. Petitions have been received to subject New York City to the License Law. We shall keep an eye open to the proceedings of the Legislature, and inform our readers of whatever is particularly noteworthy.

Important Decision.—We learn from the Columbus papers that the Supreme Court of Ohio, among other decisions, have decided adverse to the City of Cincinnati in what has been called the Jew case. The Court declare "the ordinance of the Cincinnati Council, prohibiting trading, bartering and selling on Sunday, void as to those who conscientiously observe the seventh day of the week as the Sabbath.

The New Pope and the Jews.—"Der Jude" states that Baron Rothschild had an audience of three-quarters of an hour's duration with the new Pope, who gave him the assurance that he would take his Jewish subjects under his special protection.

Foreign News.—By the arrival at New York of the packet-ship Rochester, two days later intelligence from England has been received. The news is not important, but, such as it is, favorable to this country. There had been a slight rise in wheat, while other grains remained firm.

New Agent.—Bro. Thomas E. Babcock having removed to Richburg, Allegany Co. N. Y., is requested to act as agent for the Recorder in that vicinity.

Missionaries on their Way.—The Christian Secretary publishes a letter from Rev. E. N. Jenks, one of the missionaries of the American Baptist Missionary Union, who sailed for China in the ship Cohota, with Rev. Mr. Dean, and others. The letter is dated in the Indian Ocean, Sept. 8, lat. 28, lon. 101, after they had been seventy-seven days at sea. The Hon. A. H. Everett, U. S. Minister to China, is among the passengers. They have all enjoyed good health, with the exception of the usual amount of sea sickness. Of the manner of passing away their time at sea, Mr. J. says:—

"Our social evenings afford us much enjoyment. Mr. Everett is a valuable acquisition to our little party; his literary attainments and his general knowledge of the world and its different languages, customs and political institutions, all making his conversation very entertaining and instructive. At our request he commonly delivers a literary address of some kind every week, generally on Wednesday evening. His first address was on the 4th of July, on the early history, and the political institutions of our country. He has since addressed us twice on the French Revolution, on the Bible, its Philosophy, Poetry, and History, on English and American Literature, &c. &c. Besides these addresses, we have stated meetings each week, for conversation on some important moral question. Our time has been otherwise employed chiefly in the study of the Chinese language. We have learned the 214 Radicals, which may be called the alphabet of the language, though in a very different sense from the English alphabet, and some seven or eight hundred words besides, together with a few common phrases. We have studied it enough to see how hard it is, but are not dismayed; on the contrary, we are inclined to think its difficulties *may* have been overrated."

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

In the SENATE, on Monday of last week, bills were reported for the temporary increase of the military force, and also to authorize the appointment of a Lieutenant General. On Tuesday and Wednesday, little else was done than to hear the announcement of the death of Senator Pennybacker, of Virginia, and attend his funeral. On Thursday and Friday, the bills in relation to the military and a Lieutenant General, were under consideration, together with several proposed amendments, granting sections of land to each person serving through the war, &c. The Lieut. General Bill was laid on the table by a vote of 28 to 21.

In the HOUSE OF REPRESENTATIVES, the principal subject of discussion was the bill to establish a Territorial Government in Oregon. It was determined, after considerable debate, that all persons shall be allowed to vote at the first election, who have declared on oath their intention to become citizens, and have sworn to support the Constitution of the United States. An amendment was adopted, limiting the pay of the Delegate to Congress to $2,000 per annum, and requiring that he should be a citizen of the Territory, and serve for the session only for which he shall be elected. Also an amendment, prohibiting all banking in the Territory. But the most difficult question to settle in connection with this subject, was about the prohibition of slavery in the Territory. It was debated with much warmth, in the course of which several representatives from the South showed no little sensitiveness upon this point. The bill was finally passed on Saturday. A bill was introduced by Mr. Seaman, of New York City, to prevent the importation of paupers and criminals from foreign countries, which was read twice, and referred to the Committee on the Judiciary.

The heavy appropriation bills are now all before Congress—the Committee of Ways and Means having reported the Loan and Treasury Note bill, and the bill for the Civil and Diplomatic expences of the General Government. The bills already reported amount to the following sums:

Army	$ 6,813,373
Volunteer	17,932,331
Navy	8,920,204
Deficiencies for volunteers	4,793,000
Civil and Diplomatic (est)	6,044,399
Loan and Treasury Note bill	23,000,000
Total	$67,503,307
Additional Indian bill	$1,179,324
Fortifications	1,672,165
Pensions	2,102,690
Interest	1,408,344
Total	$73,865,830

NEWS FROM THE SEAT OF WAR.—Various exciting and conflicting reports from the seat of war have reached New York within a week past. It was first rumored that Santa Anna had advanced upon Saltillo with a force of 30,000 men, intending to fall upon and overpower Gen. Worth at that post, or to intercept and roughly handle some of the attachments on their way to reinforce him. Later news renders it probable that the danger of an attack upon Saltillo was not so imminent as at first supposed. The following items embrace the principal news which can be relied upon:—

The whole valley of the Rio Grande was in a state of great ferment, apprehensions of attacks being entertained at Camargo, Matamoros, and other points, from the Rancheros under Canales. At Matamoros, Col. Clark had called on the citizens to enrol themselves for service; and at Brazos, General Jessup had done the same thing. Both points were sadly deficient in arms and men. It was thought that Canales had 2,000 men.

Official Mexican accounts have been received of events at Los Angelos, on the Pacific. In the action of the 24th Sept. at that place, 27 Americans were made prisoners, and 3 wounded; one Mexican was killed, but no Americans. The conquerors then laid siege to the City of Angels, and on the 30th of September the town capitulated to Flores. The terms of surrender are drawn up with as much deliberation as those at Monterey, and are detailed at length in the New Orleans papers.

On the 20th December, Commodore Perry, with several vessels, took possession of Laguna, and destroyed all the enemy's guns and munitions of war found in the forts and the town.

Com. Sands, with two vessels, was left in charge off Alvarado.

The Mississippi captured a Mexican schooner called the Amelia, and sent her to New Orleans for sale.

Purser Crosby was killed by falling from aloft on board the Vixen.

Gen. Santa Anna is declared by the new Congress duly elected President of the Republic of Mexico.

A letter in the Picayune, dated Tampico, 23d Dec. from a reliable source, confirms the report that the Mexican Congress have decided that the war shall not cease. Nor will they receive commissioners to treat for peace until every hostile foot has left the soil of Mexico, and every s[illegible]hip that lines the coast withdraws. They have [illegible]rther resolved that they will accept no foreign interv[illegible]ention whatever to bring about a peace. This con[illegible]ms previous statements, of the truth of which doub[illegible] have been expressed in certain quarters.

Five Universities in England rec[illegible]ive each a copy of every work entered for a cop[illegible]y-right. A larger number of libraries once enjoye[illegible] this privilege, but it was found to be a burden to b[illegible] required to find room for so many books that were useless to the Institutions. The Bodleian Library has half a million of volumes. The British Museum have ordered the purchase of every American book, including pamphlets, sermons, school-books, &c.

FROM HONDURAS.—By the arrival of the brig Montserrat, Captain Gray, from Balize, we have papers of that place to the 19th of Dec. Great destruction of property, and it was supposed loss of life, had occurred to the southward of that place, from the recent gales. The rivers had been uncommonly high. At Sitee, the river had risen thirty feet, covering the plantations and drowning stock. Houses, doreys, trees, &c. were swept off by the torrent, and the rise of the waters was so sudden that many persons found great difficulty in making their escape to the highlands.

The Observer of the 12th contains the following from Yucatan: A war has broken out between Merida and Campeachy, in consequence of the former proclaiming in favor of Mexico, and the latter for the United States. The people of Campeachy wish to depose the Governor of Merida, and establish the seat of Government in their own city.

Active hostilities have commenced in the vicinity of Sisal, and several lives have been lost, but the particulars have not reached here. Campeachy has raised 2000 men, and the army is daily increasing; 800 soldiers are marching to join them from Peto, (an Indian village 30 leagues from Bacalar,) under the command of Gen. Benito Pacheco, a most desperate man and outlaw.

The towns of Tisimin, Valladolid, Tyesuco and Peto have also proclaimed in favor of the United States; and Tiscobl, Txeas, Paduke, and Saban, in favor of Mexico. Bacalar remains neutral at present, but the people are making great preparations, mounting cannon on the old fort, enrolling volunteers, &c. Having made no demonstration as yet, they will in all probability join whichever appears to be the strongest party.

WHALERS.—News was received at New London on Monday from two hundred whale ships in the Pacific Ocean. The accounts from Honolulu to Oct. 10, state that the Conohassett, of Sag Harbor, was wrecked on the reef which extends around Pell's Island, about 17 miles from where the Holder Borden was lost in 1844. Capt. Worth and crew had arrived at Honolulu. The vessel was insured for $30,000. She had no oil on board. The ship Baltic of Fairhaven was wrecked on Bhering's Island, June 15. She had on board 2,000 bbls. whale oil, of which 900 were saved. Capt. Butler and crew were at H. The ship Columbia of New London was wrecked on Sydenham's Island, one of King Mill's Group, Jan. 6, and was a total loss. She had on board 27,000 bbls. oil. Capt. Kelly and crew saved. The bark Elizabeth of Freetown was burned while lying at anchor at the Fajee Islands in February last; it is supposed that the fire was set in the hold by some of the crew.

A FREE PRESS AT THE CAPITOL.—At a meeting of the City Council at Georgetown, D. C. Jan. 8, Mr. Jones offered the following resolution, which was read and adopted:—

"*Whereas*, it having been represented to the Corporation that an 'Abolition Newspaper' has recently been established in the City of Washington, and its first number having actually appeared in that city, and,

"*Whereas*, the publication and distribution of such a paper within our midst would undoubtedly be calculated to arouse the worst feelings of our peaceful population and its vicinity, and thereby tend very greatly to endanger the peace and harmony of the community; therefore,

"*Be it Resolved*, That a Select Committee of three be appointed by the Chair, whose duty it shall be to inquire into the propriety of Legislative action upon the part of this Corporation in the matter set forth in the preamble, and that they report their deliberations at as early a day as practicable."

SUMMARY.

Gov. Smith, of Virginia, in his message to the Legislature, proposes the passage of a law providing that each county, at the next election, shall have the right to vote upon the question of removing the free negroes within their respective limits beyond the Commonwealth. The whole free negro population of the State amounts to 49,842 souls, and the recommendation has caused much comment in the journals of that State.

Charles Dunkin Wake, the British Consul for North and South Carolina, has notified all British subjects in these States, in conformity to instructions from his government, that all British functionaries, residing in slaveholding countries, are prohibited from administering upon the estates of deceased persons in cases in which slaves form part of the property of the deceased. This is said to be one of Lord Palmerston's new projects to avoid the recognition of slaves as property when held by British subjects.

By recent publications in the *Courrier des Etats Unis*, it is rendered indubitable that a general system of deporting to this Country their criminals, paupers and vagrants, but especially those unable to earn a subsistence, has been entered upon by the cities and villages of Germany, and that the cargoes of human wretchedness and destitution which have recently been landed on our shores are a part of the fruits of this nefarious and cowardly business.

A very melancholy accident occurred at Sheboygan on the 22d ult. Mrs. Ormsbee, returning from the funeral of Mrs. J. L. Moore, was thrown to the ground by the upsetting of a wagon, and her neck broken by the fall. She died in 10 or 15 minutes. Mrs. Ormsbee was the daughter of Judge Strong of Vermont, and the sister of Mr. John Strong of Milwaukie and Moses M. Strong of Mineral Point.

The Milwaukie Sentinel says that with a view of founding a Literary Institution in Wisconsin, Mr. Amos A. Lawrence, of Boston, has offered to give the sum of twenty thousand dollars, in money provided a like amount, in lands or money, be contributed there. The necessary amount will doubtless be immediately raised, and the Institution will be called "The Lawrence Institute."

William S. Campbell, a fur merchant in Water-st., while in the third loft of his store, fell through the opening through which goods [illegible]re drawn up. He alighted on his feet, on the first floor, breaking both ankles very badly, the bones b[illegible]eing driven through the flesh. It is remarkable t[illegible]hat, although a very heavy man, he is conscious o[illegible] having received no internal injury from the fall.

We learn from the Providence Transcript of Friday, that during the severe storm on Thursday night, the ship Rhode Island, lying at Bristol, was torn from her moorings at the wharf, and driven ashore, high and dry, at the head of the harbor. She was laden with barges for the service in Mexico. It is believed that she cannot be got off until her cargo is discharged.

Senator Pennybacker, of Virginia, died at Washington, Jan. 11, of a complaint of the bowels. Though he had been but a short time in the Senate, he had received the respect of his colleagues, by whom his loss will be felt.

The American Bible Society issued last month 43,401 copies of Bibles and Testaments, making the issues for nine months 504,509. The receipts of the month were $17,112—making during the last nine months $139,217—less than last year by about $6,000.

The sheriff of Columbia County attempted to serve a process upon a man named Finkle, in the town of Ancram, recently a squatter upon the Livingston estate, and now a squatter upon the lands of Mr. Job S. Tanner. Finkle collected a party of abuut seventy, and succeeded in preventing the Sheriff from discharging his duty.

Miss Louisa West, a girl fifteen years of age, a resident of Georgetown, (Ky.) committed to memory accurately, the whole New Testament in six weeks, at the same time attending to her domestic duties.

John Quincy Adams, we are rejoiced to hear, is fast regaining his health. The Boston Courier says the venerable statesman attended church on Sunday, 10th, looking apparently as well as he has for the last four or five years.

The damage occasioned by the recent freshet in the Scioto, Miami and Mad rivers (O.) is set down at about two millions of dollars. Over one million of bushels of corn have been swept away from the Sciota valley alone. The whole country was inundated.

Nearly one-seventh of the entire surface of Ireland is occupied with bog; and it has been estimated that the total amount of turf fuel is equivalent in power to above 470,000,000 tons of coal, which, at 12s. per ton, is worth £280,000,000 sterling.

Silsbee, the comedian, in one of his farces, says that the United States are bounded on the North by the aurora borealis, on the East by the rising sun, on the West by the horizon, and on the South as far as we choose to go.

On the night of the 16th, one of the small schooners captured at Tampico, being on her way to Anton Lizardo from that place, under command of Lieut. Winslow, was wrecked on Green Island shoal during a Norther—crew saved.

There were built in the city of Washington, D. C. during the last year, 208 dwellings—86 brick and 122 wooden—16 shops, and 17 additions. The total number of dwellings in Washington is 5,865.

Father De Smett, the pious Roman Catholic missionary, has arrived safe at St. Louis, from a trip to Oregon, in good health and spirits. He came down the Missouri river 2,000 miles in an open skiff.

The New York Supreme Court has decided that strong beer is spiritous liquor, and that an action lies for vending it.

A merchant of Cincinnati, seeing a lady come into his store, mistook her for a notorious female who had been convicted of passing counterfeit money, and ordered her out of doors. Suit was brought against him, and he was mulcted in the sum of $380; for the lady who was thus rudely treated, was one of the most respectable women of Cincinnati.

It is stated that the area of coal beds in the United States is equal to 750,000 square miles, the average depth of which is 40 feet, which includes only the good, merchantable article. This enormous quantity is sufficient to supply the present rate of consumption for a period not less than two hundred thousand years.

The Memorial Bordelais says, that near St. Sevier, there lives an old soldier, with a false arm, a glass eye, a complete set of false teeth, a nose of silver covered with a substance resembling flesh, and a silver plate replacing part of his skull.

It has been asserted in an English publication, that Glasgow, with a population of 250,000, expends $6,000,000 annually for intoxicating drinks, or twenty-four dollars for each inhabitant!

The German farmers in Pennsylvania say this is the famous "nineteenth year," (the last being in 1827,) which, while it admits of ploughing all winter, has a protracted spring. In Maryland the trees are budding, birds singing, et cetera.

The deepest coal mine in Pennsylvania is the Salem vein, at Pottsville, Pa., which is now worked at a depth of 900 feet below the level of the surface seams.

Dr. Amos A. Mann, of Mercer, Me., has been committed to jail, to await his trial, on a charge of refusing to marry, after having promised.

An important canal has been opened in Bavaria, by which the Rhine and Danube, and consequently the Black and North seas, are united.

Thomas Finnegan has been condemned to the State Prison for five years, for the crime of kidnapping free citizens of color from Pennsylvania.

An account is given in a French journal of a gentleman committing suicide by cramming his ears full of gun-cotton, and igniting it with a cigar.

The following list of gold and silver coins, comprising what are a legal tender under the laws of Congress, is from Thompson's Bank Note Reporter:—

Sovereigns	$4 83	Spanish Dollars	$1 00
Half do	2 41	Mexican do	1 00
Napoleons (20f.)	3 83	Five Franc pieces	93
Double do. (40f.)	7 66	Also, Bolivar and Peruvian Dollars if good weight	1 00
Doubloons	15 60		
Shares, if good weight, in proportion.			

Sub-Treasurers and Postmasters must take these coins when offered, except in cases of light weight.

About 10 o'clock on Saturday evening, Jan. 10, a sudden and tremendous gale passed through the lower portion of Troy, blowing down the west wall of the Clinton Foundry, situated a few rods below the Troy Railroad dépôt, on the Troy and Greenbush Railroad, sweeping away some ten or fifteen feet of the roof of the building on the west side, killing three of the workmen engaged in the establishment at the time, and badly injuring several others.

By the arrival of the brig Rufus Saule, Capt. Dillingham, from Neuvitas, we learn that the ship Creole, Capt. Kijal, of and for New Orleans from Bordeaux, was wrecked in the gale of the 19th ult. about six miles east of Neuvitas, and that the captain and forty-five passengers were lost. Of one large family on board a little girl fourteen years of age only was saved. The body of one woman was found with two dead infants clasped closely to her breast.

On the evening of the 14th inst., a disastrous explosion occurred on the Reading railroad, ten miles from Philadelphia. A locomotive, drawing a train of empty cars, exploded, killing seven persons. One body was thrown six hundred yards, and mangled limbs were thrown in every direction. Every pane of glass in a house near by was broken. The report was heard four miles distant.

The bill for the relief of the widow of Alexander Hamilton, which passed the U. S. Senate a few days since, 26 to 12, provides for the payment of $20,000 to her from the national Treasury, whenever she shall deliver to the Librarian of Congress 1000 copies of the five volumes which she proposed to publish of the writings of Gen. Hamilton, together with the entire manuscripts of the same, to be deposited and remain forever in the archives of the government.

Another suicide occurred at Washington on Thursday afternoon. A Dr. Wickham, a brother-in-law of the Hon. Watkins Leigh, of Virginia, shot himself through the head at the pistol gallery. He had come to Washington as an applicant for the place of Surgeon in the Virginia regiment of volunteers, and being disappointed, thus terminated his life. This is the second suicide which has been committed there, in the same way, within two or three weeks.

It is the intention of the Directors of the Utica and Schenectady Railway, when the new superstructure is completed, to make four hours the ordinary running time between Albany and Utica. They also propose to run one train daily at a much greater speed. The day, we hope, is not far distant, when the whole distance from Albany to Buffalo will be accomplished in 12 hours, at a fare of $6.

In the conservatory of Col. J. Davis of Worcester, Mass., is an orange tree about six feet high and well proportioned, and branching out into a beautiful head. It bears at present 28 oranges, 22 of them having already assumed the full court costume of their golden maturity. One of the largest measures 14 inches in circumference.

Cook's woolen mills, in Preston, Conn., took fire on Friday evening, and burned to the ground. The fire took in the second loft, by what means is unknown, but when discovered it had gained too much headway to be got under. Nothing was saved from the mills. Estimated loss $7000.

It is said that a retreat for disabled clergymen is about to be established in the diocese of Maryland, near Georgetown, District of Columbia, for the Protestant Episcopal Church. A suitable property has been purchased, as we are informed, and active measures are in progress to consummate the plan at an early period.

News has been received from Col. Stevenson's "California Expedition." The four ships arrived at Rio Janeiro about the 20th of November. One Volunteer had died, and the others were generally well.

Calvin Russ has been for nearly a fortnight on trial before the Court of Oyer and Terminer, in this city, charged with the murder of his wife. On Friday last the Jury pronounced the fatal verdict of guilty. He will be hung on the 12th day of March.

John Davis, LL. D, and for many years Judge of the U. S. District Court, died suddenly at his residence in Boston on Friday morning last, in the 87th year of his age.

Review of New York Market.

MONDAY, JAN. 18.

FLOUR AND MEAL—The market is improving. Genesee $5 62 a 5 75. Michigan 5 50 a 5 62. Jersey Meal 3 87 a 3 94. Shorts 8c. Ship Stuffs 12c. Fine Feed 17c.

GRAIN—Genesee Wheat 1 18. Corn 74 a 76c. Rye 86c Oats 44 a 45c.

PROVISIONS—Prime Pork 9 50. Mess 11 75. Beef 8 50. Ohio Hams 7½. Lard 9¼. Butter 10 to 15c. for common to good, and 18 to 20c. for choice western dairies. Cheese 6¼ a 7½c.

HAY—56 a 62c.

MARRIED,

In Scott, N. Y., on the 30th of Nov., by Eld. Russell G. Burdick, Mr. DEBAR, of Niles, Cayuga Co., to Miss AMY RANDAL, of Scott.

In Truxton, on the 29th of Nov., by the same, Mr. BENJAMIN S. BURDICK, of Lincklaen, Chenango Co., to Miss LUANNA BURDICK, of Truxton.

In Scott, on the 3d inst., by the same, Mr. CLARK S. POTTER, and Miss ANN T. PALMER, all of Scott.

DIED,

In Westerly, R. I., on Sabbath, Jan. 2d, after an illness o seven weeks, Miss BETSEY S. BURDICK, aged 53 years. Shef was a member of the 1st Seventh-day Baptist Church in Hopkinton, R. I., and died in the triumphs of faith. A funeral sermon was preached by Eld. Daniel Coon, from Luke 10: 42—"One thing is needful."

LETTERS.

Wm. M. Fahnestock, George H. Perry, Sanford P. Stillman, Benj. F. Burdick, R. G. Burdick, Wm. P. Langworthy, Hazard Wilcox, Bethuel Church, John I. Tanner, Geo. R. Wheeler, H. P. Burdick, Stillman Coon, Ephraim Maxson ($10 enclosed.)

RECEIPTS.

Westerly, R. I.—Nathan W. Phillips, Weeden Clarke, Geo. S. Barber, Wm. D. Wells, Varnum S. Hall, Mary Ann Babcock, Benj. F. Kenyon, George I. Maxson, Hoxie Green, $2 each.

Milton, W. T.—Henry W. Green, John Stillman, Israel F. Burdick, Jesse Saunders, $2 each.

Richburg—P. L. Evans, Moses Maxson, $2 each.

Shannock Mills, R. I.—Hazard Wilcox $3.

Tallmadge, Mich.—Bethuel Church $2.

Austerlitz, Mich.—Lydia C. Hunter $2.

Pomfret, Ct.—Rufus Pike $1.

Middleport—Amasa Bowen $1.

DE RUYTER INSTITUTE.

The Winter Term of this Institution will commence on the 6th of January, 1847, and continue fourteen weeks, under the care of J. R. IRISH & G. EVANS.

DERUYTER, Nov. 1, 1846.

SCRAP PLATES FOR SALE.

FORTY of the BEAUTIFUL ENGRAVINGS, used in the Lady's Book, will be sent to any person on receipt of One Dollar. They are all from Steel Plates, and are a handsome addition to a Scrap Book.

Address, L. A. GODEY,
Publishers' Hall, Philadelphia.

DAGUERRIAN GALLERY.

GURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors blow the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

N. B. No charges made unless satisfaction is given.

oct22 6m

PROSPECTUS OF
THE NATIONAL ERA,
To be published at
THE CITY OF WASHINGTON, DISTRICT OF COLUMBIA.

The cause of Human Freedom calls for the establishment at the seat of the National Government of a Newspaper devoted to the support of its claims.

Circumstances and the present state of Public Sentiment are peculiarly propitious to such an undertaking.

The publication of an Anti-Slavery paper entitled "The National Era," will be accordingly commenced in the City of Washington, District of Columbia, on the first of January, 1847.

It will be edited by G. BAILEY, Jr., assisted by A. A. Phelps, and J. G. Whittier, Corresponding Editors. While due attention will be paid to current events, Congressional Proceedings, General Politics and Literature, the great aim of the paper will be a complete discussion of the Question of Slavery, and an exhibition of the duties of the Citizen in relation to it—especially will it explain and advocate the leading principles and measures of the Liberty Party—seeking to do this, not in the spirit of Party, but in the love of Truth—not for the triumph of Party, but for the establishment of Truth.

The journal will be printed weekly, on a mammoth sheet, of the finest quality, in handsome type, at the rate of Two Dollars a year, always in advance. This will be invariably adhered to.

All necessary arrangements have been made for giving stability to this important enterprise, and it is hoped that it may command the warm sympathy and prompt support of the friends of Liberty throughout the country.

Subscriptions may be forwarded to William Harned, No. 5 Spruce-st., New York City, or to the Publisher of the National Era, Washington.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 23, 1846.

IMPERFECT I

Miscellaneous.

FLOWERS.

Ye are the Scriptures of the earth,
Sweet flowers, fair and frail;
A sermon speaks in every bud
That woos the summer gale.

Ye lift your heads at early morn,
To greet the sunny ray,
And cast your fragrance forth to praise
The Lord of night and day.

Sown in the damp and cheerless earth,
Ye slumber for a while,
Then waken into glorious life,
And bid creation smile.

Thus, when within the darksome tomb
Our mortal frame shall lie,
The soul, freed from the bonds of sin,
Shall join the choir on high.

THE ELECTRICAL EEL.

This species is common in South America. It is from three to five feet in length, and ten or twelve inches in circumference in the broadest part of the body, and has the capability of swimming backward as well as forward.

The electrical shock is conveyed either through the hand, or any metallic conductor which touches the fish; and a stroke of one of the largest kind, if properly applied, would prove instant death even to the human species. This extraordinary power is given to this fish, not only for defence, but subsistence. For whenever small fishes or worms are thrown into the water, they are first struck dead by the electric power of the animal, and afterwards swallowed by him.

Mr. Humbolt gives an interesting account of the manner in which they catch these creatures, by what they call "fishing with horses." After having scoured the savannah, and caught about thirty wild horses and mules, they drove them into the pool in which were the electrical eels. "The extraordinary noise caused by the horses' hoofs makes the fish issue from the mud, and excites them to combat. These yellowish and livid eels resemble large aquatic serpents, swim on the surface of the water, and crowd under the bellies of the horses and mules. A contest between animals of so different an organization furnishes a very striking spectacle. The Indians, provided with harpoons and long slender reeds, surround the pool closely; and some climb upon the treess the branches of which extend horizontally over the surface of the water. By their wild cries, and the length of their reeds, they prevent the horses from running away, and reaching the bank of the pool. The eels, stunned by the noise, defend themselves by the repeated discharge of their electric batteries. During a long time they seem to prove victorious. Several horses sink beneath the violence of the invisible strokes, which they receive from all sides in organs the most essential to life; and, stunned by the force and frequency of the shocks, disappear under the water. Others panting, with mane erect, and haggard eyes expressing anguish, raise themselves, and endeavor to flee the storm by which they are overtaken. They are driven back by the Indians into the middle of the water; but a small number succeed in eluding the active vigilance of the fishermen. These regain the shore, stumbling at every step, and stretch themselves on the sand, exhausted with fatigue, and their limbs benumbed by the electric shocks of the Gymnoti. In less than five minutes two horses were drowned. The horses were probably not killed, but only stunned. They were drowned from the impossibility of rising, amid the prolonged struggle between the other horses and the eels.

"We had little doubt that the fishing would terminate by killing successively all the animals engaged; but by degrees the wearied Gymnoti disappeared. They require a long rest, and abundant nourishment, to repair what they have lost of galvanic force. The mules and horses appear less frightened; their manes are no longer bristled, their eyes express less dread. The Gymnoti approach timidly the edge of the marsh, where they are taken by means of small harpoons fastened to long cords. When the cords are very dry, the Indians feel no shock on raising the fish into the air. In a few minutes we had five large eels, the greater part of which were but slightly wounded."

RUSSIAN CUSTOMS.

In this desolate region I saw old men with grey hair and ruddy faces, who had lived through sixty dark winters and as many shadeless summers, and seemed contented, if not happy. But utter forgetfulness seems to be their highest pleasure. When the Russian peasant has earned enough to afford the luxury, he goes to town when all the church bells are ringing, to hail some saint's day; he solemnly attends the ceremony of worship, and goes through all the required forms of kneeling, prostration, and making signs of the cross. This done, he hastens to the brandy shop, (and sometimes the priest goes with him,) there he wastes no time, but pulls out his money, and buys as much brandy as he can afford. He does not toy with his liquor, but swallows it at once, and in a few minutes falls senseless upon the floor. The tavern keeper takes his satisfied customer by the heels and draws him out into the street there to lie until the next morning. Frequently as we entered a town after the celebration of some festival, we saw a score of the brandy drinkers lying by the side of the road.

Even love in this country seems to have caught some frost from the climate. We continued on as far as Ustjug-Weliki, and here we found an amusing instance of national taste. In the market-place stood a long row of stout, honest-looking, ruddy-cheeked peasant girls, each with a basket upon her arm. They had come up the river to sell themselves! It was a market for wives, with their dowries in their baskets! The young men of Ustjug-Weliki walked along the tempting line of faces, in a very apathetic way, and seemed to be quite as earnest in peeping into the baskets, as looking on the faces of these willing girls. I and my companion made an apprisal of the charms thus freely exhibited, and I think we noticed two or three that might have served us as excellent wives, had our circumstances allowed of such a speculation. Positively, there was a business like arrangment of matrimony, as contrasted with the same thing done in our fashionable circle, in such an indirect, round-about and hypocritical style. [Work of a late Traveler.

AGE OF TREES.

A person who has been engaged for a long series of years in prosecuting the lumber business, on the upper tributaries of the Penobscot, assures us that he has frequently felled trees which, every grain to indicate a year's growth, were six hundred years old. Of this we have no doubt. Some of the cedars of Mount Lebanon measured in 1660 by Maundrell and Pocock, were found to be 800 years old. In Fontaine Abbey, in the county of York, there are yew trees that have survived twelve centuries, and those in Crowhurst church yard are fourteen hundred years old. One yew tree in Fotherengil, Scotland, is two thousand six hundred; one in Braburn, in the county of Kent, three thousand. The cypress at Taxadium, in South America, described by the same travelers, is 117 feet 10 inches in circumference, and supposed by them to be upwards of 5150 years old. Near the ruins of Hiliopolis, in Egypt, there is a tree which, according to tradition, was standing before the visit of Joseph and Mary. It is said that these illustrious personages sat under its shadow and drank water from a neighboring well.

In America, upwards of one hundred and forty different trees reach the altitude of thirty feet and upwards; in Europe, only thirty-seven grow to this height. Of these, only eighteen enter into the composition of forests; and seven only are employed for domestic or maratime purposes. Of the oak, botanists enumerate forty-two species as indigenous to America; seventeen of the pine, and eight of the maple. Of the walnut, a very useful and valuable tree, we have eleven species. Of this wood, not a single species is indigenous to Europe; the variety ordinarily cultivated there, being derived from Persia. The pine is, in the Eastern States, the tree on which our lumbermen placc the greatest value. For boards, planks, timber, shingles, clap-boards, &c. &c., it is unequaled by any other tree of the forest.

GENIUS AND COLD WATER.

Men of genius are always unfortunately addicted to drinking. Nature, as she has gifted them with greater powers than their fellows, seems also to have mingled with their cup of life more bitterness. There is a melancholy, which is apt to come like a cloud over the imaginations of such characters. Their minds possess a susceptibility and delicacy of structure, which unfit them for the gross atmosphere of human nature; wherefore, high talent has always been distinguished for sadness and gloom. Genius lives in a world of its own; it is the essence of a superior nature, the lofty imaginings of the mind, clothed with a more spiritual and refined verdure. Few men, endowed with such faculties, enjoy the ordinary happiness of humanity. The stream of their lives runs harsh and broken. Melancholy thoughts sweep perpetually across their souls, and if those be heightened by misfortune, they are plunged in the deepest misery.

To relieve these feelings, many plans have been adopted. Dr. Johnson fled for years to wine under his habitual gloom. He found that the pangs were removed while its immediate influence lasted, but he also found that they returned with double force when that influence passed away. He saw the dangerous precipice on which he stood, and by an unusual effort of volition, gave it over. In its stead he substituted tea; and to this milder stimulant had recourse in his melancholy. Voltaire and Fontenelle, for the same purpose, used coffee. The excitements of Newton and Hobbes were in the fumes of tobacco; while Demosthenes and Haller were sufficiently stimulated by drinking freely of cold water. Such are the differences of constitutions.

AN ENTHUSIAST.

We read in a Belgian journal—'The sale of the gallery of paintings of M. Van N. of Brussels, who died in the course of the last month, is advertised. This celebrated amateur not only devoted his life, but sacrificed the whole of his fortune, which originally produced him a revenue of four hundred thousand francs a year, to his passion for possessing the masterpieces of the great Flemish artists. Reduced by this to the want of the necessaries of life, he could not be induced to part with one of his cherished treasures. At last, an old servant, who continued to serve him without wages, converted the gallery into a source for the maintainance of his master and himself, by applying the gratuities given him for showing the splendid collection to visitors, in purchasing food for them both. A few years ago, the faithful and affectionate old servant died, and M. Van N., hopeless of finding another upon the same terms, took the office upon himself. When visitors came to view the gallery, he put on the old livery, and attended them through it, displaying a critical acquaintance with the merits of each picture that delighted all, and astonished those who were able to appreciate his erudition. Sometimes the visitors, supposing him to be really the servant, would make the master the subject of sarcastic observations, some calling him an eccentric fool, and others, a madman, and wondering that his friends did not have him declared a lunatic. All this he listened to either with perfect indifference, or making palliating excuses, as his old servant used to do, and, when their curiosity was satisfied, holding out his hand for the accustomed fee.'

GIVING UP SELLING LIQUOR.

Dr. Nott says, in the Enquirer, that during the cholera in New York, a man who had been a grocer, came into the office of a gentleman who had made an address on temperance, with whom he was acquainted, and said with much agitation, "I am going to givo up selling liquor." "Why?" "Because there came into my store this morning, at a very early hour, a young man, who looked up to the brandy bottle which stood upon the shelf, and exclaimed with a fearful oath, 'COME DOWN! COME DOWN!—*you killed my grandfather—you killed my father—come down now and kill me!*'

"What that young man said was but too true. His grandfather died a drunkard, with liquor obtained at my store. Both drank from the same bottle, and both were dead; both the grandfather and the father; and now the son had come to claim the sad privilege of drinking from the same bottle and dying as his grandfather had died. I looked at the young man—I thought of the past—and it seemed as if the way to Hell from my store was very short—that I could, from behind the counter where I stood, look quite into it. I felt that the business of selling liquor was a bad business, and I made up my mind to quit it."

THE FIRST TEA DRINKING.—A Carlisle (England) Journal says:—The following well-authenticated account of the first pound of tea which reached the primitive neighborhood of Cotherston, is given by the grand daughter of the recipient, Mr. James Raine, of London, who died at the age of one hundred years, about thirty years ago. Mr. Raine, a comfortable farmer, had married a wife of equal respectability from London; and, as a wedding present, the lady's friends sent them a pound of tea, and a new brass kettle from London, tea being then only just introduced in Cockaigne, with a recipe for its use, namely: "That it be boiled in cream and sugar." The tea was thus duly poured into a new kettle, and a goodly portion of sugar and cream added, to the delight of a party of friends who had met to celebrate the wedding. After this process, the contents, leaves included, were put into a large earthen bowl, and placed on the middle of a table, and the assembled guests, each provided with a spoon, set to work to sip this new beverage, which, on account of its novelty, we opine, more than its excellence, was duly consumed, tea leaves and all.

A DREADFUL SCENE.—The Natchez Courier, in giving an account of the sufferings of the wounded by the collision of the steamers Maria and Sultana, says:—"One man would pray to the doctor to cut his throat, another that he might be pierced to the heart and relieved of his excruciating pain, another that he might be dispatched in any way to quell the incalculable agony that was consuming him. Shrieks, groans, sobs, most piercing, agonizing howls, were heard on every hand, from the 22 sufferers to whom he was ministering. 'Will I live, Doctor?' said one man, from whom nearly all the skin was pealed. 'You will die, sir.' 'It is perhaps my duty to tell you that you will die in an hour.' 'Well, I am sorry for it,' said he, 'for I have a wife, an aged mother, and several children.' In an hour he was dead; and such were the sufferings of every one of the poor victims of a wrath more destructive, more to be dreaded, than ten thousand cannon."

NEXT YEAR.—The Portsmouth Journal says that the observer of signs may look upon 1847 with a fearful face. The year begins with Friday—that very unlucky day. The 4th of July comes on Sunday—very unlucky. For the first time in the "recollection of the oldest inhabitant" there will be no full moon this year in the month of February—unlucky month. Our national political day begins on Sunday, the 4th of March—unlucky day. There will be no eclipse visible in the year—unlucky for the star-gazers. But as an offset against the whole, January is to be blessed with two full moons and March with a like number—this will be lucky, and will perhaps throw light enough over the dark features of the year to overcome all evil prognostications.

BATTLE OF THE BEES.—On Thursday afternoon, the 18th, a farmer in the neighborhood of Twyn Barlwin Mountain, was watching his flocks, when suddenly his attention was attracted by a buzzing noise, and a cloud of insects almost darkened the air. Upon closer examination he found the multitude to be engaged in serious warfare, which lasted a considerable time, until heaps of the vanquished covered the ground, some without heads, others minus their wings, and others completely separated into two parts. They proved to be different sorts of the bumblebee and the honey-bee. A friend assured me that he scraped together three or four bushels with his foot, and many persons carried away the slain in basketfulls, to show to their friends the result of this unaccountable warfare.

WALNUTS.—It has been ascertained that the shag-bark walnut may be sufficiently engrafted, and that the engrafted trees are much the surest bearers. It is probable that the hickory, or shag-bark, would do well engrafted on the pignut. If it should, the quantity raised might be greatly increased, and the quality much improved. The Maderia nut, which is usually sold at the shops under the name of the English walnut, at twelve and a half to sixteen cents per pound, may be cultivated here without difficulty, and is very productive. In the vicinity of New York there is a tree which has produced in a single year as many as sold in the market for $200. We have no doubt that it might be engrafted on the butternut or walnut with perfect success.

LIME.—It is stated in the American Agriculturist, that one farmer saved his crop of clover from destruction by the slug or small snail, on land bearing a wheat crop, by a slight dressing of powdered lime, scattered through a clover-seed machine, late in the evening, when the insects were busy at their work. These insects, in some regions, are very troublesome, often perpetrating much damage to the crops, especially in the spring. If lime is a preventative, the fact deserves to be extensively known. Salt is sometimes used successfully in arresting their ravages, and so, we are informed, is sulphur.

TO CURE HAMS.—The Burlington Gazette publishes the famous Newbold receipt for curing hams. The old gentleman was very choice of his secret, and preserved it until the day of his death. After that event, the receipt was found hid away in a hole in the cellar wall. Here it is:

Take 7 lbs. coarse salt; 5 lbs. brown sugar; 2 oz. salt petre; half oz. pearl ash; and 4 gallons of water. Boil together, and scum the pickle when cold. Put it on the meat. Hams to remain in pickle 8 weeks—beef 3 weeks. The above is for 100 lbs. weight.

TO IMPROVE PEARS.—During the winter, lay bare the roots of the tree, by digging for a space of two or three feet each way from the tree; fill the hole half full of blacksmith's cinders or old iron, and in the spring fill up the hole with new earth or compost; the cinders or iron being exposed to the weather, oxidizes during the winter, and conveys by means of the roots to the tree and fruit; the quality of the fruit will be found much improved, and many trees, now worthless, may have their health and usefulness restored.

VARIETY.

Dr. Macgowan says: "A painful circumstance occurred not long since, which, in some parts of China, would have been attended with serious consequences. The whole of my arsenic—between two and three pounds—was surreptitiously obtained by one of my neighbors, who, thinking it was flour, had it made into cakes with lard. Eleven persons partook of it, but the quantity was so large that it acted like an emetic, being ejected from the stomach the moment it was swallowed. One poor woman, however, only tasted the fatal cake, and by the time I reached her dwelling she was a corpse. Those who escaped, suffered for several days from inflammation of the stomach. I cannot learn that they attached any blame to me in this painful affair.

The Methodist Church at Guilford, Accomac Co., Va., was surrounded by a mob some weeks since while the congregation were engaged in religious services on Sunday. The preacher, Rev. James Hagis, had proceeded a while in the discussion of his subject, when the mob commenced shooting around the Church, throwing missiles against it, and hallooing to such a degree, that the congregation was so alarmed that some left the Church. Under these circumstances Mr. Hargis could not proceed. The cause of these riotous proceedings was, that the preacher and his congregation had come to the conclusion to retain their connection with the Methodist Church *North*, of whose allegiance to Slavery the mobocrats entertained some doubt.

The editor of the New Orleans Picayune has had his eyesight gratified with a string of snake rattles, which must have belonged to a snake of the Gyastacutus species—as there were fifty-two rattles on the string, showing, according to the generally concived opinion, that the animal must have numbered that many years. It was killed on the Bayou Dugdemona, near Monroe. The editor has also been presented with a pig from the same neighborhood, the head of which can be likened to nothing save that of a monkey, while it has a trunk resembling that of an elephant in many respects, and out of which it is said to have breathed as long as it lived.

There is quite an extensive and powerful sentiment awakened against the continuance of slavery in Delaware. A Wilmington paper says that petitions are in circulation recommending the Legislature to abolish Slavery on fair and equitable terms. The paper very quietly adds:—"We have heretofore said that no other measure would conduce so much to the prosperity of little Delaware. A tide of emigration would set in here to buy up and improve our old and worn-out lands, and the million acres supposed to be contained in Delaware would be worth more than five millions of dollars more as soon as the law is passed. Our interests require it. There are only about 2,000 slaves in Delaware."

A company of about thirteen, chiefly Burlington county Friends and farmers, have bought 2,000 acres of land in Fairfax county, Virginia, for about $25,000, or $12 1-2 an acre. They intend to colonize and farm it, Jersey fashion. The whole or most of the land belonged formerly to the Mount Vernon estate. A very large immigration to Virginia, from New Jersey, Pennsylvania, and other States, is now going on. Under the plows and spades of these Northern farmers, the worn-out lands of old Virginia are beginning to blossom like the rose.

A man calling himself J. Rand Thompson, has been arrested at Louisville, on charge of nine robberies at different hotels in that city. He is a man aged about 40 years, and of good address and appearance, and it is supposed the same individual who has been committing depredations on the hotels in Cincinnati and St. Louis. He has a wife and daughter at Louisville.

The whole stock of the New York and New Haven Railroad ($2,500,000) has been subscribed without condition, and the contractors and engineers are busily engaged on the line, preparatory to letting the sub-contracts. We understand the above road will enter the Harlem about three miles east of Harlem village, and about a mile this side of Williams' Bridge.

Lord Palmerston, on a recent occasion, speaking of the progress of the magnetic telegraph, remarked in illustration, that the time might come when the Premier might be questioned in Parliament on some point of Indian policy, and in reply might say to his questioner, "In half an hour I will give you an answer from the Governor General at Calcutta."

The Boston Journal gives the following transcript from the laws of Massachusetts Colony in 1651:—"Whosoever shall be found observing any such day as Christmas and the like, either by forbearing labor, feasting, or any other way, upon such an account, as aforesaid, every such person so offending, shall pay for such offence five shillings, as a fine, to the Colony.

On the 1st inst. Benj. Craig, Sen. Silas L. Craig, and M. Howard, a fisherman, and two black men, were crossing the Ohio river in a skiff, from Verny Island to the Kentucky shore; the wind being very high, the skiff, it is supposed was upset, and the persons are all thought to have been drowned.

The Rochester Democrat states that there are but eleven criminals confined in the Monroe Co. Jail—not one female. The usual number at this season is 40 or 50. This is the first time the female cells have been empty for a number of years.

Learning is only obtained by labor; it cannot be bought with money; otherwise the rich would uniformly be intelligent. Learning regards all men as equal, and bestows her treasures on those only who work for them.

A vein of silver ore has been discovered in Dubois county, Indiana, and a company has been formed, who are now erecting a furnace for the purpose of working the mine.

It is said that tea affords a flavor much richer when steeped in rain water, than in spring or well water, for the reason that ordinary well or spring water is generally impregnated with lime.

The Constitutional Convention, Wisconsin, have passed negro suffrage resolutions by a vote of 53 to 46.

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The Citizen already enjoys a pretty extensive FOREIGN CORRESPONDENCE, which the Editor is endeavoring to increase in value and variety. To enhance the interest of this department of the paper, he is now on his way to England, with the view to make the TOUR OF THE COUNTRY ON FOOT, and to make the Citizen the record of his daily observations and incidents of travel.

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The Sabbath Recorder.

CLAIMS OF TEMPERANCE ON THE CHRISTIAN WORLD.

The writer of an article under the above caption, in the Recorder of Jan. 7th, seems to labor under a delusion which it is hoped a more thorough acquaintance with the claims of temperance on Christians, and a closer examination of the Scriptures, will dispel. I am not among those who believe that "temperance is religion;" but I do believe it to be a *sine qua non* in the Christian character; else why should the inspired teachers of Christianity have "spoken against intemperance in the strongest terms, and pointed out its results in such a forcible manner as to make the inconsiderate mind tremble," as the writer premises. And if, as he farther premises, "the adoption of temperance principles has brought many to the reception of truth, and the faith of Christ, removed the incubus on their moral sense, and led them to calm and serious reflection on their present and future state, and finally to the reception of the gospel as their only hope," well may we hail that adoption as an auspicious day—a day of rejoicing.

The writer pronounces the position, that total abstinence is insisted on by the sacred writers, to be *false*, and expresses his opinion, that the advocates of temperance have done much harm by founding their arguments upon it. For *some*, this wholesale denunciation may suffice; *others* think they have a right to expect proof that they entertain and promulgate false sentiments, when thus accused. This proof the writer may have in reserve, and for reasons known to himself, has not attached it to his declaration. His naked declaration that "the position cannot be maintained," weighs but little with those who deem it susceptable of proof by abundant testimony from the Scriptures. Reason and revelation never conflict. The steps from moderate drinking to inebriation are so imperceptible, that no man has yet been able to draw a dividing line; and yet the one follows the other, if persisted in, as sure as night follows day, and that too in obedience to a law as imperative. The one is but the germ of the others, and will as certainly expand and produce fruit, if nourished, as the seed in the earth will burst its shell and seek the light. Now God, the enactor of these imperative laws, when he applies his awful denunciations to intemperance, does as certainly apply them to the incipient stages of it as to its more full development. The application of the axe to the root of the tree, is a Bible doctrine. When, therefore, Christ cursed the fig tree, he left not the roots to spring up anew. When God denounces intemperance, he leaves not the embryo to hasten into life.

That God has forbidden drunkenness, *all* must admit who read the writings of the prophets and apostles. See Is. 28: 7, 8; Jer. 25: 27; Hosea 4: 11; Is. 5: 11—22; Rom. 13: 13; 1 Cor. 6: 10; Gal. 5: 19—21. Here we find the awful declaration, that no drunkard shall inherit the kingdom of God. But not by inferential reasoning alone do we prove the position. Precept and example of inspired writers offer themselves in abundance. Prov. 20: 1—"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Prov. 23: 2—"Be not among wine-bibbers." 31st verse—"Look not upon the wine when it is red, ... at last it biteth like a serpent, and stingeth like an adder." Prov. 6: 27—"Can a man take fire in his bosom, and his clothes not be burned?" Rom. 14: 21—"It is not good to eat flesh, or drink wine, or any thing whereby thy brother stumbleth, or is offended, or made weak." These, and many other precepts, prove the position. For why are wine and strong drink thus denounced, if their use is innocent. Nothing is here said about moderate or immoderate drinking; but their use is totally prohibited. We are even exhorted to shun the sight of it as we would flee from a deadly serpent. Paul, in closing his first address to the Thessalonians, exhorts them to abstain, not from *actual* evil only, but says, "Abstain from all *appearance* of evil;" and will any one, after reading the above quotations, say that there is not even the appearance of evil in the sparkling glass—the biting serpent and stinging adder? Revelation, reason, and every day's experience, *all* unite with the voice of wo from thousands of crushed hearts, in a mournful response, 'There is *death* eternal.' To *us*, as loudly as to the Thessalonians, is the voice of inspiration, Abstain, Abstain! Here, then, is a glorious, heaven-born, total-abstinence pledge. Rally around it, ye Christians. Urge its holy principles, in the name of God and truth, and you shall triumph. If you build on other foundations, wo to you when the winds come. The Bible contains fundamental principles enough to build all moral enterprises upon. If the principles of total abstinence originate not there, it is impiety to embrace and disseminate them. If they do originate there, in what better name can they be urged than in the name of God? If "*good men*" will resist us because we appeal to God's Word for authority, then will we turn to *bad* men, and endeavor to win them to the love of God, by showing them that He approves of so good a thing as *all* men know total abstinence to be. The assertion of the writer, that our position is *false*, is equivalent to a declaration that the opposite is *true*. The sacred writers did *approve* or *disapprove* of total abstinence. If the first *be false*, then the last is *true*. If the last be true, then has the writer criminated the inspired writers; for he says, "If persons could be made to understand the real nature of alcohol, and its effects on the body, no rational being would defend the use of it, except he was bent on his own destruction." Now, if his position be true, the sacred writers did defend what would work the destruction of mankind. The habit which has obtained in the world of imputing wrong to God's Word, is well calculated to inspire contempt for it, and it should be deprecated by every Christian.

The author farther says, "This evil is not to be suppressed by legislative enactments—by passing laws against making or vending ardent spirits. True, it may never be suppressed by these agencies alone; but it is thought by many that it cannot be suppressed without their aid. Moral suasion can never be effectual, unless accompanied by corresponding action. What would my friend 'W—R' think of me, should he see me approach the poor drunkard with a temperance pledge in one hand, beseeching him by all that is lovely and good to become temperate, sign the pledge, and be sober, while in the other I held a glass of sparkling wine, thus with one hand appealing to reason, and with the other to his already perverted appetite. This course seems to me to be allowable by the position taken, and is in reality practiced wherever the sale of intoxicating drinks is allowed by law. Where is the force of our suasion to abandon the use of alcohol, when at the same time we countenance, and throw the shield of legal enactment around, the very practice we have denounced as destructive, vile, and degrading, thus involving ourselves in an inconsistency which has and will ever cripple and paralize the enterprize. Of this our opposers are not slow to take advantage, and there is force in the argument often used by the intemperate to repel the good devotee of moral suasion. 'If it be so bad a thing, why do you legalize and make it honorable?' is a question often asked by the drunkard, and as often remains unanswered. So long as we do, in any department of action, give sanction to the sale, and therefore the use of ardent spirits, we do virtually deny and stamp with hypocrisy all our preaching against it. Suppose I see a man with a dagger raised to slay his fellow, and after persuading the victim to run away, and the offender to desist, in vain, I should (having power) legalize the act he is about to commit. Which act of mine will speak the louder? We do place in the hand of the licensed rum-seller a dagger more fatal than that of steel—one with which he can sever nature's tenderest ties, pierce the fondest hopes of connubial bliss, send the sting to the immortal soul, and plunge it into a drunkard's hell. This barbed arrow—this "biting serpent"—we place in his hand, and then, with impious malignity, he will flourish it in our faces when we would persuade him to cease his carnage, and, if possible, fasten its fangs upon our souls, and bear us to destruction. And are we told that we may not use legislative action in tearing down what, by the same means, we have raised up? Just so far as legislative action gives countenance to intemperance, just so far it may extend in tearing it down. Until we repeal all laws which in any way give support to the sale and use of rum, we cannot consistently denounce it, any more than we can denounce sheep-stealing and every year enact laws allowing certain privileged persons, "for and in consideration of the sum of $30," to steal all the sheep they can catch. Who would advocate that, or say that such laws ought not to be repealed? And yet the results of such a course could not equal the effects of rum-selling. Such laws cannot be repealed without legislative action. Nor can prohibitory laws be enacted except by the same mode. But it may be urged, that we have no power to prohibit rum-selling. Then I answer, that we have none to prohibit any injury that man may inflict on his fellow. That the victim is a voluntary one, is no palliation. If a man set himself up as a mark for me to shoot, I am as really a murderer as if I shot him against his will. And now I say, in the language of the writer, "Brethren, let us turn our backs upon every custom which will tend to injure our neighbor, or encourage those habits, which sap the foundations of virtue and the prosperity of our fellows." And does not rum-selling injure our neighbor? and does not legal enactment for it encourage that habit? Then let us tear it away, and leave the monster in all his naked deformity to sink in disgrace and deserved oblivion. D. E. M.

MYSTIC BRIDGE, Conn., Jan. 10.

WRITTEN ARTICLES OF FAITH AND COVENANT.

To the Editor of the Sabbath Recorder:—

It was with much interest that I read the interrogatories of "INQUIRER," in the Recorder of Dec. 17. His first question—"Is it proper for a church to have a written Covenant and Articles of Faith?"—attracted my attention particularly, as involving the practice of those with whom *man-made* church covenants and articles of Faith have originated. Either all human bonds and rules of thought are proper, or those do wrong who make or support them. To determine which of these conclusions is right, I conceive to be the object of "Inquirer." I do not think he wished to know whether it is right to take the New Testament Covenant as a church bond, and its plain language as a rule of faith. I presume that this is now universally admitted, and believed to be right and proper by all Protestants. The question is, I think, whether that covenant and rule of faith, written under the direction of the great Author and Finisher of our faith, will admit of any other not possessing like evidence of inspiration.

Before proceeding to discuss this question, I beg leave to notice the remarks of "PRESTONIAN," in the Recorder of Jan. 14. Replying to "Inquirer," he says, quoting from Paul's epistles and Luke's Acts of the Apostles, "These passages fully teach the existence of such a covenant in the gospel church; and as God's covenant with Abraham and Noah, and the Gospel or new covenant, as well as the one contained in the above scriptures, were written," he is of the opinion 'that it is proper for a church to have a written covenant; only let it be *gospel-wise*.' If I do not misapprehend him, he is ingeniously evading the question—"*Only let it be gospel-wise!*" Let what be gospel-wise?—a written covenant? "Prestonian" will answer, Yes. But he saith not who is to be the writer of this covenant—whether the Holy Spirit, or some modern world's convention, or some ancient council or synod; or perhaps some aspiring leader may assume the lordship over God's heritage, and accommodate us with a genuine modernized and humanized covenant, ready written. In the Bible we read of two, which are styled the first and second covenant. See Heb. 8: 7, 8. The first has passed away to make room for the second, the new, the better; and this covenant is a written covenant. Surely we have not a better than this new covenant. If a better can be produced, written or unwritten, with an equal evidence of divine authenticity, I will respond to it. If not, give me the old one. Now, if bro. "Prestonian" wished to say that it was proper for a church to have this divinely-inspired covenant, he was answering, I think, an unasked question. For it is very evident that there can be no church without this same new covenant. If, on the other hand, he means to be understood that it is right for the church to have some man-made covenant to bind it together, he has snugly ensconced himself behind a convenient qualification, '*only let it be gospel-wise*.' The Papist, with equal propriety, can say, It is proper for the church to persecute and burn all she may deem heretics, '*only let her do it gospel-wise*.' And who can dispute it? If she does it *gospel-wise*, it must be right. The "written covenant" which bound the apostles and the primitive church together, was written with the pen of inspiration, and sealed with the blood of the Son of God, and is infinitely superior to any of those written subsequent to it. If "Prestonian" meant this covenant, it could not help being gospel-wise in its very nature. If, on the contrary, he meant that we have a right to frame improvements upon this covenant, or substitute another, he may as well say that fire will not burn, *only let it be cool-wise*, as to say that this is proper, only let it be gospel-wise. God has given us a covenant, a perpetual covenant; this is "gospel-wise;" none other can be. "The word of the Lord standeth sure."

"Prestonian" says, "As to Articles of Faith, I would ask, Is it proper for churches to have faith? Most assuredly; for by it the elders obtained a good report and through faith we understand that the worlds were made by the word of God, and by it they wrought righteousness. In fact, without faith it is impossible to please God," &c. Here our brother proceeds to cut and slash the above into parts of firstly, secondly, thirdly, and fourthly, calling them articles; and then sagely inquires, "May we have articles written?" He concludes that Paul's epistles are articles of faith. Here, then, he furnishes us with an example of Paul's writing articles of faith; hence we may write them; and as the church adopted his, it *must* be proper for it to adopt ours. This is what I call jumping to a conclusion. You will notice, in his quotations from Hebrews, not a word is said about *articles of faith*. It does not say, By *articles of* faith the elders obtained a good report; through *articles of* faith, nor without *articles of* faith, it it is impossible to please God. But it is, By faith, and through faith—not a part of faith, nor an article of faith—but a whole, living, acting faith, in all the word of God—not in a part of it, or in some of its speculative articles. In the Bible it is as easy to find a Sunday Sabbath as to find any authority for a human church covenant, or human articles of faith, whether oral or written. The faith that Paul wrote of and taught, is the faith which I hope to live and die by; yet he said nothing in favor of articles of faith; and as all the sacred writers treated them with the same neglect, I am safe in such good company, and think the church is infinitely better off without them. CRYPTIC.

PLAINFIELD, N. J., Jan. 15, 1847.

THE WELCOME BACK.

BY ELIZA COOK.

Sweet is the hour that brings us home,
Where all will spring to meet us—
Where hands are striving as we come,
To be the first to greet us.
When the world hath spent its frowns and wrath,
And care been sorely pressing,
'Tis sweet to turn from our roving path,
And find a fire-side blessing.
Oh, joyfully dear is the homeward track,
If we are but sure of a welcome back!

What do we reck on a weary way,
Though lonely and benighted,
If we know there are lips to chide our stay,
And eyes that will beam love-lighted?
What is the worth of the diamond's ray
To the glance that flashes pleasure,
When the words that welcome back betray
We form a heart's chief treasure?
Oh, joyfully dear is our homeward track,
If we are but sure of a welcome back!

PRAYER OF MARY, QUEEN OF SCOTS.

Our readers will remember that at the instance of Elizabeth, Mary was for many years confined. At that age, it was the custom of ladies in fashionable life to pass their leisure time in tapestry, or needle-work. Mary, the prisoner queen, wrought many beautiful pieces of tapestry. She was a prisoner for about seven years in Hardwich Hall, an old grotto stone building, situated about ten miles from the pretty little town of Mansfield, in Nottinghamshire The place, in the summer season, is much visited by strangers. In this old mansion is a long hall, the sides of which are covered with large pieces of tapestry which were worked by Mary's own hands. Some of these pieces are very large, and present an appearance not unlike the paintings in front of a menagerie. The designs are very numerous. Some being mythological, others representing large animals, but mostly scriptural pieces. Amongst these is one which visitors much admire. It is the shepherd scene between Rachel and Jacob. But the chief attraction is the little ante-room adjoining the large one. Here is the identical bed of the unfortunate Mary, covered with a quilt of scarlet silk velvet, beautifully wrought in needle-work by the queen's own hand. It is guarded by a railing, and no visitor is allowed to touch it. Every thing is aged and dark. The old oaken furniture is full of holes, wrought by the worms of age. It is an awful place. Queen Mary was a poet, and of much plaintive simplicity. But perhaps had she not been a prisoner, she would never have been a poet. During her long imprisonment, she produced many pleasing poetic compositions, one of which, her Lord's Prayer, we transcribe for the sake of its plaintive melody and beauty. It was written originally in Latin; we append an English reading of it for the benefit of those who prefer a vernacular version:

Oh! Domine Deus,
Speravi in te;
Nunch libera me,
In dura catena,
In misera poena
Desidero te,
Languendo, gemendo,
Et genuflectendo,
Adoro, imploro
Et liberes me!

Oh! my God and my Lord,
I have trusted in thee!
Oh! Jesus, my Love,
Now liberate me,
In my enemies' power,
In affliction's sad hour
I languish for thee,
In sorrowing, weeping,
And bending the knee,
I adore and implore thee
To liberate me.

CHARITY.

Translated for the Christian Intelligencer, from the French of La Mennais.

You have only a day to spend upon earth; act in such a way that you may spend it in peace. Peace is the fruit of love; for, to live in peace, it is necessary to put up with many things.

No one is perfect, all have their faults. Every man leans upon his neighbors, and love alone makes the burden light. If you cannot support your brothers, how will your brothers support you?

It is written of the Son of Mary, 'As he loved his own that were in the world, he loved them even to the end.' Love then your brethren who are in the world, and love them even to the end.

Love is indefatigable; it never wearies. Love is inexhaustable; it blooms, and buds again; and the more it is diffused, the more it abounds.

Whoever loves himself more than his brother, is unworthy of Christ, who died for his brethren. Have you given of your goods, lay down your life—love will return you all.

Verily I tell you, he who loves has a paradise in his heart; God is in him, for God is love.

The vicious man loves not; he is envious. He is a prey to hunger and thirst; his eye, like the eye of a serpent, charms only to devour.

Love reposes at the bottom of pure souls, like a drop of dew in the chalice of a flower.

Oh, if you knew what it is to love! You say that you love, and many of your brethren are in want of bread to sustain life, of vestments to cover their naked limbs, of a roof to shelter them, of a handful of straw to sleep upon, while you have all things in abundance.

You say that you love, and there are many sick, who languish, without succor, upon their hard beds; many unhappy, who weep, and no person weeps with them; many children, who go shivering with cold, from door to door, and ask of the rich a morsel from their tables, and who obtain it not. You say that you love your brothers; what then would you do if you hated them?

And I say unto you, whoever, being able, comforteth not his suffering brother, is the enemy of his brother; and whoever, being able, ministereth not unto his brother who famishes, is his MURDERER.

* * *

LUTHER'S MODE TO FOIL SATAN.—When thy conscience is thoroughly afraid with the remembrance of thy past sins, and the devil assaileth thee, going about to overwhelm thee with heaps, floods, and whole seas of sin, to terrify thee, and draw thee from Christ, then arm thyself with such sentences as these: "Christ the Son of God, was given, not for the holy, righteous, worthy, and such as were his friends, but for the wicked sinners, and for his enemies;" wherefore if Satan say, "Thou art a sinner, and therefore must be condemned;" then answer thou and say, "Because thou sayest I am a sinner, therefore I will be righteous and be saved;" and if he reply, "Nay, but sinners must be condemned;" then answer thou and say, "No, for I fly to Christ, who hath given himself for my sins, and therefore, Satan, in that thou sayest 'I am a sinner,' thou givest me armor and weapons against thyself, that with thine own sword I may cut thy throat and tread thee under my feet."

AN EASTERN PARABLE.

"A man was traveling in Syria, leading his camel by the bridle. Suddenly the animal is seized with a panic of fear—he raises himself with impetuosity, foams and bounds in a manner so horrible, that the master abandons him in anguish, and tries to save himself. He perceived at some distance from the road a deep stream, and as he still heard the fearful neighings of the camel, he sought a refuge there, and fell over the precipice. But a shrub held him up. He clung to it with both hands, and cast on every side his anxious eyes. Above him is the terrible camel, of which he does not lose sight for a moment. In the abyss below is a dragon who opens his monstrous jaws, and seems waiting to devour him. At the side of him he perceives two mice, one white and the other black, who gnaw in turn at the root of the shrub, which serves him for a support. The unfortunate man remains there, frozen with terror, and seeing no way of retreat, no means of safety. Suddenly on a little branch of a shrub, he discovers some fruit. At that moment he ceases to observe the rage of the camel, the jaws of the dragon, and the frightful activity of the mice. He reaches out his hand towards the fruit, he gathers it, and, in the sweet taste, forgets his fears and his dangers."

Do you ask who is this madman, who can forget so quickly a mortal peril? That man is thyself. The dragon of the stream is the ever open abyss of death. The camel represents the sorrows of life. The two mice who are gnawing at the roots of the shrub, are day and night; and in this situation, the fruit of pleasure attracts you. You forget the anxieties of life, the threatenings of death, the rapid succession of day and night, to seek the plant of voluptuousness, on the borders of the tomb.

THE JUDGMENT DAY.

Jerome used to say, that it seemed to him as if the trumpet of the last day was always sounding in his ears, saying, "Arise, ye dead, and come to judgment." The generality, however, think but little of this awful and important period. A Christian king of Hungary being very sad and pensive, his brother, who was a gay courtier, was desirous of knowing the cause of his sadness. "O brother," said the king, "I have been a great sinner against God, and know not how to die, or how to appear before God in judgment!" His brother making a jest of it, said, "These are but melancholy thoughts." The king made no reply; but it was the custom of the country, that if the executioner came and sounded a trumpet before any man's door, he was presently led to execution. The king, in the dead of the night, sent the executioner to sound the trumpet before his brother's door, who hearing it, and seeing the messenger of death, sprang into the king's presence, beseeching to know in what he had offended. "Alas! brother," said the king, "you have not offended me. And is the sight of my executioner so dreadful, and shall not I, who have greatly offended, fear to be brought before the judgment seat of Christ."

A CLERGYMAN'S FAMILY.

The Rev. John Newton relates that many proofs had passed under his immediate notice of the faithfulness of God in answering the prayers of pious parents, who had left behind them young and helpless children. He especially mentions a friend of his, a laborious Christian minister in the west of England, in whose family the divine promise was fulfilled.

This devoted man, when dying, was advised to make his will, but he replied, "I have nothing to leave but my wife and children, and I leave them to the care of a gracious God;" and soon after he died happily. No prospect appeared for the support of his family; but the Lord disposed a man who had always despised his preaching to feel for his destitute family, and by his means £1,600, or about $8,000, were raised for them; and the clergy of Exeter, who had never countenanced his ministry, gave his widow a house and garden for her life; so that she afterwards lived in greater ease and plenty than in the lifetime of her husband.

"BEARING PRECIOUS SEED."

I have heard, says one in substance, of seeds which will sleep in the earth for ages, and I have read of the young of certain insects, which lie in a state like death for eighty years together, and yet when the hand that scattered the seed has been long mingled with the dust, and when the insect that hath deposited its young had ended its flight for generations, the seed would come forth and form a forest of mighty trees, and the slumbering insect would awake to life, and become the mother of an endless multitude. And so it may be with us. We are scattering the seeds of knowledge, virtue, piety, and immortality, but we may not see the seed at once spring forth. Our instructions may seem to be forgotten; the friends of our liberality may seem to have perished; and our labors to have been in vain. But no; the seed is still undecayed, and the time will come when it shall spring forth, and yield a glorious harvest. And he that soweth and he that reapeth shall yet rejoice together.

The Sabbath Recorder.

New York, January 28, 1847.

CONSCIENTIOUSNESS OF RAILROAD COMPANIES.

Several months ago, notice was given that the Sunday train on the Railroad between New York and Philadelphia would soon be discontinued. An obstacle to this arrangement, however, was found in the contract with the Post Office Department, which required that the mail should be carried on every day of the week. The Government was not willing to sanction the Sunday by discontinuing the mail; and the Railroad Company, since the mail must be carried, was not willing to lose the extra revenue which would be derived from carrying passengers also. Hence the Sunday train continues to run as usual, to the great convenience of those who wish to travel on that day, and to the great annoyance of those who would gladly compel all to lie still. It is now said, that the Directors of the Railroad are bent upon carrying out their Sunday reform measure, and have determined that in making another contract with the Department they will not engage to carry the mail on Sunday.

This all looks very pious and praiseworthy. Indeed, if we could really believe that it resulted from a conscientious conviction of the sinfulness of running cars on Sunday, we should have not a word to say in opposition, but would rather give it our sanction, notwithstanding we can see nothing in the Bible to encourage such convictions But we are sorry to say, that we believe there is very little conscience about this matter any way. By means of publications scattered broadcast over the land, and "Sabbath Conventions" falsely so called, an impression has been extensively created, that Sunday travel on railroads is unprofitable, and that the Lord will abundantly repay in dollars and cents those companies which discountenance it. Hence the railroad offices in various sections of the country have been closed on Sunday, travelers have been compelled to lie over that day, and the Directors of the Railroads have secured the reputation of being very conscientious and religious citizens. But we say again, it is our deliberate opinion, that in a vast majority of cases these movements spring not from an enlightened conscience, but from a love of money and popularity. In this opinion we are confirmed by many stubborn and instructive facts, some of which it may be well to state.

The Reading Railroad, if we mistake not, was one of the first to close its business on Sunday; and when it did so, the circumstance was trumpeted throughout the country as a triumph of the "Sabbath Reformers." Only a short time had elapsed, however, before a bet of one thousand dollars was made upon the amount of coal which could be carried over the road in a month; and to secure this bet, the cars were set to running on Sunday as heretofore. Thus the Directors of the Reading Railroad showed, that notwithstanding their boasted conscientiousness about Sunday, they could sell it all for one thousand dollars. A small price this, one would think, for what had occasioned so much talk. But small or great, it was enough to show the principle upon which their movement was based.

Another of the "Sabbath-keeping Railroads" is that which extends across Long Island. This Company has never been in the habit of running cars on Sunday, and of course it was natural to expect that it would be slow to commence such an unpopular and wicked practice. But it so happened, recently, that a company of foreign dancers in New York wished to get to Boston on Sunday; and although the Long Island Railroad Company is too conscientious to carry *ordinary* travelers on that day, yet it furnished a special train for the accommodation of these *extraordinary* passengers. No doubt it was well paid for the accommodation. Well paid, or ill paid, however, this circumstance shows that there is not so much conscience in the matter but what it can be bought up.

There is a railroad in New Jersey, upon which we frequently have occasion to travel, and on which a Sunday train would sometimes be a great convenience. But this road is too conscientious to carry passengers on Sunday. Freight, however, can be transported on any day; and scarcely a Sunday passes in which trains of cars for this purpose do not pass over the road, disturbing, it is reasonable to suppose, "the sacred stillness of the day" as much as a passenger train.

These things are not said to encourage traveling on Sunday. On the contrary, we are heartily in favor of giving every man the privilege of resting or working on any and every day he pleases, and particularly when his pleasure is regulated by his conscience. But we are at the same time in favor of calling things by their right names. If Railroad Companies see fit to discontinue Sunday trains because such trains are deemed sinful, we will gladly record the fact as a triumph of conscience over interest. But if those companies give evidence that their movements are regulated wholly by the question of dollars and cents, we shall be slow to give them credit for sacrificing their worldly interests to the dictates of conscience. The practice has already been carried too far, of calling the name of godliness over arrangements adopted for purposes of economy and gain alone. The sooner it is abandoned the better.

PETITIONS FOR EQUAL RIGHTS.

DERUYTER, Jan. 20, 1847.

To the Editor of the Sabbath Recorder:—

In my former communication, I presented the views of the Semi-Annual Meeting of the Central Association upon the subject of petitions for equal rights, and perhaps said enough to explain what was deemed necessary for the occasion. Some, however, seem to think, that in asking of the Legislature protection in our professions and worship as Sabbath-keepers, we are asking a boon, the bestowment of which would lay us under obligations, and which they have a perfect right to withhold. But such is not our view. The Constitution guarantees to us, in common with others, the right to profess and worship what and when we deem proper; but still the statute law, pointing out and particularly defining our rights, and what shall be considered an infringement upon them, and how they shall be protected, is found to be important. The observers of the first day, sensible of this, have availed themselves of the privilege, and have had their rights defined and protected; and this we are now endeavoring to do for Sabbath-keepers, whose claims on the attention of the Legislature are as good as others, for there is to be no *partiality or discrimination* in legislating or granting legal privileges or protection to different professions.

Owing to the influence of popular custom, laws have been enacted which not merely protect the observers of Sunday from interruption, but savor much of a religious establishment, probably without remonstrance, or even a knowledge at the time that others would be effected by them; while, on account of the unpopularity of our profession, it is difficult to obtain a hearing. Still we ask, and will continue to ask, till we are heard, and our rights recognized and respected. This will and must be, and I am inclined to believe that the time is not remote, when such laws as have extended beyond their constitutional limits, will be repealed. Still I contend that this is not our object at present, nor is it exclusively the business of Sabbath keepers to lead in this matter, though they have as good a right as other citizens, and perhaps some more reason for desiring such repeal. We do not believe, that by thus claiming protection for Sabbath-keepers in the same manner as the observers of first day are protected, we are vulnerable to the charge of selfishness, or that we compromise the truth, or the privileges of others. The Jew is a Sabbath-keeper, and is protected by the laws we ask. Other Sabbath-keeping denominations, if such there are, come under the same provision.

In all great objects, we should be careful that the means do not defeat the end. One thing done at a time, and done properly, is a triumph; but a dozen things attempted at one effort, which fails, is the ruin perhaps of the enterprise. Should we therefore prematurely attempt to involve ourselves in the effort to repeal the Sabbath laws, however improper or unconstitutional, I believe our object will be misunderstood and misrepresented, and we shall fail to secure our rights in these particulars, the want of which has subjected us to great inconvenience.

Yours, &c., JOHN MAXSON.

HOW TO OBTAIN A SENSE OF PARDON.

Many Christians complain of a want of evidence as to the forgiveness of their sins. This may arise from two causes. It may be from not clearly understanding the doctrine of the Scriptures, or from a low state of religion in the soul. If we have a correct view of truth, and the soul is right toward God, we shall see that all the blessings and privileges of the Gospel of Christ are ours as soon as we believe in his name. Every thing in reference to salvation is simple and plain. Much is summed up in a few words by the Apostle Paul, in his letter to Timothy, in one text particularly—"This is a faithful saying, and worthy of all acceptation, that Jesus Christ died for sinners, of whom I am chief." Here is the great doctrine of atonement laid down as the foundation of a sinner's hope—a doctrine made known by a God who cannot lie. The reception of this truth by a lost sinner, is indispensable to salvation. It is plain, that as soon as a man feels his sinfulness, and relies upon Christ's atoning blood for pardon and salvation, utterly renouncing himself as unable to merit the least favor of Heaven—exclaiming with Watts—

> A guilty, weak and helpless worm,
> On thy kind arms I fall;
> Be thou my strength and righteousness,
> My Jesus and my all—

and gives evidence by his conduct that this is his real experience, his sins are pardoned, and he is justified in the sight of God. Some people talk as if they expected God to speak to them in an audible voice, or as if they thought some kind of inspiration was to be experienced, before they could claim the blessing of pardon as theirs. Now God says in his Word, that he sent his Son to die in the sinner's stead—to publish his mercy to the guilty and the lost in the most generous terms, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The promise of God then is added to the annunciation of the gospel plan. The blessing is provided. It is inseparably connected with the atonement. We have only to receive the latter—to build upon it, or rest upon it entirely—and accept the former with gratitude at the hands of our Father. To reject it, is to slight him, and depreciate the plan of salvation. Perhaps the great difficulty with individuals is to know whether they are Christians. Is it so difficult, then, for a man to know whether he looks to Christ alone for salvation? Is it hard to know whether the fruits of faith in Christ are produced in his soul and life? Cannot he tell whether he loves God supremely or not, and his people because they bear his likeness? Does he not know whether he obeys God from choice, or as a slave for fear of the lash? Is it possible to pant after holiness, and wish for heaven, that he may fully possess it, without apprehending it? Surely not. It is certainly very desirable that Christians lay hold of their privileges, and not merely have a faint hope, but be assured of their interest in the great salvation. This will make life happy, recommend religion, glorify God, render death easy.

W—R.

SALEM, N. J., Jan. 11, 1847.

MISSIONS IN HINDOSTAN AND CHINA.

The Missionary Herald for January contains an article surveying the missions of the American Board. The following extracts from it will interest every friend of the missionary cause:—

BOMBAY.—Few missionary fields hold out greater encouragements than the Maharatta country. Its inhabitants, compared with the Hindoos generally, are an intelligent, independent, noble race. They are everywhere accessible to the preacher of the gospel, and a Christian government stands ready to afford him all needful protection in his work. The number of persons who can read, especially in the Concan, is large.

The labors of this mission in preaching and by means of education and the press, have been much as in former years. Only one person has been admitted to the church during the year. Our brethren need a reinforcement, and the Committee are looking for two missionaries to send to this field.

AHMEDNUGGUR.—The spirit of inquiry appears to be spreading more and more in the Deccan, and the missionaries are bringing their influence to bear more directly and effectually on the mass of heathenism around them. Some of the converts are valuable assistants, and the Holy Spirit is manifestly present in this extended field, to clothe the truth with power, and to direct the inquiring Hindoos to the Lamb of God. Missionary tours have been exceedingly useful, and this species of labor promises the most happy results hereafter.

Decisive progress has been made in breaking the influence of caste in the churches; and there begins to be a prospect of establishing small native churches and the ordinances of the gospel in villages scattered through the country.

MADRAS.—The statistics furnished by the mission are incomplete. The educational efforts of the mission are supposed to have been similar to those of preceding years. Several persons have been admitted to the church during the year; but the present number of communicants is not known. Considerable difficulty has arisen from an attachment to caste which lingers in the minds of some church members. The missionaries, however, have set themselves strongly in opposition to this unnatural and wicked system.

The issues of the press, of every sort, amounted to nearly 27,000,000 pages last year; and they have been upwards of 90,000,000 of pages from the beginning. Besides our own printing establishment at Madras, there is one at Bellary, one at Vizagapatan, one at Neyoor, one at Nagercoil, and another in the Tinuevelly district; all being under the control of missionary societies, and furnishing strictly Christian reading matter for the people.

An anti-Christian society was some time ago organized at Madras, which by means of a newspaper, tracts, lectures and agents, is exerting considerable influence, especially in the interior. This, besides being a sure indication of the progressive power of the gospel, is causing the subject of Christianity to be better understood, and leading the government to adopt more effectual measures for protecting the persons and rights of native converts.

MADURA.—The results of the past year have been as favorable as could have been reasonably anticipated. Five missionaries and one assistant missionary, with their native helpers, have had the care of seven infant native churches, more than twice that number of stated congregations, the mission seminary, five boarding schools, and ninety free schools, embracing, in all, nearly four thousand pupils; besides touring and distributing Scriptures and tracts in forty nominally Christian villages that look to them for instruction, and in various other parts of the Madura district. Great advance could not, therefore, be expected; and yet the whole religious movement of the native mind is decidedly onward.

CANTON.—The brethren at Hongkong have all removed to Canton, and the former is not now reckoned among our stations. The population of Canton is about a million, affording, of course, a vast field for missionary labor. It is to be regretted, however, that the inhabitants still cherish their strong aversion to foreigners. The lives of some of our brethren were recently put in jeopardy by a company of Chinese, acting, however, in manifest ignorance of their true character.

Doctor Parker's labors at the hospital have been continued with the same success as in former years. Much attention has been paid to the spiritual interests of the patients, partly by oral exhibitions of the truth, partly by means of tracts and books.

The missionaries have been diligent in making known the way of salvation, as they have had opportunity. It is not doubted that the fruit of these labors will hereafter appear. Doct. Ball has given instruction to a small school of boys, from ten to fourteen years of age. He has been assisted by a native, who regards himself as a Christian. The Chinese government appears disposed to tolerate the Christian religion in China, though foreign teachers are yet restricted to the five free ports. The mission needs a reinforcement, but the Committee know of no missionary candidate who is ready to go immediately. The harvest is great, but the laborers are few.

REJECTION.

LINCKLAEN, Dec. 31st, 1846.

The ministers called to sit in council with the church in Lincklaen on the case of Eld. Sebeus M. Burdick, met at the house of Bro. Benjamin Burdick, to consider the evidence adduced before the church and council. Prayer was offered by Eld. S. B. Crandall. Eld. Eli S. Bailey was appointed Chairman, and Eld. James Bailey, Secretary. The evidence was then all read and considered, and it was unanimously agreed, that the first item of the complaint was fully sustained. The second item was then considered, and it was unanimously agreed, that it was sustained. Eld. S. M. Burdick's letter to the church, relative to the complaints, was next considered, when it was unanimously resolved, that it does not cover the complaint, and his confession is not satisfactory. It was then—

Resolved, (unanimously,) That we conceive that Eld. S. M. Burdick has forfeited his right to church membership, and that nothing but a full, frank, and humble confession of all the charges alledged and proved, should restore him to the fellowship of the church.

Resolved, (unanimously,) That we conceive that Eld. S. M. Burdick, by the above-named conduct, has forfeited his ministerial office, to which he cannot be restored until by an upright course of conduct he has regained public confidence.

Resolved, (unanimously,) That we advise the church to adopt the above resolutions, and forward them to the Sabbath Recorder for publication.

ELI S. BAILEY, Chair'n,
JAMES BAILEY, Sec.,
S. B. CRANDALL,
V. HULL,
R. G. BURDICK,
C. M. LEWIS,
O. P. HULL,
J. CLARK.

The Seventh-day Baptist Church in Lincklaen having heard the evidence adduced, as also the reading of the resolutions of the council resolved to adopt them. In compliance with the request of the church and council, I forward to you the above, for publication in the Recorder.

Yours in Christian fellowship,
B. S. BURDICK, Church Clerk.

SABBATH LECTURES.—Mr. Brown's ninth and last lecture upon the subject of the Sabbath, which was to have been delivered on Sunday evening last, was deferred for the purpose of attending the obsequies of Bro. Franklin W. Stillman at Plainfield, N. J. It will be delivered on Sunday evening next at the Seventh day Baptist Chapel in Eleventh-st. Subject—The progress by which the substitution of the Sunday Festival for the Sabbath was accomplished, and the History of the Sabbath generally.

FIRE IN THE JEWS' QUARTER.—According to the Austrian Gazette, Adrianople was on the night of the 24th August visited by a dreadful conflagration, which broke out in the Jewish quarter, and in a few hours, in spite of all endeavors to stop the progress of the furious element, reduced to ashes more than six hundred houses, six synagogues, and several provision magazines. Above a thousand families are without shelter. The damage done is calculated to exceed eighteen millions Turkish piastres.

THE JEWS IN NUREMBERG.—The Voice of Jacob says: "Since the expulsion of the Jews (in 1409,) from Nuremberg, they have been so rigidly excluded from the precincts of that town, as not even to be permitted to sleep there over night. This severity, however, has lately been somewhat relaxed. A Jewish family has been allowed a temporary residence, and as the Orient sarcastically observes, 'A Jew staying there over night, need no more tremble for his life.'"

JEWISH SCHOOLS IN RUSSIA.—From a report of the Russian Minister of Public Instruction, it appears that there were in Russia, at the close of the last year, 97 school commissions, which had licensed 10,000 Jewish teachers; and that, in order to support the schools to be instituted, two taxes had been imposed—one levied upon the Jewish printing offices, and the other upon the candles lighted by the Jews on Friday night, in celebration of the Sabbath.

MASSACRE OF THE NESTORIANS.—It appears from the accounts received by the Hibernia, that the hostility to the Christians in Turkey continues unabated, and that massacres are of frequent occurrence. Sixty-eight villages have been destroyed, and more than eight hundred persons put to death. Mar Yohanna, the Nestorian Bishop who visited this country a few years ago, has been impaled. Several Bishops had oil poured upon their heads, and were then roasted alive, amid the jeers of the murderers.

EDITORIAL SKIRMISHES.—The Rev. Luzerne Ray, in retiring from the editorial charge of the Religious Herald, speaks as follows:—

"I have been engaged in many controversies during my editorial course, and have borne my part in the exchange of some sharp words on various occasions, but I am not aware of ever having had the least bitterness of feeling toward those with whom I have differed. The life of an editor is in many respects not a pleasant one. He must either say nothing, and endure the universal verdict of stupidity, for the sake of offending nobody; or else speak his opinions frankly, and find himself hotly assailed by men with whom be would gladly be at peace. This is a free-thinking and a free-speaking age, and it is scarcely possible to put forth an opinion of any kind, without hearing its quick and sharp clash against some opposite belief. I gladly retire from this intellectual skirmishing."

MR. ONCKEN.—Dr. Baird, in his correspondence from Europe, in the N. Y. Evangelist, thus speaks of this apostle of truth and religious liberty in Germany:—

"One of the most valuable men in Hamburg is the Rev. Mr. Oncken, a Baptist minister, who a few years ago endured much persecution. Those days are now passed away, I hope forever. No man is doing more good than he, in this city. I have attended his meetings, and have been delighted to see how many persons have been brought to the knowledge of the truth by his labors. He will probably visit America next spring."

AN EXAMPLE TO RULERS.—Rev. Messrs. Fairbank and Wilder, with their wives, missionaries from this country to India, have just arrived at Bombay. Mr. F. says in a letter to the American Board:—

"Those who hold the highest offices of the government, interest themselves deeply in whatever pertains to the evangelization of the Hindoos; and they have received us with many wishes for our success, and in various ways have favored us. It is surely a cause of thankfulness, that the disposition of this Government towards American missionaries has undergone such a revolution, and that the natives can see among the rich and the rulers of the land, examples of Christian humility, devotedness, and zeal."

AN EDITOR'S POSITION.—The following is the language of the editor of the Michigan Christian Herald in view of the responsibilities of his position. With slight modifications, it might be adopted by many of his brethren:—

"A brief experience has discovered to us some of the trials and responsibilities of an editor, but we never felt their full force until called to exercise the supervision of a religious paper. All others are published for the world—to enlighten, amuse, instruct, or lead; but a Christian periodical is Christ's—and is to warn men of a judgment to come—to treat with immortal souls. Within the bounds of the Herald's circulation, there are more than ten thousand Baptists, whose influence should be exerted upon each other through its columns. It is the editor's duty to see that this is properly done. With what cautiousness and prayerfulness should this situation be approached. No less zeal and piety is required than for the sacred ministry."

NOBLE EXAMPLES.—The Corresponding Secretary of the American Baptist Home Missionary Society, in a letter which we find in the Baptist Register, mentions the following examples of well-directed liberality. May they excite many others to go and do likewise:—

"A short time ago a gentleman from New Jersey called at the Home Mission Rooms, and handed the Secretary his note for $500, payable in quarterly installments, for the support of a missionary in the valley of the Mississippi; saying, that he was not wealthy, but wished to bestow a part of what God had given him in that way. He modestly declined having his name appear with the acknowledgment, and merely requested that when the entire amount is paid, it may be passed to the credit of the Convention of his State. The donation is designated for the support of a missionary in one of the most beautiful and promising villages of Wisconsin. One-fifth is paid. The balance is sure.

"About the same time a gentleman of this city informed the Secretary, that he was anxious to have a representative at the West, to preach the gospel; and if we had a missionary whose salary would not exceed his ability, he would gladly furnish the amount. The missionary was designated, and the amount necessary for his support for a year was advanced. This gentleman, also, is in only moderate circumstances, and has no wish to be known, but is desirous that his example may be imitated."

RATES OF POSTAGE.—Mr. Niles, from the Committee on Post-Offices and Post-Roads, has reported a bill in the Senate, which provides that after the first day of July next, the tariff of postage shall be as follows:—

"On all letters not weighing more than one-third of an ounce, five cents; if weighing more than one-third, and not exceeding one-half of an ounce, ten cents; and five cents for every additional half ounce or fraction thereof; but it shall not be lawful to deposit in any Post Office, to be conveyed in the mail, two or more letters, directed to different persons and enclosed in the same envelope or packet; and every person so offending shall forfeit the sum of ten dollars, to be recovered by action, one half for the use of the informant, and the other half for the use of the Post Office Department; and all newspapers conveyed in the mail shall be subject to postage; and newspapers not sent from the office of publication, and all handbills or circulars printed or lithographed, shall pay postage of three cents, to be paid when deposited in any post-office to be conveyed in the mails, anything in the act to which this is an amendment to the contrary notwithstanding; and the franking privilege of the members of the two Houses of Congress and the Delegates of Territories, in respect to letters addressed to them, shall be the same as it is in respect to letters written by them, and conveyed in the mail, and their right to frank documents printed by the order of either House of Congress, shall continue as long as their privilege to frank letters; and it shall be lawful for any mail carrier to transport newspapers out of the mail and not subject to postage, for sale or distribution to subscribers."

Rev. A. B. Smolnikar, formerly a Catholic priest, but now a self-declared apostle of a New Era of Universal Peace on Earth, writes from Cincinnati to give notice that a Convention of Christian friends of Universal Brotherhood and Peace is invited to meet at the Wesleyan meeting-house, Cortsville, near Selma P. O., Clark Co. Ohio (10 miles from Springfield, 13 from Xenia,) on the 15th of April next, to be continued as long as shall be deemed advisable.

The American missionaries at the Gaboon have been preparing a grammar of the Pangwee language, which they consider one of the most perfect of which they have any knowledge. This language is spoken coastwise nearly 200 miles, and how far into the interior is unknown.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

In the SENATE, on Monday, General Cass was appointed a Regent of the Smithsonian Institute. Mr. Sevier presented his instructions from the Legislature of Arkansas, against the payment of the claims on the French spoliations. A resolution was then offered, asking the Secretary of the Treasury whether the Sub-Treasury embarrassed the operations of the Treasury, and whether it ought not to be suspended or repealed. The bill to create the office of Surveyor General of Oregon, and to grant a donation of land to settlers therein, was ordered to be engrossed for the third reading. On Tuesday the Committee on Foreign Relations reported a bill placing three millions of dollars at the disposal of the President during the war with Mexico. The Army bill was reported back with amendments, granting land to non-commissioned officers in the Mexican war, when it was moved to amend by inserting officers and volunteers also; whereupon a long debate ensued, after which the amendment was rejected, by a vote of 26 to 26, the Vice President voting in the negative. Wednesday, various unimportant resolutions and memorials. On Thursday twenty-six abolition memorials were presented, from Pennsylvania. The motion to receive them was laid on the table. Amendments were offered to the bill relative to the appointment of Chaplains for the army, which were finally modified so as to make the chaplains of volunteer regiments elective, and fixing the pay at one thousand dollars per annum, and two rations per day, and forage for a horse. Friday, nothing of general interest. Adjourned to Monday.

In the HOUSE OF REPRESENTATIVES, on Monday, the bill to increase the pay of non-commissioned officers and privates, regulars and volunteers, two dollars per month, and to give a hundred and sixty acres of land, was taken up. An amendment was offered making the increase pay three dollars per month, which was adopted. On Tuesday the bill to increase the pay of the regulars and volunteers, was taken up and referred to a Select Committee. Communications were received from the War Department, together with a statement of certain expenditures of the last year, as required by law; also, a communication from the Adjutant General in reply to the resolution calling on the President for the number of volunteers and officers mustered for service in Mexico, for the specified terms of three, six, and twelve months; also, for the number who have died in the service, and those who have resigned, and those who have been discharged. Wednesday and Thursday were occupied in making appropriations for pensions, for the military academy at West Point, and for various other purposes. On Friday the select committee to whom was referred the bill to increase the pay of regulars and volunteers, reported an amendatory bill, which was read twice and referred to a Committee of the Whole. Leave was asked to introduce a joint resolution declaring that the war against Mexico was not waged with a view to the conquest of that republic, but from honorable motives. Objection was made to the resolution being received, and a move made for a suspension of the rules, which was rejected A number of private bills were passed. The House then went into Committee of the Whole on private bills.

TWENTY-SEVEN DAYS LATER FROM EUROPE.

The steamship Hibernia reached Boston on Monday, the 25th inst., after a passage of 19 1-2 days. She had a rough passage, and was detained over her usual time at Halifax, to take in a supply of coal, and also to land his Excellency the Governor General of Canada, and suite.

The price of corn had advanced in England. The best quality of corn was quoted at 68 and 72 shillings.

The price of flour had advanced. Flour in bond, best quality, was quoted at 37 and 38 shillings per barrel.

The cotton market had been more animated during the past month, so that there had been considerable business transacted.

American beef and pork continued in excellent demand, and although supplies are coming in free, very stiff rates are paid.

It is said that about £200,000 to £300,000 in specie came out to Boston by the Hibernia.

Mr. O'Connel is looking feeble, and is said to be fast assuming the character of extreme old age.

A Paris paper asserts that the French Government intends to propose to the Chambers a considerable deduction in the duties on foreign corn.

Severals light shocks of earthquakes have lately been felt in the neighborhood of Marseilles.

Rome has been visited by terrible inundations; the distress is great; the amount of property destroyed is serious. The new Pope has mitigated their hardships by his purse and his personal exertions.

The last message of President Polk, which was received in this country a few days before the sailing of the Hibernia, has been assailed by the whole press, and ugly names have been given to the process of reasoning in which the President accounts for the Mexican war.

The condition of Ireland continues to be the absorbing object of attention. Day after day the distress continues to increase, and famine is doing the work of death in various parts of the country. Immense numbers of poor, half-starved creatures find their way across the Channel, and beg and exist as best they can by appeals to the feelings of the inhabitants in the great towns of England.

The suffering population of the highlands and islands of Scotlands is estimated at 100,000.

A pension of £100 a year has been offered by the Government to Father Mathew.

On the 19th ult. Major James of the 77th Regiment shot himself at the Prince Albert Hotel, London.

The Pope has reduced the duty on the export and import of grain into the Roman dominions.

* * *

REGISTRY OF BIRTHS, DEATHS, AND MARRIAGES.—In the Legislature of the State of New York, on the 15th inst., a bill was passed in relation to the registering of Births, Deaths and Marriages. It provides that certain official persons shall annually ascertain the number of *births, marriages* and *deaths*, which have occurred in their districts respectively during the year, the month and day of their occurrence, the names and residences of the persons so married or dying, and the names of the parents of such children born during the year, the sex, color and names of the children, name and residence of the clergyman or officer performing the marriage ceremony in cases of marriage, the age of the persons who shall have married or died during the year, and the particular disease or cause of their death.

And, that it shall be the duty of clergymen, magistrates and other persons who perform the marriage ceremony, to keep a register of the marriages celebrated by them, and to ascertain as far as practicable and note the ages of the persons married and their residences, in such register. It shall also be the duty of physicians and professional midwives to keep a register of the several births in which they have assisted professionally, and the time of such birth, sex, color, and the residence of the parents; and physicians who have attended deceased persons in their last sickness, clergymen who have officiated at the funeral, and sextons who have buried deceased persons, to keep a register of the name, age and residence of such deceased persons, and the times of their deaths.

* * *

PIRATES ON THE COAST OF SUMATRA.—A correspondent of the Salem Register, who we should suppose is a sea captain, under date of Sumatra, Sept. 14, insists upon the necessity of having at least one United States vessel of war stationed permanently on that coast. Animadverting upon a communication from Captain Percival to the Navy Department, in May, 1846, to the effect that he had visited the Island of Sumatra and had an interview with the Rajahs and head men, the writer says that Captain P. had only visited one port (Quallah Batto) out of the three hundred, and that his interview with the head men was limited to the Rajah of that port. The correspondent of the Register farther alledges that the threats of Captain Percival, of revenge on the part of the United States, in case of further piracy, and the assurances of the Rajah that the offence should not be repeated, amounted to just nothing, and that within a month after Captain P.'s departure an attempt was made to cut off the barque Cynthia, of Salem, and had not the captain been an old cruiser and vigilant, they would have succeeded. The same year an attempt was made on another Salem ship, and again this year.

* * *

THE LAND GRADUATION BILL.—The provisions of the bill now before Congress to reduce and graduate the price of the Public Lands, are thus stated by the correspondent of the Journal of Commerce:—

1. All public lands which have been offered for sale fifteen years or more, prior to Dec. 1st, 1846, shall be subject to entry at one dollar per acre, for the term of five years; if then unsold, shall be subject to entry at seventy-five cents, for another term of five years; and after that term, at fifty cents an acre.

2. The same rule of reduction is applied to all lands offered for sale after Dec. 1st, 1846, provided that no one person shall enter more than one section at the lowest rate of fifty cents.

3. At each reduction, the settlers on any of these lands shall be entitled to preëmption at the reduced prices.

4. All acts providing for an exemption from the imposition of taxes upon land sold by the United States for five years from and after the day of sale, are repealed by this act.

* * *

FOREIGN PAUPERS AND CRIMINALS.—A bill has been introduced in the House of Representatives to prevent the importation of Paupers and Criminals into the United States. The following is a synopsis of its provisions:—

1. The Consuls of the United States are required to examine on oath, or otherwise, as they may think best, all emigrants who may take passage for the United States.

2. If, upon examination, such person shall not appear to have been either a pauper or a criminal, the Consul shall give him a certificate thereof—otherwise, not.

3. Duplicates of these certificates shall be sent to the magistrates of the ports for which the emigrants may have embarked, so as to anticipate their arrival if possible.

4. All immigrants who shall arrive in the United States after six months from the passage of this act, without such certificate, shall be deemed paupers or criminals, and shall be reshipped for the ports which they left; and no master of a vessel shall land them in the United States, under a penalty of $250 for each offence.

* * *

EFFECT OF CHARCOAL GAS.—On Thursday evening at a marriage ceremony, which was performed in Grace Church, the spectators had assembled in considerable numbers some time before the wedding party made their appearance. Several of them began to be affected with disagreeable sensations; faintness, palpitation of the heart, and a sense of pressure in the forehead. Two or three ladies fainted, four had to be carried out of the church, and several persons found themselves obliged to withdraw. Others, who remained until the ceremony had been performed, found themselves much indisposed during the evening, and not quite well for a day or two afterwards, and one lady swooned as soon as she reached home. On inquiry being made into the cause, it was found that the stoves in the church had been heated for the evening with charcoal; and that this was a case of incipient suffocation, from the fumes evolved. [N. Y. Tribune.

* * *

The bathing place of the pilgrims in the river Jordan, is nearly 1,200 feet below the level of the Mediterranean!

SUMMARY.

The Albany Evening Journal says that ever since the close of navigation the Mohawk and Hudson Railroad has been doing a very heavy freighting business. The amount of flour received at the dépôt in this city for one week was 5,857 barrels. But this only constitutes a small part of the business done. A glimpse in Montgomery-st., about the dépôt, at the quantity of flour, wool, butter, pork, &c. which now literally fill that street, will soon convince the owners of the stock that their agents seldom get a chance to take long naps, and less to play.

The Washington Union says the first business transacted by the Mexican Congress was to lay on the table the American overture for peace. They then passed a resolution declaring determination to prosecute the war to the last extremities—in the words of our informant, to make it a war to the hilt. An act was also passed to raise half a million of dollars a month, as required by the Executive estimates, for the support of the army—though how the money was to be raised does not yet appear.

We learn from the Cayuga Tocsin that the earnings of the prisoners in Auburn State Prison for the past year have been $56,336 80. Expenditures $52,788 09, showing a balance of earnings of $3,798 77. The greatest number of convicts at any one time during the year was 706. Smallest number 609. Number at the commencement of the year 685—at the close, Sept. 30, 620. Average earnings of each man 22 5-8 cents. Daily average expense of each man 21 2-3.

The Staff-Surgeon at Prescott, Canada, recommends as a remedy, and for securing carious teeth from the effects of changeable weather, a daily and habitual use of a weak solution of Kreosote, saturating the tooth-brush with it and using it first; and cold or tepid water with any other tooth-brush afterward. He thinks that the carious process is suspended by this use of kreosote.

The Louisville Courier of the 11th gives an account of the sinking of several flat-boats and loss of life attendant thereon. It says the storm was one which for severity has rarely, if ever, been equaled in our Western waters. Flat-boats were sunk, property destroyed, steamboats were damaged, their chimneys blown overboard, and the boats themselves placed in a situation so critical that they were obliged to seek harbors with the least possible delay.

The bill for the erection of a suspension bridge over the Niagara river near the falls having been sanctioned by the Queen, the books for subscription, the Toronto Colonist states, will shortly be opened by the Commissioners. The work will be on a stupendous scale—800 feet long and 200 feet above the river, and will, no doubt, be the means of drawing an immense increase of visitors to this most attractive spot; combining, on the completion of the bridge, the noblest work of nature and art.

In the New Orleans District Court, judgment in the case of Ansene alias Caraco *vs.* L. A. Pigneguy for himself and wife, Madame Pigneguy. It appears that the plaintiff was a slave of Madame P. and accompanied her to France in 1836, where she remained for some time. After her return, she continued in defendant's service some years. She sued for her freedom and $1,200 wages since her return from France. The Court decreed that her liberty be granted, and condemned defendant in costs.

The New York Tribune says that a state of things exists in Kentucky which will inevitably produce much discussion within the next two years on the subject of Slavery. The Legislature has at last agreed to submit to the people the question of calling a Convention to amend the Constitution. If the people vote in favor of a Convention two years in succession, it must then be held; and as Slavery is one of the prominent causes of dissatisfaction and uneasiness, it will hardly be possible to prevent a discussion of the subject in all its various bearings upon the prosperity of the State.

Prof. Meigs delivered a lecture in New York last week. His subject was the Origin of Language, and was handled in a manner evincing considerable research. He decidedly thought that Adam was Divinely inspired with language, or a mode of expressing his emotions to Madam Eve, and that the Hebrew is the oldest language of earth, notwithstanding the Chaldean has been considered in this light.

Mr. Espy having established the general rule that storms, during the winter months, travel from the West to the East, in the United States, generally beginning far West, and seldom breaking up till they pass off into the Atlantic, suggests that the seaport cities should cause a statement of the weather to be communicated daily to them, from all the different telegraphic stations West of them, and he thinks that even at present any intellectual person, who is acquainted with what is already known on the subject, would thus be able to form a pretty correct estimate, at least during the cold months, whether a storm of dangerous magnitude would reach his place, thirty or forty hours before its advent.

We published the statement of Mr. Harvey, that the laboring Irish, male and female, of this city, had remitted to their poor friends in Ireland during the past year the sum of $808,000. Mr. Harvey says in a note to the Post, that he has since received similar returns from Philadelphia and Baltimore, as follows: Amount of small drafts remitted to Ireland from Philadelphia in 1846, $170,150; from Baltimore, $23,500. Add New York, and we have a grand total of $1,001,650.

A meeting of the descendants of Thomas and Aquilla Chase and others was held at the Town House in Newbury on the 15th inst., to ascertain if possible the truth or falsity of the reports respecting the large estate having fallen to them in England. It is estimated that 600 persons were present, and though nothing important was elicited respecting the object which called them together, the meeting was a very agreeable one. A committee of five persons, viz. Joshua Coffin, of Newbury, Joshua Webster, of Lynn, Enoch M. Chase, of Canada West, Isaiah D. Pease, of Edgartown, and Ralph C. Huse, of Newburyport, were chosen to take such measures as might be deemed expedient, and to call a future meeting if necessary.

Hon. Henry A. Wise, United States Minister at Rio Janeiro, has written to the Patent Office a valuable letter, published in the Union, on topics of much agricultural interest. He recommends the transplanting of many Brazilian plants, especially of the Angola grass. The cotton about Rio Janeiro is said to be high and of good quality; the cereal gains to have degenerated. Mr. Wise says that great service can be rendered to the agriculture of our own country by attention to the productions of Brazil.

Gilbert Ogden, a countryman from S. Middletown, N. Y. while gaping at a bear near Washington market, was accosted by two men who informed him that they had found a pocket-book filled with bank bills, and would give it to him for $4 in cash, which proposition the simpleton agreed to; doubtless supposing he had "driven a great trade." On examining his prize, spurious bills on pretended banks of Canada, purporting to be $20, rolled around a half newspaper were developed.

There was a very destructive fire in Boston, on Thursday night, the 21st, inst., by which from 75 to 100 buildings were burnt. The weather was piercing cold, and much suffering was the consequence.

The Washington correspondent of the United States Gazette, "Oliver Oldschool," published in that paper of the 22d inst., his seven hundred and eighty-ninth letter! Assuming these letters to be double, (many of them are treble,) the postage, under the old law, would have been very near $300; under the new law, about $40.

The Cotton and Woolen Factory at Potter Hill, R. I., was burned on the morning of the 22d inst. The fire caught from a lamp which was accidentally tipped over into some cotton by a workman. Insured.

The 141st anniversary of the Birth of Benjamin Franklin was celebrated by the printers of Western New York, at the Blossom House, in Rochester, on Monday, the 18th inst.

A sentence containing 132 letters was, a few evenings since, transmitted from Philadelphia to Jersey City in the short space of one minute. These letters were written several times in succession without abbreviation, the characters being made with such exactness that they were read off with the greatest ease by the operator at Jersey City.

One hundred and thirty members of the Church of the Disciples (Unitarian) in Boston have appended their names to a solemn public declaration of their judgment that the war with Mexico is unjust and inhuman, and carried on from the lust of territory, and for the extension of slavery.

N. E. Johnson, formerly editor of the New York Evangelist, died on the 15th inst., at the hospital in Richmond, Va., of dropsy. He was attended in his last moments by several ministers of the gospel and brethren of the Sons of Temperance, of which order he was a member.

From official returns, it appears that two hundred and forty-two persons were arrested in the city of New York during nine days in this month, for drunkenness—from the fifth to the thirteenth inclusive. 161 of these were males, and 81 females.

There is a great deal of sickness in the Theological Department of Pennsylvania College at Gettysburgh. We understand that about twenty of the students are down with some fever of a typhoid character. There was one death on Sunday morning, 17th inst.

A. J. Tirrell, having been tried and acquitted on the charge of murder, and also on the charge of arson, plead guilty on the indictment of adultery, and was, last week, sentenced to three years' imprisonment.

A man convicted of murder in Louisiana, has been sentenced to 99 years imprisonment in the Penitentiary.

A horse belonging to Mr. S. Thorn, of Utica, died on the 3d of December, aged *thirty-eight* years. It is very seldom that a horse attains this age.

There has been some doubt whether the Court of Errors of the State of New York exists under the New Constiution. It was decided on Friday last that it does exist constitutionally.

There is only one convict in the Iowa Penitentiary, and he is an Indian.

DIED,

In New York City, on the morning of the 22d inst., of consumption, FRANKLIN W. STILLMAN, in the 29th year of his age.

For several years past, Bro. Stillman has been actively and usefully connected with the benevolent operations of our denomination. His judgment has been much relied upon, and his zeal and liberality have frequently led to the adoption and execution of important plans for the advancement of the Redeemer's kingdom. When overtaken by disease, and there seemed no hope of recovery, his principal regret was at being so soon called from the field of toil and usefulness. But this regret was checked by the assurance that He who had called him to a higher service could abundantly supply his place here. He was a much valued member of the Sabbath-keeping Church of New York, and while he lived cherished its welfare as one of the dearest objects of his heart. In his removal the church has sustained a heavy loss, which nothing but the power of Him in whom all fullness dwells can repair. A widow, a father, and a large circle of friends, mourn his death; yet they sorrow not as those who have no hope, being comforted in the assurance that he sleeps in Jesus. Throughout his illness, he evinced perfect resignation to the will of his Heavenly Father, and showed that his hope was fixed within the veil. No tormenting fear attended his dying moments, but peace and joy in the Holy Ghost. His remains were interred at Plainfield, N. J., where a large concourse of people assembled to pay their last tribute of respect to his memory. He sleeps by the side of two fond sisters, each of whom has fallen by the same disease, in the same month of the year, and at intervals of a year from each other. A funeral discourse was delivered on the occasion by Eld. T. B. Brown, from 1 Thess. 4: 13—"I would not have you to be ignorant, brethren, concerning them which are asleep," &c.

In Plainfield, Otsego Co., N. Y., on the 24th of October last, WILLIAM BASSETT, in the 94th year of his age. Mr. B. was a soldier of the Revolution, and a pensioner at the time of his death. He was also a soldier and a faithful follower of the Captain of our salvation, and a useful and steadfast member of the First Seventh-day Baptist Church in Brookfield, N. Y. In his afflictions he had "the patience of the saints," and in the prospect of his approaching departure, he was filled with triumphant joy, in the reflection that he had fought a good fight, had finished his course, and had kept the faith, and in the hope of a crown of glory that will not fade away. "The memory of the just is blessed." W. B. M.

At New Market, N. J., January 15th, SARAH DUNHAM, consort of Dea. Abraham Dunham deceased, aged ninety-one years. She has been, from her youth, a devoted Christian, and her life has been adorned by a consistent deportment. Though for six years her mind has been diseased, and reason nearly dethroned, yet religion appeared to occupy all her thoughts. Almost with her last breath, while in the arms of her son-in-law Dea. L. Titsworth, she said, "I love God." At that moment the last flickering of the lamp went out to shine more brilliantly in heaven. W. B. G.

NOTICE.

The next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be attended in New York, February 8th, at six o'clock P. M., at the house of T. B. Brown. W. B. GILLETT, Sec.

NEW MARKET, N. J., Jan. 20, 1847.

DE RUYTER INSTITUTE.

The Winter Term of this Institution will commence on the 6th of January, 1847, and continue fourteen weeks, under the care of J. R. IRISH & G. EVANS.

DERUYTER, Nov. 1, 1846.

DAGUERRIAN GALLERY.

GURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors blow the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

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PROSPECTUS OF

THE NATIONAL ERA,

To be published at

THE CITY OF WASHINGTON, DISTRICT OF COLUMBIA.

The cause of Human Freedom calls for the establishment at the seat of the National Government of a Newspaper devoted to the support of its claims.

Circumstances and the present state of Public Sentiment are peculiarly propitious to such an undertaking.

The publication of an Anti-Slavery paper entitled "The National Era," will be accordingly commenced in the City of Washington, District of Columbia, on the first of January, 1847.

It will be edited by G. BAILEY, Jr., assisted by A. A. Phelps, and J. G. Whittier, Corresponding Editors. While due attention will be paid to current events, Congressional Proceedings, General Politics and Literature, the great aim of the paper will be a complete discussion of the Question of Slavery, and an exhibition of the duties of the Citizen in relation to it—especially will it explain and advocate the leading principles and measures of the Liberty Party—seeking to do this, not in the spirit of Party, but in the love of Truth—not for the triumph of Party, but for the establishment of Truth.

The journal will be printed weekly, on a mammoth sheet, of the finest quality, in handsome type, at the rate of Two Dollars a year, always in advance. This will be invariably adhered to.

All necessary arrangements have been made for giving stability to this important enterprise, and it is hoped that it may command the warm sympathy and prompt support of the friends of Liberty throughout the country.

Subscriptions may be forwarded to William Harned, No. 5 Spruce-st., New York City, or to the Publisher of the National Era, Washington.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 23, 1846.

Miscellaneous.

ROBERT BURNS.

A correspondent of the N. Y. Tribune, writing from Scotland, says: "Burns, still only in the dawn of his celebrity, was invited to dine with one of the neighboring so-called gentry, (unhappily quite void of true gentle blood.) On arriving, he found his plate set in the servants' room! After dinner he was invited into a room where guests were assembled, and a chair being placed for him at the lower end of the board, a glass of wine was offered, and he was requested to sing one of his songs for the entertainment of the company. He drank off the wine, and thundered forth in reply his glorious song. 'For a' that and a' that,' which we here give, for we doubt not there may be, even in republican America, those who need the reproof as much, and with far less excuse than had that Scottish company:—

Is there for honest poverty
That hangs his head, and a' that?
The coward-slave, we pass him by,
We dare be poor for a' that!
For a' that and a' that,
Our toils obscure and a' that;
The rank is but the guinea stamp,
The man's the gowd for a' that.

What though on homely fare we dine,
Wear hoddin gray, and a' that?
Gie fools their silks and knaves their wine,
A man's a man for a' that;
For a' that and a' that,
Their tinsel show and a' that,
The honest man, though e'er sae poor,
Is king o' men for a' that.

Ye see yon birkie, ca'd a lord,
Wha struts and stares, and a' that?
Though hundreds worship at his word,
He's but a cbof for a' that;
For a' that and a' that,
His riband, star, and a' that,
The man of independent mind,
He looks and laughs at a' that.

A prince can mak' a belted knight,
A marquis, duke, and a' that;
But an honest man's aboon his might,
Guid faith, he manna fa' that!
For a' that and a' that,
Their dignities and a' that,
The pith of sense, and pride o' worth,
Are higher ranks than a' that.

Then let us pray that come it may,
As come it will for a' that,
That sense and worth o'er all the earth,
May bear the gree, and a' that;
For a' that and a' that,
It's coming yet for a' that,
That man to man, the wide warld o'er,
Shall brothers be for a' that.

And giving this prophecy and prayer, the nobleman of Nature left his churlish entertainers to hide their diminished heads in the home they had disgraced."

THE CROWNED HEADS OF EUROPE.

BY DR. BAIRD.

Eight of the twenty monarchs are Protestants; nine are Roman Catholics; two are of the Greek church, and one is a Mahomedan. Those belonging to the Greek church are the Emperor of Russia and the King of Greece. Four of them are men of irreproachable character. Many of them are as respectable as our public men whom we delight to honor. The Queens are all of spotless character, which could not have been said of former times.

The King of Prussia is a decidedly pious man. Several of the Queens are true Christians, as I think, and among them is the Queen of France. She reads many religious books. As to talent, Louis Phillippe, King of the French, the King of Prussia, and the Emperor of Russia, are admitted to rank first; and Louis Phillippe stands pre-eminently above all. He was educated at a French college; spent many years in foreign lands, and then sixteen years in quietly pursuing his studies. Talleyrand said he had no idea of his vast acquirements, before he was his minister after he became King. He speaks English with ease, and never pronounced but one word wrong, which was *ice*, which he calls *hice*. He said he and his brother hired a boat at Pittsburgh to go down the river, but was obstructed by the *hice*. That he had learned from the English cockneys, when he lived in England. He has no minister who is his equal.

The King of Prussia is nearly the equal of Louis Phillippi; he speaks English well, but not so well as the King of the French. He is a self-made man. He was not allowed to get his education of the German universities, as he desired, as it was thought degrading to the King's son to associate with other young men. He regrets to this day that he was not permitted to go to the university and associate with the students. The King of Sweden graduated at college, and is a fine scholar.

The King of Prussia is not popular. He is too good a man for that. He proposes many reforms, and pushes them forward with too much energy, to please the people.

The Emperor of Russia is not inferior in talent, but he came unexpectedly to the throne, at the age of twenty-seven or twenty-eight years —his brother, the law heir to the throne, having abdicated in his favor. He has no time to read. Being a resolute monarch, his duties are most arduous. He is most devoted to public affairs. I spoke to him about temperance societies, when he began to make the objections which were once so common here, that brandy was needful for laborers, to give them strength, and protect them in heat and cold. He also made objections on account of the revenue from that source, which is very great. He, however, at once perceived the force of my arguments, admitted their correctness, and said:—"As for the revenue we will let it go, and get a revenue somewhere else." Nicholas is very decided and independent.

A nobleman of great wealth and talent had governed his brother Alexander. When Nicholas came to the throne, in less than three days he came to see him unasked. Nicholas said to him, "Who asked you to appear before me? I know how you governed my brother, and imposed upon his weakness. I give you three days to arrange your affairs in St. Petersburgh, after which time you will retire to your country seat," which he did, and has remained there ever since.

The King of Sweden is a literary man, and the author of several books. He gave me a copy of his work on prison discipline, just published. The King of Holland is not so popular; is an older man, about fifty-four. He was distinguished at the battle of Waterloo, and badly wounded. The King of Denmark is a man of fair talents, but of no decision of character.

The manners of Princes are polished, easy and simple. Such are the characters of the nobles of Europe, whom I have seen. It is easy to converse with them. They are however more formal to diplomatists. There is more difficulty to get along with our distinguished men, who sometimes assume a tone and haughtiness which I never saw in a Prince. Their Monarchs ordinarily, and their Queens, dress in the same plain way as other well-bred people. In public they of course appear in splendor. The Queens wear, on ordinary occasions, little jewelry.

In the families of the Emperor of Russia and the King of the French, there is great affection.

THE PROPER TIME FOR CUTTING TIMBER.

Nine-tenths of the community think winter the proper time for this purpose, but the reason assigned, that the "sap is then in the roots," shows its futility, as it is evident to the most superficial observer, that there is nearly the same quantity of sap in the tree at all seasons. It is less active in the winter, and like all other moisture, is congealed during the coldest weather; yet when not actually frozen circulation is never entirely stopped in the living tree. Reason or philosophy would seem to indicate that the period of the maturity of the leaf, or from the last of June to the first of November, is the season for cutting timber in its perfection. Certain it is, that we have numerous examples of timber cut within that period, which has exhibited a durability twice or three times as great as that cut in winter, when placed under precisely similar circumstances. After it is felled, it should at once be peeled, drawn from the woods, and elevated from the ground to facilitate drying, and if it is intended to be used under cover, the sooner it is put there the better. Wood designed for fuel will spend much better when cut as above mentioned and immediately housed; but as this is generally inconvenient, from the labor of the farm being then required for the harvesting of the crops, it may be economical to cut it when there is most leisure.

[Allen's Amer. Agriculture.

GOOD WIVES.

That young lady will make a good wife who does not apologize when you find her at work in the kitchen, but continues her task until the work is finished.

When you hear a lady say, "I shall attend church, and wear my old bonnet and every-day gown, for I fear we shall have a rain-storm," depend upon it she will make a good wife.

When a daughter remarks, "Mother, I would not hire help, for I can assist you to do all the work in the kitchen," set it down that she will make somebody a good wife.

When you overhear a young woman saying to her father, "Don't purchase a very expensive or showy dress for me, but one that will wear best," you may be certain she will make a good wife.

When you see a female rise early, get breakfast, and do up her mother's work in season, and then sit down to sew or knit, depend upon it, she will make a good wife.

When you see a female anxious to learn a trade, so as to earn something to support herself, and perhaps assist her aged parents, you may be sure that she will make one of the best of wives.

The best qualities to look for in a wife are industry, humility, neatness, gentleness, benevolence, and piety. Where you find these there is no danger. You will obtain a treasure, and not regret your choice to the last period.

TEN GUINEAS WORTH OF ADVICE.

The following anecdote is told of the celebrated Henry Fielding:—The son of one Boaz de Paba, a celebrated Jew, was on the point of marrying a young Christian lady; his father made no objection to the intended wife's religion, but was greatly dissatisfied with the match on account of her small fortune, in consequence of which he refused his consent. The son, who was most desperately in love, threatened the father that he would marry her without his consent; and the father, in his turn, threatened that he would not give him a shilling. The young Jew answered that he would force him to do it; and that, if he refused dividing his substance with him, he would get himself baptized to enjoy the benefit of the English law, which (then) assigned to a Jew child becoming Christian the half of his father's property. Boaz, confounded at this answer, went to consult Fielding, to know if such a law really existed. Fielding told him that it certainly did exist, and was in full force; but added, if he would give him ten guineas he would put him in a way of frustrating his son's hopes, so that he should not be able to get a farthing. Boaz instantly told down ten guineas. Fielding having pocketed the money, told him his only remedy was to 'turn Christian himself!'

FARMERS AND THEIR CHILDREN.

The paramount duty of the agriculturist is to elevate his class, and place himself in the position to which he is entitled. No idea more fatal to the supremacy of the farmer ever possessed him, than that of educating some one child in particular for what is denominated a learned profession. Let agriculturists educate their children thoroughly, regardless of any such unfair and unjust consideration. Let them not give bread to one and stones and serpents to the others. Let them bear in mind that education adorns and improves the cultivator of the soil, as much as it does the lawyer, the doctor, or the divine. It is a false notion, and unworthy the citizens of a free republic, that education is not necessary to the cultivator of the soil. When we reflect that this is a free country, and that freedom can only be preserved by the pure light that is reflected by knowledge, can the cultivator of the soil hesitate a moment to put his shoulder to the wheel? If he loves his children, educate them; if he loves his country, educate them. It is a duty he owes both to children and country.

◆

The Buffalo and the Wolf.—The American buffalo, terrible in its aspect, is dangerous only when driven to extremity by the hunter; and it has an absolute terror of the wolf. The latter, conscious of the superior strength of the buffalo, and of its inability to attack it singly, forms a pack of twenty or more individuals, which, advancing on the herd of buffaloes in a crescent, drives it before them with unabated speed, till the weakest drop, or the herd, in an ecstacy of terror, leap over a precipice, and there perish. No circus can produce such a scene, and it is difficult to conceive the grandure of it. Blood-thirsty and ravenous for their spoil, the wolves pursue with fiery speed, with every nerve and passion strained to the utmost tension, while the buffaloes, with their whole being absorbed in one feeling, fly with blinded terror, their eyes and nostrils inflamed with its agony, breathless and panting, their tongues protruding, and their shaggy hides embossed with foam. The eye beholds the scene with awe and without horror; nature is the prompter, and the boundless prairie the theatre.

THE HOLY LAND.

The present agitation among the Jews of Europe, in relation to the colonization of the land of their fathers, is worthy the attention of the friends of religion throughout Christendom. A society has been recently formed in London, composed of all sects, in promotion of this movement; and it is provided that it shall be entirely silent and neutral as to any point of religious controversy. Palestine is now readily reached from Western Europe. It is represented as almost depopulated; and as opening unequaled advantages to settlers. It is said that—

'A country once densely inhabited lies solitary—her pastoral hills unfrequented by the shepherd—her rich fields untilled, and shaggy with thistles and prickly shrubs—her villages sunk into heaps of ruins, and her cities without inhabitants. During the identical years in which Ireland quadrupled its population, the population of Palestine has sunk to a tenth. This is surely a very extraordinary fact; and when all seem to agree that there remains nothing but emigration for the sorely afflicted race of Israel in Poland, it seems scarce less generally held that the only land which remains for them to occupy is just the land of Palestine. Nor is it mere enthusiasts of the Jewish or Christian faith that unite in indicating this country as a country eminently fitted for colonization. We find it recommended by men of the most practical character.'

◆

The Theatre a School of Morals.—Will any of you who have been to theatres, please to tell me whether virtue ever received important accessions from the gallery of theatres?

Will you tell me whether the pit is a place where an ordinarily modest man would love to seat his children?

Was ever a theatre known where a prayer at the opening, and a prayer at the close, would not be tormentingly discordant?

How does it happen that in a school for morals, the teachers never learn their own lessons?

Would you allow a son or a daughter to associate alone with actors or actresses?

Do these men who promote virtue so zealously when acting, take any part in public moral enterprises, when their stage dresses are off?

Which would surprise you most, to see actors steadily at church, or to see Christians steadily at a theatre? Would not both strike you as singular incongruities?

What is the reason that loose and abandoned men abhor religion in a Church, and love it so much in a theatre?

Since the theatre is the handmaid of virtue, why are drinking houses so necessary to its neighborhood, yet so offensive to Churches?

[H. W. Beecher.

◆

Effects of Tobacco.—Dr. Rush says of tobacco—"It impairs appetite, produces dyspepsia, tremors, vertigo, headache, and epilepsy. It injures the voice, destroys the teeth, and imparts to the complexion a disagreeable, dusky brown."

Dr. Boerhaave says that "since the use of tobacco has been so general in Europe, the number of hypochondriacal and consumptive complaints has increased by its use."

Dr. Cullen says: "I have known a small quantity snuffed up the nose to produce giddiness, stupor and vomiting. There are many instances of its more violent effects, even of its proving a mortal poison."

Dr. Darwin says, "It produces diseases of the salivary glands and the panereas, and injures the power of digestion."

Dr. Tiscott once saw the smoking of it prove fatal.

Our own highly distinguished Dr. Muzzy, speaks thus:—"Tobacco is one of the most active and deadly vegetable poisons known. It acts directly upon the nervous power, enfeebling, deranging, or extinguishing, the action of life."

◆

Endorsing.—Governor Edwards, of Missouri, in his Message to the Legislature, places before that body, in a strong light, the evils which often accrue to families and communities, from the custom of endorsing. He says, with a mixture of gallantry and good sense, which we seldom meet with in public documents:—

"It might be well, then, before a man in a convivial moment, or when overcome by the persuasions of an imprudent friend, or deceived by the false representations of a bad man, puts his whole estate—the earnings of a long and laborious life, and of much toil and care, in jeopardy of the law, to require him at least to get the signature of his wife. If she is to be reduced to poverty, it may be as well to let her know it in advance, and to let her consent to it. This might remedy the evil to some extent, by adding a little more time, reflection and caution, to all such transactions, without preventing much of the good resulting from the practice. Experience has shown that the wife is a good adviser and a safe counsellor."

◆

Hins to Retailers.—The editor of the Hartford "Charter Oak," in a recent account of a "trip to the Bay State," makes the following statement in reference to Blandford:—

"There have been in Blandford, since the incorporation of the town, thirty-eight tavern-keepers. Of these, three died of delirium tremens—seven became intemperate—one died in the poor-house—eighteen lost all their property—seventeen did not improve their pecuniary condition by the business—three only acquired property—four were cursed with intemperate wives—twenty-five sons, and four daughters, became intemperate!"

◆

There is more true charity in one kind tear that falls in private for the sorrows and sufferings of others, than in a thousand guineas proudly ushered into the notice of the world, in all the pomp and parade of public contribution.

VARIETY.

The more quietly and peaceably we all get on, the better—the better for our neighbors—the better for ourselves. In nine cases out of ten, the wisest policy is, if a man cheats you, to quit dealing with him; if he is abusive, quit his company; if he slanders you, take care to live so that nobody will believe him; no matter who he is, or how he misuses you, the wisest way is generally to let him alone, for there is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet with.

Memorable are the words of the Duke of Wellington to Sir Walter Scott, on his visit to the continent, after the scenes of Waterloo; "Believe me," said the Duke, "that nothing, except a battle lost, can be half so melancholy as a battle won. The bravery of my troops has hitherto saved me from that greater evil; but to win even such a battle as that of Waterloo, at the expense of the lives of so many gallant friends, could only be termed a heavy misfortune, were it not for its important results to the public benefit."

The editor of the Christian Citizen says: A gentleman whom we met a few days ago, stated that he had recently applied for a cornetcy, or for the lowest commission in the English Army, for a ward of his. The government price of this commission is £650, or nearly $2,250. He was told that there were already twelve thousand applications before his, for the same office! Here, then, it appears that there are parents and guardians in England so in love with military glory, as to be ready to pay £7,800,000, or nearly 40,000,000 dollars, for places in the army for their wards, or sons!

A clergyman addressed his people a few Sabbaths since as follows:—"I said to you, my dear hearers, on the day when we last lifted a collection, that philanthropy was the love of our species. From the amount obtained at that time, I fear you understood me to say *specie*. I trust your contributions of to-day will serve to show that you are no longer laboring under that mistake."

A strange occurrence took place in one of the French provinces, a short time since. A Frenchman who, in 1812, had gone with Napoleon to Russia, and was long since believed dead, suddenly returned. His wife, meantime, had been married to three other husbands, and had just buried the last of them, when her first returned from Russia, and she began married life once more anew, and under happy auspices.

How is it that some men, thought to be so old, still look so young; whilst others, thought to be so young, must still look old? The cause lies very frequently within themselves. Mr. Rant once, on being asked the reason, said—"I never ride when I can walk; I never eat but one dish at dinner; and never get drunk. My walking keeps my blood in circulation; my simple diet prevents indigestion; and never touching ardent spirits, my liver never fears being eaten up alive."

A man down East, who has occasionally been employed as a country schoolmaster, in speaking of the place where he lived, said—"I have lived to see the wilderness blossom as the rose, the village church spire glisten in the rays of the morning sun, and one night the stream rose twenty feet and carried away my mill, which cost one thousand dollars."

In an imaginary conversation between Petrarch and Boccaccio, from the pen of Walter Landor, there is the following passage:—"The damps of Autumn sink into the leaves, and prepare them for the necessity of their fall; and thus insensibly are we, as years close round us, detached from our tenacity to life by the gentle pressure of recorded sorrows."

The excess of females over males in Great Britain, is over half a million. Five hundred thousand women pining for a *home* to labor in, a *husband* to love, and *children* to cherish—is a desolate condition of a country. How many of these females have been denied the natural privileges of a human being by the bloody wars in which England has been engaged?

"There were three hours and a half lost by you this morning," a superintendent said to a tardy teacher. "I was only *half an hour* late," he replied. "True, but there were *seven scholars* waiting for you."

A Mr. John D. Pope, in the United States Gazette, thinks he has discovered the quadrature of the circle. He finds that if the diameter of a circle be 2-875, the circumference will be 9-032100, or if the diameter be 1, the circumference will be 3-1416. He asks the attention of mathematicians to this, and promises a demonstration should it be needed.

A telegraph communication from Albany to Pittsburg, via. New York and Philadelphia, was made, and an asnwer received, including all the detentions, in two hours. The distance is 990 miles.

An old woman who sold ale, being at church, fell asleep during the sermon, and unluckily let fall her old fashioned clasp Bible, which making a great noise, she exclaimed, half awake, "So, you jade, there's another jug broke!"

The *Mino* is a Java bird of extraordinary powers, and speaks with great fluency. A tavern-keeper of Philadelphia had one, valued at $500, which is supposed to have died by bursting a blood-vessel in imitating a person coughing in the room.

If we would enjoy ourselves, we must take the world as it is, mixed up with a thousand spots of sunshine—a cloud here and there—a bright sky—a storm to-day, calm to-morrow—the chill piercing winds of autumn, and the bland, reviving air of summer.

Dr. Franklin says that he always knew where good-natured people resided, by finding ashes or sand sprinkled on the ice before their residences.

A steamer is now floating on the waters of Lake Ontario, built at Kingston, U. C., of iron, the ore of which was in the earth, in Scotland, in March last.

The Free Church of Scotland furnishes insurance of the lives of the missionaries sent by the church to Southern Africa.

Geo. O'Blennis, the murderer of Frank Combs, is said to have been killed by some Mexicans at Matamoros, where he established himself as a trader.

FOREIGN PERIODICALS.

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THE WESTMINSTER REVIEW,
THE NORTH BRITISH REVIEW,
AND
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The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 137.

SUNDAY-MAIL REPORT.

BY RICHARD M. JOHNSON.

In Congress, House of Representatives, 5th March, 1830.

The Committee on Post Offices and Post Roads, to whom the memorials were referred for prohibiting the transportation of Mails and the opening of Post Offices, on Sunday, report—

That the memorialists regard the first day of the week as a day set apart by the Creator for religious exercises; and consider the transportation of the mail, and the opening of the post offices on that day, a violation of religious duty, and call for a suppression of the practice. Others, by counter memorials, are known to entertain a different sentiment, believing that no one day of the week is holier than another. Others, holding the universality and immutability of the Jewish Decalogue, believe in the sanctity of the seventh day of the week as a day of religious devotion; and by their memorial now before the Committee, they also request that it may be set apart for religious purposes. Each has hitherto been left to the exercise of his own opinion; and it has been regarded as the proper business of government to protect all, and determine for none. But the attempt is now made to bring about a greater uniformity, at least, in practice; and, as argument has failed, the government has been called upon to interpose its authority to settle the controversy.

Congress acts under a Constitution of delegated and limited powers. The Committee look in vain to that instrument for a delegation of power authorizing this body to inquire and determine what part of time, or whether any, has been set apart by the Almighty for religious exercises. On the contrary, among the few prohibitions which it contains, is one that prohibits a *religious test;* and another, which declares thal Congress shall pass no law respecting an establishment of religion, or prohibiting the free exercise thereof. The Committee might here rest the argument, upon the ground that the question referred to them, does not come within the cognizance of Congress; but the perseverance and zeal with which the memorialists pursue their object, seems to require a further elucidation of the subject. And as the opposers of Sunday mails disclaim all intention to unite church and state, the Committee do not feel disposed to impugn their motives; and whatever may be advanced in opposition to the measure, will arise from the fears entertained of its fatal tendency to the peace and happiness of the nation. The catastrophe of other nations, furnished the framers of the Constitution, a beacon of awful warning, and they have evinced the greatest possible care in guarding against the same evil.

The law, as it now exists, makes no distinction as to the days of the week, but is imperative that the postmasters shall attend at all reasonable hours, in every day, to perform the duties of their offices; and the Postmaster General has given his instructions to all postmasters, that, at post offices, where the mail arrives on Sunday, the office is to be kept open one hour, or more, after the arrival and assorting the mail; but in case that would interfere with the hours of public worship, the office is to be kept open for one hour after the usual time of dissolving the meeting. This liberal construction of the law does not satisfy the memorialists. But the Committee believe that there is not just cause of complaint, unless it be conceded that they have a controlling power over the consciences of others. If Congress shall, by the authority of the law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy, in which even Christians themselves are at issue. However suited such a decision may be to an ecclesiastical council, it is incompatible with a republican legislature, which is purely for political, and not religious purposes.

In our individual character, we entertain opinions, and pursue a corresponding practice upon the subject of religion. However diversified these may be, we all harmonize as citizens, while each is willing that the other shall enjoy the same liberty which he claims for himself. But in our representative character, our individual character is lost. The individual acts for himself—the representative, for his constituents. He is chosen to represent their *political*, and not their *religious* views—to guard the rights of man, not to restrict the rights of conscience. Despots may regard their subjects as their property, and usurp the divine prerogative of prescribing their religious faith. But the history of the world furnishes the melancholy demonstration, that the disposition of one man to coerce the religious homage of another, springs from an unchastened ambition, rather than a sincere devotion to any religion. The principles of our government do not recognize in the majority, any authority over the minority, except in matters which regard the conduct of man to his fellow man. A Jewish monarch, by grasping the holy censer, lost both his sceptre and his freedom; a destiny as little to be envied may be the lot of the American people, who hold the sovereignty of power, if they, in the person of their representatives, shall attempt to unite, in the remotest degree, church and state.

From the earliest period of time, religious teachers have attained great ascendency over the minds of the people; and in every nation, ancient or modern, whether Pagan, Mohamedan, or Christian, have succeeded in the incorporation of their religious tenets with the political institutions of their country. The Persian idols, the Grecian oracles, the Roman auguries, and the modern priesthood of Europe, have all, in their turn, been the subject of popular adulation, and the agents of political deception. If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which might follow, involving the dearest rights of all—the rights of conscience. It is perhaps fortunate for our country, that the proposition should have been made at this early period, while the spirit of the revolution yet exists in full vigor. Religious zeal enlists the strongest prejudices of the human mind; and, when misdirected, excites the worst passions of our nature, under the delusive pretext of doing God service. Nothing so infuriates the heart to deeds of rapine and blood; nothing is so incessant in its toils; so persevering in its determinations; so appalling in its course; or so dangerous in its consequences. The equality of rights secured by the Constitution, may bid defiance to mere political tyrants; but the robe of sanctity too often glitters to deceive. The Constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual, than that of a whole community. The representative who would violate this principle, would lose his delegated character, and forfeit the confidence of his constituents. If Congress shall declare the first day of the week holy, it will not convert the Jew nor the Sabbatarian. It will dissatisfy both; consequently, convert neither. Human power may extort vain sacrifices; but Deity alone can command the affections of the heart. It must be recollected, that, in the earliest settlement of this country, the spirit of persecution which drove the pilgrims from their native home, was brought with them to their new habitations; and that some Christians were scourged, and others were put to death, for no other crime than dissenting from the dogmas of their rulers.

With these facts before us, it must be a subject of deep regret, that a question should be brought before Congress, which involves the dearest privileges of the Constitution, and even by those who enjoy its choicest blessings. We should all recollect that Cataline, a professed patriot, was a traitor to Rome; Arnold, a professed whig, was a traitor to America; and Judas, a professed disciple, was a traitor to his Divine Master.

With the exception of the United States, the whole human race, consisting it is supposed of eight hundred millions of rational beings, is in religious bondage; and in reviewing the scenes of persecution which history every where presents, unless the Committee could believe that the cries of the burning victim, and the flames by which he is consumed, bear to heaven a grateful incense, the conclusion is inevitable, that the line cannot be too strongly drawn between church and state. If a solemn act of legislation shall, in *one* point, define the law of God, or point out to the citizen one religious duty, it may with equal propriety define *every* part of divine revelation, and enforce *every* religious obligation, even to the forms and ceremonies of worship, the endowment of the church, and the support of the clergy.

It was with a kiss that Judas betrayed his Divine Master, and we should all be admonished, no matter what our faith may be, that the rights of conscience cannot be so successfully assailed as under the pretext of holiness. The Christian religion made its way into the world in opposition to all human governments. Banishment, tortures, and death, were inflicted in vain to stop its progress. But many of its professors, as soon as clothed with political power, lost the meek spirit which their creed inculcated, and began to inflict on other religions, and on dissenting sects of their own religion, persecutions more aggravated than those which their own apostles had endured. The ten persecutions of pagan emperors were exceeded in atrocity by the massacres and murders perpetrated by Christian hands; and in vain shall we examine the records of imperial tyranny for an engine of cruelty equal to the *Holy Inquisition.* Every religious sect, however meek its origin, commenced the work of persecution as soon as it acquired political power. The framers of the Constitution recognized the eternal principle, that man's relation with his God is above human legislation, and his rights of conscience unalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and in flames. They *felt* that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences; it is an inborn principle which nothing can eradicate.

The bigot, in the pride of his authority, may lose sight of it—but strip him of his authority; prescribe a faith to him which his conscience rejects; threaten him in turn with the dungeon and the faggot; and the spirit which God has implanted in him, rises up in rebellion and defies you. Did the primitive Christians ask that government should recognize and observe their religious institutions? All they asked was *toleration;* all they complained of was persecution. What did the Protestants of Germany, or the Huguenots of France, ask of their Catholic superiors? *Toleration.* What do the persecuted Catholics of Ireland ask of their oppressors? *Toleration.*

Do not all men in this country enjoy every religious right which martyrs and saints ever asked? Whence, then, the voice of complaint? Who is it, that, in the full enjoyment of every principle which human laws can secure, wishes to wrest a portion of these principles from his neighbor? Do the petitioners alledge that they cannot conscientiously participate in the profits of mail contracts and post offices, because the mail is carried on Sunday? If this be their motive, then it is worldly gain which stimulates to action, and not virtue or religion. Do they complain that men, less conscientious in regard to the Sabbath, obtain advantages over them, by receiving their letters and attending to their contents? Still their motive is worldly and selfish. But if their motive be to induce Congress to sanction by law their *religious opinions* and *observances*, then their efforts are to be resisted, as in their tendency fatal both to religious and political freedom. Why have the petitioners confined their prayers to the mails? Why have they not requested that the government be required to suspend *all* its executive functions on that day? Why do they not require us to enact that our ships shall not sail—that our armies shall not march—that officers of justice shall not seize the suspected, or guard the convict? They seem to forget that government is as necessary on Sunday as on any other day of the week. The spirit of evil does not rest on that day. It is the government, ever active in its functions, which enables us all, even the petitioners, to worship in our churches in peace. Our government furnishes very few blessings like our mails. They bear, from the centre of our republic to its distant extremes, the acts of our legislative bodies, the decision of the judiciary, and the orders of the executive. Their speed is often essential to the defense of the country, the suppression of crime, and the dearest interests of the people. Were they suppressed one day of the week, their absence must be often supplied by public expresses, and, besides, while the mail bags might rest, the mail coaches would pursue their journey with their passengers. The mail bears, from one extreme of the Union to the other, letters of relatives and friends, preserving a communication of heart between those far separated, and increasing the most pure and refined pleasures of our existence; also the letters of commercial men convey the state of the markets, prevent ruinous speculations, and promote general as well as individual interest; they bear innumerable religious letters, newspapers, magazines, and tracts, which reach almost every house throughout this wide republic. Is a conveyance of these a violation of the Sabbath? The advance of the human race in intelligence, virtue, and religion itself, depends in part upon the speed in which the past is disseminated. Without an interchange between one country and another, and between different sections of the same country, every improvement in moral and political science, and the arts of life, would be confined to the neighborhood where it originated. The more rapid and the more frequent this interchange, the more rapid will be the march of intellect, and the progress of improvement. The mail is the chief means by which intellectual light irradiates to the extremes of the republic. Stop it one day in seven, and you retard one-seventh the advancement of our country. So far from stopping the mail on Sunday, the Committee would recommend the use of all reasonable means to give it a greater expedition and a greater extension. What would be the elevation of our country, if every new conception could be made to strike every mind in the Union at the same time? It is not the distance of a province or state from the seat of government which endangers its separation, but it is the difficulty and unfrequency of intercourse between them. Our mails reach Missouri and Arkansas in less time than they reached Kentucky and Ohio in the infancy of their settlements; and now, when there are three millions of people extending a thousand miles west of the Alleghanies, we hear less of discontent, than when there were a few thousand scattered along their western base.

To stop the mails one day in seven, would be to thrust the whole western country, and other distant parts of the republic, one day's journey from the seat of government. But, were it expedient to put an end to the transmission of letters and newspapers on Sunday, because it violates the law of God, have not the petitioners begun wrong in their efforts? If the arm of government be necessary to compel man to respect and obey the laws of God, do not the State governments possess infinitely more power in this respect? Let the petitioners turn to *them*, and see if they can induce the passage of laws to respect the observance of the Sabbath; for, if it be sinful for the mail to carry letters on Sunday, it must be equally sinful for individuals to write, carry, receive, or read them. It would seem to require that these acts should be made penal, to complete the system. Traveling on business or recreation, except to and from church; all printing, carrying, receiving, and reading newspapers; all conversations and social intercourse, except upon religious subjects, must necessarily be punished to suppress the evil. Would it not also follow, as an inevitable consequence, that every man, woman, and child should be compelled to attend meeting? and, as only one sect, in the opinion of some, can be deemed orthodox, must it not be determined, by law, which *that* is, and compel all to have those teachers, and contribute to their support? If minor punishments would not restrain the Jew, or the Sabbatarian, or the Infidel, who believe Saturday to be the Sabbath, or disbelieve the whole, would not the same system require that we should resort to imprisonment, banishment, the rack, and the faggot, to force men to violate their own consciences, or compel them to listen to doctrines which they abhor? When State governments shall have yielded to these measures, it will be time enough for Congress to declare that the rattling of the mail coach shall no longer break the silence of this despotism. It is the duty of this government to afford to *all*—to Jew or Gentile, Pagan or Christian—the protection and the advantages of our benignant institution, on *Sunday*, as well as every day of the week.

Although the government will not convert itself into an ecclesiastical tribunal, it will practice upon the maxim laid down by the Founder of Christianity, that it is lawful to do *good* on the Sabbath day. If the Almighty has set apart the first day of the week as a time which man is bound to keep holy, and devote exclusively to his worship, would it not be more congenial to the precepts of Christians to appeal exclusively to the great Lawgiver of the universe to aid them in making men better—in correcting their practices by purifying their hearts? Government will protect them in their efforts. When they shall have so instructed the public mind, and awakened the consciences of individuals, as to make them believe that it is a violation of God's law to carry the mail, open offices, or receive letters on Sunday, the evil of which they complain will cease of itself, without any exertion of the strong arm of the civil power. When man undertakes to be God's avenger, he becomes a demon. Driven by the frenzy of a religious zeal, he loses every gentle feeling, forgets the most sacred precepts of his creed, and becomes ferocious and unrelenting.

Our fathers did not wait to be oppressed, when the mother country asserted and exercised an unconstitutional power over them. To have acquiesced in the tax of three pence upon a pound of tea, would have led the way to the most cruel exactions; they took a bold stand against the principle, and liberty and independence was the result. The petitioners have not requested Congress to suppress Sunday mails upon the ground of political expediency, but because they violate the sanctity of the first day of the week.

This being the fact, and the petitioners having indignantly disclaimed even the wish to unite politics and religion, may not the Committee reasonably cherish the hope that they will feel reconciled to its decision in the case; especially, as it is also a fact, that the counter memorials, equally respectable, oppose the interference of Congress, upon the ground that it would be legislating upon a religious subject, and therefore unconstitutional.

Resolved, That the Committee be discharged from the further consideration of the subject.

GLORIES OF HEAVEN.

"Far from these narrow scenes of night,
Unbounded glories rise,
And realms of joy and pure delight,
Unknown to mortal eyes."

There is the throne of God and the Lamb. There the pure river of the water of life will flow forever and ever. There saints with angels will offer unceasing praise. There our departed Christian friends are mingling their voices with the immortal choir. There they shout, "Alleluia, Alleluia, for the Lord God omnipotent reigneth." "Blessings and honor and power be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever." There will be the eternal home of the humble Christian. Yes, to God be the glory, he will reach that glorious place free from the cares and troubles of life. There will be the consummation of unending happiness. There will be an abundance of pleasures increasing with the extending capacity of the immortals. Seek, then, these unending glories where unending glories reign. In view of such bright scenes, bid adieu to the vanities and fading glories of this earth, by renouncing all sin, and by conforming to the doctrine of Christ, remembering,

That no cloud those blissful regions know—
Realms ever bright and fair!
For sin, the source of mortal woe,
Can never enter there.

O may the heavenly prospect fire
Our hearts with ardent love!
Till wings of faith and strong desire,
Bear all our thoughts above.

THE MISSION OF ROGER WILLIAMS.

But it is not upon his writings that the fame of Roger Williams most depends, or that his claims to the respect and gratitude of the world principally rest. His name, especially in this country, has long since become identified with the great principle of political philosophy, which he spent the greater part of his life, and his best energies, in supporting and carrying into practice. This principle of the supremacy of conscience, the underived independence of the soul, now so familiar and well understood, was, in the age in which he lived, a startling paradox, and, in the judgment of his contemporaries, prolific only of evils both to the church and the state. He alone conceived it in its true import and application, and he fearlessly announced it as an elementary truth in morals. Starting with the great doctrines of the reformation, the right of private judgment, and man's accountability to God alone for his religious faith and worship, he demonstrated his sublime principle. To set it forth, to vindicate it from the persecutions with which it was assailed, to rescue it from the selfish ends to which it was perverted, this was the noble mission of his life, to which he sacrificed comfort and ease, and all his hopes of worldly preferment. In the pursuit of this end he never wavered. In public and private life, as a minister and a legislator, amid the rudeness and penury of his plantation in the wilderness, or in the society of scholars and statesmen in the mother country, he kept it constantly in view, as the pole-star of his hopes and aims.

His days were passed amid the obscurity of a New England settlement, a sphere too narrow and humble to call out the full energies of his character. Had he returned, like Sir Henry Vane, to England, he might have asserted his noble principles on the floor of the British Parliament, or uttered them at the Board of the Council of State. His influence could not fail to be felt, and his name might have stood, on the page of English history, among the brightest and best of the republican statesmen of the time. But he was reserved for a less conspicuous, though scarcely an humbler destiny, to become the founder of a state in the American confederacy, and the first advocate, in modern Christendom, of the entire freedom of conscience. The truths for whose sake he was persecuted and banished, and which he toiled so long to establish, have become incorporated into our whole social system, and like many of the most useful arts, from their very commonness and familiarity, have now ceased to remind us of their original discoverer and advocate. But he, who analyzes our American civilization, and traces the influences that now control it back to the sources whence they sprang, will not fail to appreciate the character, and do honor to the name, of ROGER WILLIAMS. [Gammell's History.

MODE OF PREACHING IN INDIA.

I one day preached on the general corruption of mankind, and the impossibility of being saved by our own works. A person present expressed his surprise at my assertions, and thought it strange that I should enforce the necessity of our keeping the whole law, if we desired to be saved not by our own merits. It was unjust, he urged, to consider a man cursed who confirmeth not *all* the words of the law to do them; and cried out, "How can this be true, that *whosoever shall keep the whole law, and yet offend in one point, he is guilty of all?* How can this be? If I keep six of the commandments, and break four, have I not kept the majority? And is not God in justice bound to give me heaven, because I have kept more than I have broken?"

In explaining these results, we can easily make ourselves understood to cultivated minds; but I could never make the common people understand me without a parable. Instead of entering into an argument, I have often replied by describing a scene on the Ganges: "The day was dismal, the wind roared, the thunder pealed, the lightning was vivid, the waves of the Ganges raged, the stream was swollen, and the current rapid, the infuriated elements threatened destruction to every vessel on its waters; no boat could outlive the storm for any length of time. But, see, what is that? It is a boat in distress, filled with people, rapidly hurrying along by the waves. Between the peals of thunder, the shrieks of the people are heard; they fear the rocks on the shore to which the current is driving them. Could they but be drawn into this creek, they would be safe. Those on shore look anxiously around, and discover a chain lying near them. A man instantly fastens a stone to the rope, binds the other end to the chain, and flings the stone into the boat. The rope is caught; the people eagerly lay hold on the chain, while those on shore begin to draw them, amid the raging elements, toward the creek. They already rejoice at the prospect of deliverance; but when they are within a few yards of the land, *one link* of the chain breaks; I do not say *ten* links, but *one* link, in the middle of the chain. What shall these distressed people do now? Shall they cling to the unbroken links?" "No! no!" exclaimed one of my hearers, "overboard with the chain, or it will sink them the sooner." What then shall they do? "Cast themselves upon the mercy of God," exclaimed another. "True," I replied, "if one commandment be broken, it is as though all of them were broken; we cannot be saved by them; we must trust in the mercy of God, and lay hold on the almighty hand of Christ, which is stretched out to save us." I have frequently used this parable, and always found it to answer.

[Rev. C. B. Leupolt.

THE OLD BURMAN INQUIRER.

The Rev. Mr. Kincaid says, when he was traveling in the northern part of Burmah, on the borders of China, he was one evening, on the shore of the river, engaged in reading and expounding, and distributing tracts, until ten o'clock at night. He then put off in his little boat a short distance from the shore, to guard against thieves, and lay down to sleep. About midnight he was awakened by a voice, calling, "Teacher, Teacher," in the Burman language. As he awoke the stars were shining dimly, and he could just see the outlines of the figure of an old man standing in the water, by the boat. He asked him what he wanted, and the old man replied, that he wanted a tract which told about God. With a very deferential air, the applicant appeared to think he had intruded, gave an account of his having been absent from the village the day previous, of his return in the evening, and of his reading one or two of the tracts, and his great desire to obtain some of the books. He had never before heard of a book which so spoke of the divine law and God. He spoke like a man who had been accustomed to read and reflect. Paul's Epistle to the Ephesians and another tract were given to him, and in the Oriental style he made profuse acknowledgements, and retired filled with great joy.

CHINESE WORSHIP.

The Chinese worship the spirits of their ancestors on the occasion of a festival, called "the feast of the tombs." They suppose that spirits in the eternal world eat, drink, and sleep, and need money, as we do in this life. Large supplies of food are provided, and gongs and drums are beaten to give notice to the hungry ghosts that the feast is ready, and that they are welcome to feed on the savory fumes. In order to send money to them, they burn paper covered with gold and silver leaf, which they say is thus turned into real money, passing with the smoke into the invisible world. They also cut paper into the shape of coats and other garments, houses, chairs, tables, fans, pots, jugs, and various other things, and feel quite satisfied that their friends receive the benefit of what is sent them. The dishes of food which they offer them seem full to overflowing; but, in reality, the middle of each dish is filled with coarse paper and stalks of vegetables, with the provisions thinly scattered over the top. When a missionary asked them why they tried to cheat the spirits of their departed friends, they said that the ghosts knew no better, and by this means they made a little go a great way.

REPROOFS OF MURMURING.—Ebenezer Adams, an eminent member of the society of Friends, on visiting a lady of rank, whom he found, six months after the death of her husband, on a sofa covered with black cloth, and in all the dignity of wo, approached her with great solemnity, and gently taking her by the hand, thus addressed her:—"So, friend, I see, then, thou hast not yet forgiven God Almighty." This reproof had so great an effect on the lady, that she immediately laid aside the symbols of grief, and again entered on the important duties of life.

The Sabbath Recorder.

New York, February 4, 1847.

HOW WAS THE SABBATH CHANGED?

Mr. Brown's Ninth Lecture upon the subject of the Sabbath, was delivered at the Seventh-day Baptist Chapel in this City on Sunday evening last. Its object was to show the process by which the Sunday festival came to be substituted in place of the Bible Sabbath. We wish we could give an account of the Lecture which would leave such an impression upon the reader as we are sure was left upon every hearer. But as this is impossible in a hasty sketch, we must content ourselves with simply stating the several positions established by the speaker.

He commenced by saying, that many persons will acknowledge, that so far as the scriptural argument is concerned, the evidence in favor of the seventh day is overwhelming. Nevertheless the fact stares them in the face, that almost the whole Christian world is in the observance of another day; and in their minds it is important to account for this. But however important this may be for other reasons, he could not admit that it is absolutely necessary in order that a Christian may decide what his duty is. As a Protestant, he could admit of no other rule of duty than the Bible. That is the only rule which will be recognized in the day of judgment, and it ought to be the only one recognized here. This was not said because he was unwilling to bring his cause to the test of history, but merely to show that he did not *need* any help from that source. Only those who are lame in the Scriptures need the crutch of history to help them along.

It is well, said the speaker, before entering upon an examination of history, to inquire what kind of historical developments the Word of God teaches us to expect. To assist in deciding this question, he reviewed the vision of the prophet Daniel concerning things to come, recorded in the seventh chapter of that prophecy. The "*little horn*," spoken of as thinking "to change times and laws," was shown to be nothing else than the Papal Power, or Man of Sin. In respect to the *times* and *laws* changed, he maintained that this could not refer to changes in any of the festivals or holy seasons peculiar to the Mosaic economy, because under that economy the "little horn" had no existence. It could not refer to the numerous festivals appointed by the church of Rome, because the prophet speaks not of the *appointment* of times, but of the *change* of them. It must therefore refer to some "times" of divine appointment, which continue to be binding upon men under the Christian dispensation. The only season answering to this description, binding upon Gentile Christians, is the Sabbath of the fourth commandment; and to this the prophecy of Daniel must be referred. History shows how completely the prophecy has been fulfilled. The first day of the week, upon which God began his work, and commanded men to begin theirs, has been made a day of rest; while the last day of the week, upon which God rested from his work, and commanded men to rest, has been made the busiest day of the seven.

Having thus shown what kind of historical developments were to be expected, he next proceeded to look at the facts in the case. The first fact to which he called attention, was that recorded in the second chapter of 2d Thessalonians, viz. that the mystery of iniquity began to work even in Paul's time. From this he argued the fallacy of the common notion, that because the practice of observing the first day can be traced back to near the age of the apostles, it must therefore have commenced under their sanction and authority. There is abundant reason to be suspicious on this point, since it is just as likely, in view of its age, to be one of the fruits of the mystery of iniquity, as it is to be an apostolic practice. In this connection he wished to make one distinction which it is important to bear in mind—the distinction between a *Sabbath* and a *festival*. A Sabbath is a day in which no servile work may be done. But a festival is merely the commemoration of some important event by public worship during a part of a day, while the rest of the day may be spent in labor or amusement. In the investigation of this subject, it is necessary to inquire not only whether the first day of the week was observed at an early period, but also how it was observed, and whether by divine authority.

Mr. Brown then entered upon a minute examination of the controversy which arose between the Eastern and Western Churches, in the second century, concerning the proper time and manner of observing the Passover. The Asiatic churches maintained that it should begin at the same time that the Jews began their Passover, and end in like manner, without regard to the particular day of the week. The Western churches, on the other hand, maintained, that the Passover should commence each year on the same day of the week; so that the day after the Passover, on which the sufferings of Christ were commemorated, might always fall on a Friday; and the third day after the Passover, on which the resurrection was commemorated, might always occur on a Sunday. The controversy about this question was continued until the Eastern Churches, for the sake of peace, partially adopted the custom of the Western Churches. This notice of it was introduced to show the difficulty of understanding some of the writers who are quoted in favor of the first-day of the week. They lived and wrote during the progress of this controversy; and such is the nature of their testimony concerning the observance of the first day, that it is not easy to determine whether they allude to it as being the constant *weekly* practice of the churches throughout the year, or whether they simply have reference to an *annual* observance of it during the progress of the Passover festival. Yet this point is absolutely necessary to be settled before their testimony can be available. Take the testimony of Justin Martyr, A. D. 140. He says, that "on the day called Sunday is an assembly of all who live in city or country, and the memoirs of the apostles and the writings of the prophets are read." It cannot be determined from this that he intended any thing more than that they did this on the Sunday in which the church of Rome, a short time after, is known to have closed the paschal feast, which was observed annually. Nor is his testimony any more explicit in regard to the extent of this practice, since by the expression "in the city and in the country," it is not certain that he intended any thing more than the city of Rome and its suburbs. Still less does this testimony make any thing for the observance of the first day *as the Sabbath*, because he adds, "and after certain religious devotions, all returned home to their labors." All the quotations commonly produced from the Fathers of the first three centuries were brought under consideration, and it was shown that not one of them testifies explicitly to the *weekly* observance of the first day, or that it was observed as *the Sabbath*. The annual observance of the day once adopted, it gradually grew into a weekly custom, in connection with the observance of several other holy days which are now rejected by all consistent Protestants.

Mr. Brown then took up three occurrences in the fourth century, which had an important bearing upon the subject—viz. the conversion of Constantine to Christianity, the Council of Nice, and the Council of Laodicea. He quoted the acts and decrees issued by the Emperor and these Councils, in favor of the first day, and in opposition to the Sabbath—thus showing that it was through the fulminating decrees of the Bishops of Rome, and the decisions of Councils, backed by the Roman Emperor, that the first day was raised to honor as a festival of the church, and the Sabbath of the Lord trampled under foot. Thus the "mystery of iniquity," which had been infusing itself into the churches from the days of Paul, and had at length become consolidated by a union with the civil power, succeeded at last in "changing times and laws," in fulfillment of the prophecy of Daniel.

The lecturer concluded with a brief reference to what he regarded as the principal reasons which led to the change, viz. hatred of the Jews, and a disposition to take advantage of the veneration which the heathen entertained for the first day of the week as the day of the Sun. His next lecture will be in continuation of the historical argument, and will complete the series.

TRIUMPH OF CONSTITUTIONAL RIGHTS.

The recent decision of the Supreme Court of Ohio, in what is called the "*Jew Case*," and in which it is declared "that the ordinance of the Cincinnati Council, prohibiting trading, bartering and selling on Sunday, is void as to those who conscientiously observe the seventh day as the Sabbath," is a full vindication of the *religious rights* of the citizens of that State, and a perfect triumph for Sabbath-keepers throughout the land; upon whom onerous and unequal burdens have been imposed by the Sunday laws, and thereby most invidious and unjust distinctions made in the enjoyment of *religious privileges* among the compeers of the Republic.

The editor of the "Palladium," published in this place, who is a lawyer, and was a member of the last Legislature, and voted against the *exemption* feature to favor the Seventh-day Baptists, on the passage of the Act to enforce the observance of Sunday, makes the following remarks on the above decision:—

"This is an exceedingly important decision, settling, conclusively, a principle which has been long contended for by that respectable and influential class of Christians, the Seventh-day Baptists. This sect is quite numerous in this State, and are every where distinguished as a quiet, intelligent and pious people."

Take courage, brethren, your deliverance is at hand. An independent Judiciary—the constituted tribunal to test *constitutional rights*—is the true resort, and the only resort for Sabbath-keepers, to *demand* the restoration of their charter-rights as citizens of the Republic—not to *beg*, as a *favor*, what belongs to them as a *right*, from *truckling politicians*, and compound for *stinted relief*. We have rights, and by demanding them, at the proper tribunal, they cannot be denied to us. I repeat what I asserted in a former communication: the Supreme Court of our Republic will never declare to the world, that the American Republic *does not tolerate Religious Freedom!* They cannot, they never will, stultify our Constitution, and make our Government a laughing-stock to all Europe—to the whole civilized world.

Nearly the same question will be brought before the Supreme Court of Pennsylvania at the May Sessions, on an appeal of the German Seventh-day Baptists of Franklin County, who have been prosecuted for laboring on Sunday on their secluded farms. From some knowledge of the legal acumen and purely republican principles of the distinguished jurists now occupying that Bench, all being deeply versed in constitutional law, I have no apprehensions for the result. They must succeed in having that iniquitous law removed, and having their inalienable religious privileges, as freemen, restored to them. If the Supreme Court of Ohio has decided thus in deference to the Jews, the Supreme Bench of Pennsylvania will, certainly, extend the same rights and immunities to an irreproachable body of Christians—to a people known from the earliest settlement of the State, as peaceable, conscientious citizens, who rendered the Government much good service during the war of Independence, and made more sacrifices, as a people, than any other denomination of Christians in the Commonwealth. Take courage, brethren, your deliverance is at hand. Thank God, and persevere. Take courage, I say, the foul blots, contravening your religious privileges, and oppressing your rights as freemen, will be wiped from every statute book in the land; you will no longer be robbed of an additional *sixth* portion of your precious time, but soon you shall again worship God *on his* own sanctified day, as your fathers did, and *give the remainder of the week* to your own wonted, unostentatious industry; "there being none to make you afraid," under the panoply of a free, rescued Constitution, and the trusty shield of an unsullied Judiciary, W. M. F.

Bordentown, N. J. Jan. 24th, 1847

MATTERS AND THINGS AT ALBANY.

Rechabite Celebration—Mexican War—Anti-Rent Convicts Pardoned—Sabbath Petitions.

Albany, January 28, 1847.

On Tuesday evening, the 26th inst., the Rechabites, Sons of Temperance, Daughters of Rechab, and of Temperance, held a celebration. A procession was formed in Broadway, which marched through State, South Pearl, and Hudson streets, to the Methodist church. The exercises at the church were designed to be a splendid exhibition of the exclusive benevolence and temperance of the Rechabites; and if full credit is to be given to the speakers on that occasion, then the church, with its ministers and laboring members, had better yield, and conclude that wisdom, benevolence, and temperance, are to die with the Rechabites, and that they have both deceived themselves and others in insisting that the Gospel alone was necessary to make a man what he should be. The first speaker undertook to make the audience believe, that the present Order of Rechabites had its origin with the cotemporaries of Moses, and that it was instituted to reprove the prevailing crime of the Jews, to wit, drunkenness. In this effort, he made most palpable perversions of the Rechabite's Bible—the thirty-fifth chapter of Jeremiah.

Modern Rechabiteism, I regard as one of the devices of satan to hinder the progress of the church. It comes professing to be the Simon Pure Temperance Organization, promising to do what temperance men, ministers, and the church, have not done and can not do; and yet, in the outset, it demands from three to ten dollars of a man before it will extend to him any temperance influence or encouragement; and after that, it demands four dollars per year for that continued influence, besides extras for regalia, rules and bye-laws, clearance cards, &c. This is the *sine qua non* temperance of the Rechabites. There is nothing in the rules of the Order, requiring any thing but individual influence in the cause of temperance. The drunkard who has become impoverished by his inebriation, is passed by of these exclusives, unless he can convince them by the plea of the three, five, or ten "almighty dollars," as his age may be, that he wishes to reform, and wishes their aid for this purpose. It next claims great benevolence, of which it has not a particle, and against the exercise of which it exerts a positive influence. It is nothing but a Mutual Insurance Company. Its members, in case of sickness, are entitled to four dollars per week; in case of death, to thirty dollars for funeral expenses. And this he pays for by his initiation fees, and weekly and monthly dues. The inevitable result of this system is, to exclude all from the benefit of their charity, by the plea that they pay four dollars a year for benevolent purposes, let others do the same and all will be provided for. For all the good that the Rachabites are doing, let them have the praise. But when they profess to be the embodiment of temperance and benevolence, let them give better evidence of it than they have as yet, or be rejected as vain pretenders. No Christian can consistently become a Rechabite. In doing so, he leaves the substance and embraces a shadow. Temperance and benevolence are the fruits of religion; and every Christian aware of his responsibilities and of his noble calling, must regard the exercise of these as only a part of his duty.

January 27.—The Legislature is "hastening slowly" with the people's business. Yesterday the Assembly passed a bill making an appropriation of $10,000 for the first regiment of New York State Volunteers. It was opposed and voted against by the Democrats on account of the preamble, charging the President with making war. To-day the Senate passed a bill, instructing Senators, and requesting Representatives in Congress, in substance, to oppose the annexation of any territory without first forever prohibiting the introduction and existence of slavery in it. These two subjects have occupied the time of the Legislature several days, at an expense of some $600 per diem, and have been opposed and defended on party considerations. A very long session is anticipated, and a few seem anxious to attend to business and let party interests alone. This being the last long session that we are to have, there will doubtless be an effort, on the part of some, to make it as long as possible, on account of the $3 per diem it places in their pockets. Gov. Young has exercised the pardoning power vested in him, toward the Anti-Rent Convicts. They have, with the exception of four, been restored to the rights of citizenship. These, viz., Dr. Boughton (alias Big Thunder,) Moses Earl, Edward O'Conor, and John Van Steenberg, have not this right restored to them, on account of the magnitude of the offences for which they were committed. This, however, may be conferred when it shall be ascertained that they have proved themselves worthy of it.

We now say to those having petitions for the protection of Seventh-day Baptists, send them on *without delay*, POST PAID, to some Senator from the district in which you live, with the request that he present them to the Senate. A bill will be prepared by Hon. Ira Harris, and handed to the Standing Committee to which the petitions are referred. Several Senators say they think the petitions will be granted. Let there be no delay about the petitions. J. BAILEY.

JOHNSON'S SUNDAY-MAIL REPORT.

This important document will be found on our first page. It deserves, and will be sure to receive, a careful perusal. The broad principle which it maintains, that Congress has no authority to legislate in favor of the first day of the week, will find a response in the bosom of every true friend of equal rights and religious freedom. This principle, we rejoice to know, has been carried out to a good degree in every department of the General Government. The Constitutions of the several States are framed professedly after the model furnished by the Constitution of the United States. Yet in nearly every State of the Union laws have been passed to favor the first day of the week, which necessarily restrict the freedom of those who observe the seventh day. Now the question naturally arises, if the General Government has no right to pass such laws, what right have the State Governments, acting under similar Constitutions, to pass them? In some of the States this question has never been raised, because there have been no inhabitants observing the seventh day. But the time has come when people are beginning to feel, that it is dangerous to acknowledge the principle of legislating upon religious questions, even where there is no difference of sentiment. If this principle is acknowledged in one case, who can tell in how many others it will be applied? Only encourage it, and religious controversies will open a wide field for the exercise of legislative authority. Nor will there be wanting applicants for the exercise of such authority. Bigots are always active, and will avail themselves of the first apportunity to secure the legal sanction of their favorite notions. The only safe course, in such circumstances, is to shut down the gate at once, by denying the right of Government to dictate in matters of religion. The Congress of the United States has done this. We believe the day is not far distant when the State Governments will see the necessity of following the example.

REVIVAL IN GENESEE.

To the Editor of the Sabbath Recorder:—

Thinking that it may interest your readers to hear what the Lord is doing, I send you a notice of a revival of religion in the 3d Seventh-day Baptist Church in West Genesee, N. Y. The Quarterly Meeting of the Friendship, Wirt, and Genesee Churches, took place with this Church on the second Sabbath in December. At the commencement of the meeting, the Lord gave evidence of his presence by the outpouring of his Spirit. Brethren Thomas E. Babcock and James L. Scott administered the word of life to the people on the Sabbath and first day. After Bro. Scott left, Bro. Babcock preached in the evening, and the Lord attended the word, to the awakening of backsliders, and the conviction of poor sinners. Such was the interest manifested, that the meeting continued fourteen evenings. Brother Babcock and myself labored from house to house during the day, and attended meetings in the evening. As a result of the meetings, the Church has been generally awakened, many backsliders in heart have been reclaimed, about twenty have been hopefully converted to God, and many more are under awakenings. Other denominations have shared in the blessed work. I have baptized twelve since the meeting commenced, and hope that others will soon follow. May this new year witness a revival of religion in all the Churches of every Christian denomination.

H. P. GREENE.

LIBERTY OF CONSCIENCE TRIUMPHANT.

The editor of the 'Occident and American Jewish Advocate,' says:—"We some time since stated that the local Court of the City of Cincinnati had decided that the ordinance enforcing a compulsory resting on the Sunday was inoperative as regards the Jews. We now learn from the public papers that the Supreme Court in the State in banc, sitting at the capital, Columbus, have also decided in the same way, declaring "the ordinance of the Cincinnati council prohibiting trading, bartering, and selling on Sunday, void, as to those who conscientiously observe the seventh day of the week, as the Sabbath." We do not doubt that a similar decision would be given in Pennsylvania and Virginia, if a case of the kind should be carried up to the highest tribunal, not to mention the Supreme Court of the United States; for if any thing is certain in legislation, it is the emphatic prohibition, by the fundamental law of the land, to enact any regulation with respect to religion. Hence we have always regarded any such enactments as gross violations of the constitution of the country; religion being the business of every individual, and no affair of the commonwealth, with which legislators have to busy themselves. Moral regulations alone belong to the State; and in enforcing them lies the conservative power of the judiciary department;—conscientious matters are however between man and his God. Persuasion here is the instrument, not fine and imprisonment; the church or synagogue should work here, not the court-house or the jail. But it is difficult to convince some zealots; they, however, injure their cause more than they benefit themselves in the first instance."

Millions for a Curse to Man, but nothing for a Blessing.—The Government of the United States can afford millions of dollars to carry on a most disgraceful war upon a feeble, half-civilized neighbor, which in any event must be an enduring curse to both nations; but it cannot afford any thing to sustain one of the greatest blessings to the nation which its political rulers have ever devised—a cheap and expeditious mail for the people's letters and newspapers. Therefore it asks a change in the rates of postage, which will make the people pay up, dollar for dollar, to the full amount of the accommodations, and no trust. Perhaps the people of the nation think that the revenues are better expended in wholesale butchery, than in sustaining cheap mail facilities—in trying to curse their neighbor, than in blessing themselves. We had formed a better opinion of them, however, and trust that we were not entirely mistaken.

A Veteran Missionary.—The Christian Mirror informs us that the first missionary sent from Massachusetts to the State of Maine, was Father Sewall, now upwards of 90 years of age; and though now thus advanced, he is still traversing the new settlements, and preaching the gospel with the vigor of youth. He says, "I have just closed my mission of twelve weeks. I have visited Starks, Freeman, Phillips, and seven other towns. During the time of my short mission, I preached 90 times, made 158 family visits, attended 6 conference meetings, visited a few common schools, opened a few Sabbath schools with prayer and short addresses. People generally attended all the meetings well, and appeared to be attentive to the word. But alas! I fear that none have been turned from darkness to light, and the power of satan to God. It is a matter of deep humiliation that my labors in this respect should be so unproductive of good."

Protestant Missions.—The N. Y. Evangelist learns from the reports of the various missionary institutions, for 1846, that the whole number of ordained missionaries, so far as reported, is eleven hundred and forty-seven; of whom sixty-three are laboring among the Indian tribes, one hundred and eighty-six in Africa, thirty-eight in Western Asia, three hundred and forty in India and Ceylon, thirty-two in Burmah and Siam, thirty-three in China, one hundred and seventeen in the Pacific Islands, three hundred and five in the West Indies, and forty-three among the Jews. They are aided by twenty-one hundred and forty native assistants, and have under their care one hundred and eighty-four thousand, two hundred and sixty-eight communicants.

Altering Books.—It is stated that the London Tract Society, which has heretofore taken great liberties with authors in their reprints, has come to the conclusion either to refuse books which have a sectarian aspect, or to publish them entire, with explanatory notes appended to passages of this kind. This is an important decision—important as a matter of justice to the character of the dead, and important as a measure to save the best theological works in our language from a process that divests them of their distinguishing spirit and energy, and converts them into milk-and-water productions which the most sickly stomachs can bear. So says the Christian Observer, to which we respond, Amen.

Death of Mrs. Devan.—The New York Recorder says that at the moment of going to press we have intelligence of the arrival of Rev. William Dean at Hong Kong in 105 days from New York—all well. His letter brings likewise the distressing intelligence of the death of Mrs. Devan, after an illness which had continued for some time. We have no farther particulars. Dr. Devan had gone to Hong Kong. He was greatly sustained by the consolations of religion. Mrs. D. was a daughter of Mr. David Hale of the Journal of Commerce.

Converted Catholics.—The Boston Recorder says that two vessels have lately arrived at Trinidad, bringing about five hundred passengers from Maderia. They are all "Kalleyites," or followers of Dr. Kalley, a physician, who has succeded in converting large numbers of Maderians to the Protestant faith, and who has lately taken refuge in Trinidad. Report says that there are about three thousand more of these sectarians who have received notice to quit Madeira. They are decidedly superior in education and appearance to the majority of Madeirans.

Letters for our Missionaries.—Packages of letters, newspapers, &c., will be forwarded to our missionary brethren, Carpenter and Wardner, by nearly every vessel which sails from New York for Canton. Persons wishing to communicate with them, should address their letters, pre-paid, to the care of Geo. B. Utter, New York.

Parley's Magazine and Robert Merry's Museum.—We have received the January and February numbers of this standard periodical for youth. It is edited by S. G. Goodrich, author of Peter Parley's Tales, whose world-wide reputation is a sufficient recommendation of the work. Published by G. W. & S. O. Post, at No. 5 Beekman-st., Clinton Hall, N. Y.

The Farmer and Mechanic commences the new year in a quarto form, and considerably improved in appearance. Published by W. H. Starr, 135 Nassau-st.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

The SENATE passed the Treasury Note Bill, after a great deal of talk. A resolution to withdraw the troops from Mexico was laid on the table. Mr. Upham presented a resolution from the Legislature of Vermont against the Mexican War and the acquisition of Slave Territory. A memorial was presented from citizens of Pennsylvania, praying for aid in the formation of a colony in Oregon, and offering to serve in the war against Mexico without pay. The Bill to raise ten regiments of volunteers was discussed, and an amendment adopted giving each soldier the option to receive a certificate on six per cent. stock for four hundred dollars, instead of 160 acres of land.

In the HOUSE OF REPRESENTATIVES, the bill to increase the pay of, and grant bounties to, regulars and volunteers in the army, was finally passed. A joint resolution was passed directing the President to procure gold and silver medals for the officers and men of the French, Spanish, and English vessels of war, who aided in rescuing the seamen of the brig Somers.

FROM THE ARMY.—A telegraphic dispatch from Washington to the N. Y. Tribune, dated Jan. 31, says:—

The brig Georgiana, from Tampico 14th inst. arrived at New Orleans 22d inst. Col. Kinney arrived at Tampico on the 12th, direct from Victoria, with dispatches from Gen. Taylor to Gen. Shields, to suspend operations for the present. He entered Victoria with Gen. Quitman on the 9th. Gen. Quitman drove the Mexicans before him the last thirty or forty miles before entering Victoria. The Mexicans were very reluctant to give up the place, but went out one side as Quitman entered the other. Gen. Quitman having no cavalry, could not pursue them. Col. Kinney parted with Gen. Taylor at Montemorales and pushed on with Gen. Quitman to Victoria, and thence alone to Tampico.

There was no reason to suppose that Gen. Fuller and Gen. Worth had moved from Saltillo, though it was so reported. The Mexican army, it is believed, was not far off. The Mexican soldiers seen in the neighborhood of Saltillo are now supposed to have been advanced parties of some fifteen hundred or two thousand men kept in possession on this side of the desert between Saltillo and San Luis, to destroy the water tanks in case the American army should move in force in the direction of San Luis, which precludes the idea of any serious attack being contemplated upon Gen. Worth or Gen. Wool, the object of the Mexicans being only to keep watch upon the American forces, to retreat before any advance—and cut off supplies of water.

INDIAN MASSACRE.—We briefly announced that an Indian fight had taken place near Council Bluff, in which sixty Omahas were killed by a party of Sioux. The St. Louis Republican has a letter containing the following particulars:

It was a cold-blooded butchery of women and children, in the absence of all the warriors of the village. On the night of the 12th and 13th, the letter states, a war party of Yancton Sioux Indians defeated and destroyed fourteen lodges of the Omaha tribe of Indians, located at the time at Wood's Bluffs, situated about sixty miles from this place—Belleview. The men and warriors of the Omahas had left the camp on a hunt; and the Sioux, soon after they reached the camp, discovered that they only had women and children to contend with. The slaughter was terrible; seventy-three were killed, and nineteen mortally wounded. Two men made their escape; one of them named Jos. Lafleche, a trader in the employ of Mr. Peter A. Sarpy, and at the time in charge of a stock of goods. He ran from the scene of blood bare-footed, and arrived at Belleview with both feet frozen. Mr. Sarpy and Maj. Miller, the present agent, dispatched a party of men to ascertain the facts, and they confirmed, on their return, the report of Lafleche. They also reported that five of the Sioux Indians had been killed, no doubt stabbed by the Omaha squaws. Going twenty miles farther than the ground of the massacre, they found the place where the goods of the trader had been divided among the robbers.

EXTRAORDINARY CASE.—We learn that one of the workmen on the Central Railroad, between here and Montpelier, was killed last week in the following distressing manner. A rock that they were blasting not going off readily, one of the hands went to the rock, supposing the match had gone out; but while on the rock the charge went off, producing a seam sufficiently large to take in his legs and a part of his body. The seam then partly closed up, confining him closely. After using every means in their power to extricate him, with no hope of success, a consultation of physicians was called, and at his earnest solicitation a blood vessel was opened, by which an end was put to his sufferings.

[Burlington, Vt., Liberty Gaz.

The above statement is of so extraordinary a character that we felt some hesitation in crediting it; yet the source from which it comes seems to authorized full belief. It strikes us, however, that the decision and action of the physicians consulted in this case were most remarkable and reprehensible. On the same principle of reasoning, any person whose life is given over by consulting physicians, may be bled to death, or otherwise hastened into eternity. [Boston Trav.

ALARMING OCCURRENCES.—The Coburg, (Canada) Star has a letter from Grafton Steam Mills, Grafton Harbor, Jan. 9, which states that a most singular phenomenon occurred at that place on the afternoon of the 8th, about 3 o'clock. The lake was calm and the wind in the north, when suddenly the lake receded from the shore in one immense wave, upward of 350 feet, leaving the beach perfectly dry for that distance; it seemed to gather itself into a vast one, and immediately returned in one unbroken wave, four feet higher than it usually is, burying the wharf completely, and overflowing the usual boundaries upward of a hundred yards, sweeping everything before it, accompanied by a dreadful noise. This happened eight or nine different times, gradually decreasing in violence, until the lake resumed its usual appearance.

The Coburg Star farther states, that their readers will remember that in 1845 they chronicled an occurrence similar to the above, as having taken place in their own harbor. The same convulsion that affected the lake at Grafton Harbor on Friday, ran along the coast from that place to Port Hope. It was, however, unattended with the heavy thundering sound heard at Grafton.

PARDON OF THE ANTI-RENTERS.—The Anti-Renters in the State Prison have all been pardoned. Their names are as follows: Daniel W. Squires, Zerah Preston, John Phœnix, Calvin Madison, Isaac S. Burhans, John Burch, W. Reside, Daniel Northrop, John Latham, W. Brisbane, W. Jocelin, C. T. McComber, John B. Coons, Thomas Morgan. The foregoing were all confined in the Clinton Prison, and are not only pardoned, but restored to the rights of citizenship.

The following named persons have been pardoned, but not restored to citizenship: Smith A. Boughton, Edward O'Conner, John Van-Steenburgh, Moses Earle. O'Conner and Van-Steenburgh have been in the Sing Sing, and Boughton and Earle in the Clinton Prison.

SUMMARY.

A postmaster in the interior of Pennsylvania recently had judgment given against him for the price of a subscription of several years to a distant newspaper, on the plea that he had not given sufficient legal notice to the publisher to stop it, and had continued to receive the numbers for several years and sell them for the postage. The magistrate decided that merely returning a copy of "John Smith's" papers with "*stop this*" written on it, without postmark, or other indication of locality, was not sufficient or legal notice, but a *written notice, with name, place, date, and reason,* must be sent the publisher, and "franked," that it may be taken out by him.

Almost every one has heard of an individual by the name of Calvin Edson, who, several years since, was exhibited around the country as a living skeleton, and who was regarded at the time as an object of great curiosity by every one who saw him. What is very singular, since his death, which happened some 12 years since, a brother (Dr. Alexander) has, from no apparent disease, become even more of a skeleton than he was. The present one (the doctor) is in the enjoyment of perfect health, is of the ordinary stature of men, 5 1-2 feet, and yet weighs but 49 lbs; is cheerful and sociable, and will entertain you for hours with his lively and agreeable conversation.

The Twenty-third Annual Report of the New York Bible Society auxiliary to the American Bible Society, with the Constitution, &c., has been published. The distribution of the past year has been greater than that of any previous year, and amounts to 9,451 Bibles, and 9,782 Testaments, making a total of 19,233 volumes. It is now twenty-three years since the Society was organized. During the first twenty-two years it distributed 62,274 Bibles, and 121,263 Testaments, making 183,537 volumes; adding to this the distribution of the present year, 202,770 volumes have been put into circulation by this Society.

In the Legislature of Massachusetts, the following resolution has been ordered to a third reading:—"That the people of Massachusetts, actuated by high regard for the honor of our country and the best interests of the whole people, do, upon a calm review of all the causes put forth in justification of the war now existing between the United States and the Republic of Mexico, believe it to be wrong; and that the true glory of both nations demands that it be brought to a speedy and honorable termination, without farther effusion of blood and loss of human life."

The Legislature of Pennsylvania has adopted a resolution, "that our Senators in Congress be instructed, and our Representatives requested, to vote against any measure whatever, by which territory will accrue to the Union, unless as a part of the fundamental law, upon which any compact or treaty for this purpose is based, slavery or involuntary servitude, except for crimes, shall be forever prohibited."

The New York Tribune says that Monroe Edwards died on Friday morning last, in the Prison Hospital at Sing Sing, of consumption, after an illness of only about three weeks. Thus has ended the career of a man endowed by nature with talents that might have fitted him for eminent usefulness, but which were prostituted to the injury of his fellow men and the destruction of his own peace and happiness. No relations or friends, save his companions in punishment, were present to mitigate the suffering of his last hours, and he will sleep in the prison burial ground with no memorial of his name or fate. Is not the way of the transgressor hard?

The Trenton Daily News has a description of a machine invented by Francis Karl Coffin, a convict for house-robbing in the New Jersey State Prison. The purpose of the machine is to take the Yeas and Nays in legislative bodies. Members vote by pulling a nob connected with the machine, of which two are attached to the desks, one for Yeas, one for Nays. The Clerk then turns a small crank, and certain figures appear to him by which each man's vote is reported, all in the space of a single minute, with perfect accuracy. There is said to be no possibility of its getting out of order in a million times working.

The Supreme Court of the United States is occupied with an important admiralty case, growing out of an action brought to recover the value of $20,000 in specie, which was on board the steamer Lexington on the night of her fatal passage between New York and Stonington. Mr. Webster is one of the counsel in the case. The owners of the Lexington claim that as the accident was an unusual one, and not arising from any fault in the boat, they are not liable. They say farther that if any parties are responsible it is not the owners of the Lexington, but Messrs. Harnden & Co., under whom the contract was made for the shipment of the money. The Merchants' Bank, Boston, are the plaintiffs in the case.

A letter from Constantinople, of the 17th of December, has the following: News has been received from Persia that the cholera was still raging and sweeping off thousands. At Oroomiah the mortality was upward of 200 a day on the poor population of 10,000. I have just seen a doctor assuring me that, according to his statistics, the deaths had greatly exceeded the worst year of the plague; he calculates that more than 100,000 have been destroyed. I do not think the statement exaggerated in the least.

According to the official reports, about 800 men have been killed and wounded in the three battles fought in Mexico. The Ledger says:—"The loss by sickness cannot be so accurately ascertained; reports, evidently greatly exaggerated, say from 1400 to 4000. These reports have been authenticated by no official statement, and there is strong reason to believe that the whole number of deaths by sickness does not exceed five hundred."

The Rochester printers have determined to erect a suitable monument over the remains of Benjamin Franklin, which are deposited in the Arch street (Phila.) burying ground under a plain slab. The ground belongs to the Friends or Quakers, and they may object to the erection of any ostentatious monument.

Emigration from Germany is setting into Texas very largely. It is estimated that during the last three years not less than 1,000,000 dollars in specie have been introduced into Texas by German emigrants. Upwards of 1200, nearly all from Bremen, arrived at Galveston during the week ending December 29.

The Rev. Dr. Samuel Nott, of Franklin, Ct., has completed the ninety-third year of his life, and on the 13th of March next it will be seventy-five years since he was ordained and installed over the church in Franklin. His health had been so good up to his ninety-first year, that he had been detained from church only two Sundays during his ministry. He performs the duties of his office without an assistant.

We stated last week, that the factory burnt in Westerly, R. I., was insured. It now seems that the loss is estimated at about $25,000. Insurance about $15,000. The cotton factory contained about 50 looms for the manufacture of printing cloths, and the woolen factory contained 22 looms for the manufacture of linsey plaids.

Some time ago Mr. Woodbridge, agent for Day, Newell & Day, patent safe manufacturers, placed in the Exchange a safe, with a recently invented lock, and in the safe enclosed $500 as a reward for any person who should pick the lock. Mr. Hobbs, locksmith of this city, was shut up one night in the building, and at a little before 7 o'clock the next morning left the place $500 richer than when he entered.

Mr. Everett, the United States Commissioner to China, arrived on the 6th of October. On or about the 20th, he proceeded from Macao in the United States sloop of war Vincennes to Canton, where he had an interview with the Governor General of the Province. He was afterward invited by the Governor General, Keying, to a dinner party, which was conducted in the Chinese and Tartar style.

The Earl of Elgin, who has been appointed Governor General of Canada, and who came out in the Hibernia, has been received with appropriate honors in Boston. He visited the State House on Monday, and each of the branches of Legislature during their sessions, and also other objects of interest in the city, accompanied by his Honor the Mayor.

The Hibernia, it now appears, brought a much larger amount of specie than was looked for. She has on her manifest £526,000, or in round numbers $2,600,000, and is believed to have on board nearer £600,000, or $3,000,000. The steamer would have taken more, but that no more could be insured at Lloyd's.

A Theological Seminary is to be erected in the vicinity of Cincinnati, by the Catholics, and Messrs. J. & J. Selvin, merchants of Cincinnati, have authorized Bishop Purcell to draw on them for any sum from five to ten thousand dollars towards erecting the necessary edifices.

A Mr. Paulding, in attempting to correct a refractory slave in New Orleans, seriously hurt his hand. In the course of a year he paid one physician's bill for attendance of $500, another of $600, a third of $1,000, a fourth of $300, and is now carrying on a suit against another doctor who claims $1,600 for attendance and medicine for that unfortunate hand. The doctors' bills alone would have purchased a dozen slaves.

An immense iceberg recently found its way into the harbor of Eastport, Me., and dashed in pieces some vessels lying at the wharves. It was supposed to have been blown from the Arctic sea by the strong wintry gales.

A large amount of property from the dead of the Atlantic has been discovered in New London, having been stolen by a man on Fisher's Island, at the time of the wreck. Amongst it is the gold watch of the late Dr. Armstrong. It was stopped at 33 minutes past four, and is so injured that it will not move again.

Monroe Edwards, the great forger, who was committed to the State Prison at Sing Sing several years ago, and whose name has become familiar to all who know any thing of the history of crime in our country, is now in a rapid consumption aed can hardly live more than a few weeks at best.

The Housatonic Railroad averages about 1,000 passengers a week. On Saturday night, the 9th, fifty cars full of freight came down, and on Monday morning another train of fifty. The road is doing about double the amount of business this year that it has any season previous.

A bill for taking the sense of the people of the State of Kentucky upon the calling of a Convention to amend the State Constitution, has passed both branches of the General Assembly. The people will vote upon the subject at the regular election next August.

In the New York Legislature, Mr. Walsh presented several petitions, from Westchester, and from this city, for an exemption of the homestead from liability for debt, and that landholders may be limited as to the quantity of real estate they can hold.

The gold mines of Russia produced 165 poods and 31 pounds during the first six months of 1846. The aggregate is about 5,950 English pounds of gold, worth about $370,000.

The steamer Charles Carrol, recently cleared from Cincinnati with 4,475 bbls. pork, 1,273 bbls. lard, 150 half bbls. and 4,017 kegs of lard, 713 bbls. flour, 155 bbls. beef, 400 bbls. and 31 hhds. hams, 449 bbls. whiskey, besides beeswax, ginseng, corn, oats, hemp, rope, tobacco, 100 kegs of pigs' feet, butter, ale, &c.

The city of Key West is fast recovering from the effects of the late hurricane. New houses have been built in the place of those blown down; and those that were unroofed, and otherwise injured, have been repaired, and the inhabitants are returning to their houses from their temporary residence, the United States Barrack.

By a late enumeration of the inhabitants of Buffalo, it appears that the entire population now is 30,000. Of these 17,944 are adults; 7,558 are over 5 and under 16 years of age, and 5,398 are under 5. Of the entire population 531 are colored people.

A female from Poughkeepsie has claimed an old gentleman of Hagerstown, Md., for her father. She asserts she was his daughter by a former wife, whom he had married some forty years ago, deserted, and is now living under a fictitious name. She is crazy.

Isaac Clemen was on Monday bound in $3,000 to appear for trial, having presented a pistol to the breast of Amelia Livingston, and threatened to shoot her if she refused to marry him.

The misery existing in Flanders is immense. Not fewer than 13,000 persons emigrated last year for America from the province, and in the ensuing year the number will be still greater.

The packet ship Garrick went ashore on Squam Beach in the night of Jan. 26, in thick weather. She has since been brought up to this city.

The "oldest inhabitant" is said to be a woman now living in Moscow, in Russia, who is 168 years of age. At the age of 122 she married her fifth husband.

Caleb Cushing has been chosen Colonel of the Massachusetts regiment of volunteers, and Isaac H. Wright, Lt. Colonel.

The Union Theological Seminary, according to its catalogue just published, has forty students in the senior class, thirty-two in the middle, and forty-three in the junior, with six resident licentiates.

Review of New York Market.

MONDAY, FEB. 1.

FLOUR AND MEAL—Genesee and Ohio Flour $7 00. Southern 6 50 a 6 75. Jersey Meal 5 00.

GRAIN—Genesee Wheat $1 55. Corn 1 03 a 1 07. Oats 48 a 50c. Barley 80c. Rye 100c. Beans 9s. a 12s. Peas 8s. a 10s.

PROVISIONS—Prime Pork $11 50. Mess Pork 14 50. Beef 8 50 a 10 50. Butter has advanced 1c. per pound. Cheese has advanced ¼c., being 6 a 7½c.

MARRIED,

In Truxton, N. Y., on the 29th Dec., by Rev. James Bailey, Mr. THOMAS L. MAXSON to Miss SARAH REED, both of DeRuyter.

Also on the 18th ult., by the same, Mr. REUBEN KINNEY to Miss ELIZABETH PATRICE, both of DeRuyter.

And on the 23d ult., in DeRuyter, by the same, Mr. DWIGHT CRUMB to Miss LYDIA JANE CRANDALL, daughter of William Crandall, Esq., all of DeRuyter.

In Adams, on the 21st ult., by Rev. G. M. Langworthy, Mr. RUSSEL C. LANGWORTHY, of Alfred, Allegany Co., to Miss LOIS M. MAXSON, of the former place.

In Adams, at the house of Mr. Joseph Green, on the 13th ult., by Rev. G. M. Langworthy, Mr. OLIVER W. GREEN to Miss SARAH L. COON.

At the same time and place, by the same, Mr. JOHN G. NICHOLS, to Miss CORNELIA S. GREEN, all of Adams.

At Adams Centre, on the 12th ult., by Esq. Dewey, Mr. BARTON WHITFORD and Miss SARAH ANN BAKER, all of that town.

DIED,

In DeRuyter, N. Y., Dec. 29th, of a disease of the heart, SYLVESTER CRUMB, aged 68 years. He has been many years a member of our denomination. He has left the church in Otselic to join the church in heaven. Those who have been acquainted with him, have no doubt that by his sole dependence on the grace of Christ, manifested by his correct life and Christian benevolence, he has been freely admitted to join the glorified ones above, and receive the end of his faith, the salvation of his soul.

LETTERS.

Wm. M. Fahnestock, Charles Rowley, John Whitford, E. Konigmacher, Reuben W. Utter, Geo. R. Wheeler, Ira W. Utter, Henry P. Green, James Bailey, Albert Utter, John R. Butts, Wm. P. Langworthy, Clark Rogers, M. T. Davis, P. L. Berry, E. C. Wells, G. W. Hinckley, Charles Potter (yes.) Sanford P. Stillman.

ACKNOWLEDGMENTS.

John O Frazier, Shiloh, N J	$2 00	Pays to vol.	3	No. 52
J H Fogg & M T Davis, "	2 00	"	3	" 52
Joseph West, "	1 00	"	3	" 26
Charles H Davis, "	1 00	"	3	" 26
W Konigmacher, Ephrata, Pa	2 00	"	4	" 20
H Konigmacher, "	2 00	"	4	" 26
P M DeCampt, Somerville, N J	2 00	"	3	" 26
M A Stillman, Westerly, R I	2 00	"	4	" 26
N Reynolds, North Petersburgh	2 00	"	3	" 52
C Rowley, Wellsville	2 00	"	4	" 13
Joseph J Green, Adams	2 00	"	3	" 52
R Saunders, "	2 00	"	3	" 52
Henry Bunce, "	2 00	"	3	" 52
E C Wells Providence, R I	4 00	"	3	" 31
Amos Green. Little Genesee	2 00	"	3	" 39
D Stillman, Phillipsville	2 00	"	3	" 52
J R Butts Onondaga, Mich	3 00	"	3	" 52
Patty Dowd, Braneville, Ohio	2 00	"	4	" 31
S Thurston, New York	75	"	3	" 52
Thomas Ashley, "	1 00	"	3	" 52
D Babcock, Hopkinton, R I	2 00	"	4	" 26
Eden Blake, "	2 00	"	4	" 26
Wm Hunt, "	2 00	"	4	" 26
J W Bliven, Westerly, R I	2,00	"	2	" 52
Dennis Burdick, "	2 00	"	3	" 26
Wm Stillman, Jr, "	1 00	"	3	" 41

NOTICE.—The third volume of the Recorder is more than half completed, and yet many of our accounts for the volume remain unpaid. According to our published terms, all such accounts might now be made out at $2 50 instead of $2 00. We desire, however. to conduct our business in the most lenient manner possible, particularly towards those who really find it difficult to pay in advance. For this reason we have determined to extend the time of receiving $2 in payment for the volume, to the first day of April. Those who forward their money before that day, will be credited for the present year as if paid in advance. But all accounts remaining unsettled at that time will be made out at $2 50. We hope that every subscriber who is in arrears will avail himself of this opportunity to settle up without the additional expense attendant upon delay. Money may be sent by mail, at our risk, provided the Postmaster is informed of the contents of the letter, and a description of the bills is retained.

SENDING BILLS AND RECEIPTS.—The Postmaster General has decided that "publishers of newspapers may send to subscribers their bills for subscriptions DUE, free of postage." We shall avail ourselves of this privilege to forward bills to all who are indebted to us after the first day of April next. Again, the Postmaster General has also decided, that publishers of newspapers may NOT transmit their RECEIPTS free of postage, but that receipts sent in newspapers subject the papers containing them to letter postage by weight and distance. For this reason we shall not hereafter send receipts in our papers, as heretofore, but shall indicate in our acknowledgments the number of the paper to which the money pays. This will obviate all necessity for receipts, and prove, we trust, as satisfactory to subscribers as our old arrangement.

ALMERIN P. STILLMAN has removed to Onondaga, Ingham Co., Mich., and wishes his correspondents to address him accordingly.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

NOTICE.

The next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be attended in New York, February 8th, at 7 o'clock P. M., at the house of T. B. Stillman. W. B. GILLETT, Sec.

NEW MARKET, N. J., Jan. 20, 1847.

DE RUYTER INSTITUTE.

The Winter Term of this Institution will commence on the 6th of January, 1847, and continue fourteen weeks, under the care of J. R. IRISH & G. EVANS.

DERUYTER, Nov. 1, 1846.

SCRAP PLATES FOR SALE.

FORTY of the BEAUTIFUL ENGRAVINGS, used in the Lady's Book, will be sent to any person on receipt of One Dollar. They are all from Steel Plates, and are a handsome addition to a Scrap Book.

Address, L. A. GODEY,
Publishers' Hall, Philadelphia.

NOTICE TO CARRIAGE-MAKERS.

THE subscriber, wishing to be relieved from the charge of the carriage business, is desirous of either letting his shops, or procuring some one to take charge of them, on advantageous conditions. As he has become proprietor of a new and valuable improvement in carriage springs and hangings, his shop will be capable of competing with any in this section of the country. Any person wishing to obtain the situation may address the subscriber at DeRuyter, N. Y.

JOHN MAXSON.

BEALES' DAGUERRIAN GALLERIES.

MR. A. J. BEALES invites the attention of the public to his Premium One Dollar Daguerrian Galleries, at Nos. 156 and 175 Broadway, New-York. Having adopted the latest improvements, he has reducrd his prices one-half, and guarantees to take pictures equal to any in the city, in any position or dress, and with any desirable shade or color. Gold lockets of all descriptions constantly on hand. Attendance from eight in the morning until sunset.

DAGUERRIAN GALLERY.

GURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors blow the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

N. B. No charges made unless satisfaction is given.

oct22 6m

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 23, 1846.

Miscellaneous.

THE WANDERING JEW.

The Wandering Jew once said to me,
I passed through a city in the cool of the year;
A man in the garden plucked fruit from a tree.
I asked, "How long has the city been here?"
And he answered me, and he plucked away—
"It has always stood where it stands to-day,
And here it will stand for ever and aye."
Five hundred years rolled by, and then
I traveled the selfsame road again.

No trace of a city there I found;
A shepherd sat blowing his pipe alone,
His flock went quietly nibbling round.
I asked, "How long has the city been gone?"
And he answered me, and he piped away—
"The new ones bloom and the old decay,
This is my pasture ground for aye."
Five hundred years rolled by, and then
I traveled the selfsame road again.

And I came to a sea, and the waves did roar,
And a fisherman threw his net out clear,
And, when heavy laden, he dragged it ashore.
I asked, "How long has the sea been here?"
And he laughed, and he said, and he laughed away—
"As long as yon billows have tossed their spray
They've fished and they've fished in this selfsame bay."
Five hundred years rolled by, and then
I traveled the selfsame road again.

And I came to a forest, vast and free,
And a woodman stood in the thicket near—
His axe he laid at the foot of a tree.
I asked, "How long have the woods been here?"
And he answered, "These woods are a covert for aye;
My ancestors dwelt here alway,
And the trees have been here since creation's day."
Five hundred years rolled by, and then
I traveled the selfsame road again.

And I found there a city, and far and near
Resounded the hum of toil and glee,
And I asked, "How long has the city been here,
And where is the pipe, and the wood, and the sea?"
And they answered me, as they went their way—
"Things always have stood as they stand to-day,
And so they will stand for ever and aye."
I'll wait five hundred years, and then
I'll travel the selfsame road again. [C. T. Brooks.

◆

PREMATURE OLD AGE IN FEMALES.

The Reverend Hubbard Winslow, in the "Journal of Health," makes the following truthful remarks in relation to the exercise of the mental powers in this country—remarks, which, if attentively read, will, we hope, stir up our young females to a greater degree of intellectual activity, and to those admirable exercises which are the results of liberal culture, and consequently of a more health-imparting and life-sustaining influence:—

"Nor does the premature old age, of which we are speaking, come of too much study. We do not begin to study in this country as they do in Germany, nor as many do in England or France. It is a common thing among the educated ladies of Germany, to find those who can read and speak three or four different languages, and extensively versed in Mathematics and Natural Philosophy.

"It is clearly proved that the high cultivation of the intellect is favorable to protracted youthfulness and long life. Highly educated men and women, on an average, live longer and enjoy more even and pure health, than those of little or no mental culture. The mind is life—the very essence of life, and where there is most of mind, other things equal, there is most of that which imparts life and vigor to the body. It is believed that thousands, in this country annually die some twenty years sooner than they would, had they bestowed a higher cultivation upon their intellect. We must be more intellectual and less sensual—more of that which dies not, and less of that which dies—if we would invigorate and prolong whatever of us is mortal. It is said to be better to wear out than to rust out. The truth is, after all, very few in this country can claim the honor of wearing out, intellectually. But hundreds are daily dying through mental rust. Why does the man of business languish and die so soon on retiring to enjoy in idleness his gains? Just before the life-giving power, the mind, ceases to act, rust, stagnation, disease, gloomy spirits and death, must inevitably come.

The perpetual tug and excitement of business, as it is done in this country, frequently overtaxes and breaks down the mind; not so much by the intellectual labor, as by the excitement attending it. Now the study of the languages, sciences, &c., and the putting forth of the mental energies in the form of written thoughts for the world, affords just that kind of mental effort which is most favorable to long and vigorous life. Accordingly literary and scientific men are, as a class, long lived. If our families would give up their dissipations, renounce their novels and their indolence, put away both their inglorious excitements together—and rise higher in the scale of intellectual, thinking, spiritual being, they might secure to themselves and to their children a far more healthy, youthful, prolonged earthly existence, than most of them now enjoy."

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THE LION TAMER.

Van Amburgh was recently one of the greatest lion tamers in London. The account he gives of his intercourse with wild animals is very interesting. Van Amburgh has a novel and practical theory to account for his power over them. From the first moment of his intercourse with them, he talked to them as he would to a human being. "They believe," says he, "that I have power to tear every one of them in pieces if they do not act as I say. I tell them so, and have frequently enforced it with a heavy crowbar." The personal strength, the peculiar cast of his eye, the rapidity of his movements, the tone of his voice, all tend to present to these animals an idea of superior power, which in sudden bursts of his passion, makes them crouch in the corner of the cage. Van Amburgh's eyes are peculiar; one of them has a remarkable cast, which rather heightens the impression of his expressive face, as is said of the "terrible eye of Caliph Vatheck." On one occasion, in New York, the tiger became ferocious. Van Amburgh took his crowbar and gave him a tremendous blow over the head. He said to him, in good English, as if he were a human creature, "You big scoundrel, if you show me any more of your pranks, I'll knock your brains out," accompanying it with loud menaces and strong gesticulation. After this the tiger behaved like a gentleman for a couple of months. In going over to England, Van Amburgh was separated from these animals for several weeks. They arrived in London, he in Liverpool. As soon as he reached London he went to see them. On his appearance outside the cage, one of the strangest scenes presented that ever was beheld. The lions, tigers and all recognized him at once. When he entered among the group, they crouched, they lashed their tails, with every demonstration of delight at beholding him again. He scratched the neck of the big lion, and his majesty growled his pleasure in tones like the sound of distant thunder. In ancient and modern history we have heard of attempts made to tame single animals; but till the present era we have never seen such a mighty exhibition of human over animal power as Mr. Van Amburgh presents. The lion and the lamb literally lie down together.

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FARMERS IN GERMANY.

The Rev. Mr. Kurtz, editor of the Lutheran Observer, who is now traveling in Europe, gives his readers, in a letter from Hamburg, the following sketch of rural life in Germany:—

"The farmers do not live scattered about, each upon his own farm, as in our country, but in small villages; and hence the whole region round about is sprinkled with clumps of humble dwellings, thrown together apparently promiscuously, with thatched roofs, mostly overgrown with moss. The material is a strong wooden frame, the interstices of which are filled up with bricks; and generally the house, barn and stable, constitute one large building, under one common roof, so that horses, cows, poultry, pigs and peasantry, all dwell together, in much closer proximity than would be thought comfortable with us. And yet the domestic relations, even of the peasantry, are not so uncomfortable and unclean as one might suppose from these statements, as much more attention is bestowed upon cattle, &c., than in our country, and there are other mitigating habits. But after all, a New England village, or an English cottage, presents a very different spectacle from the same objects in Germany; the latter have at best but a sombre and rather repulsive aspect. In the larger country towns, built on the public thoroughfares, the houses are much larger and vastly more comfortable than in the villages; composed, however, of the same material, and mostly fronting the street with the gable end, but covered with tiles. The inns in these towns are in some respects better than the same class would be in our country. We however seldom become acquainted with the landlord, and scarcely get a sight at the landlady—all the wants of the traveler being attended to by the servants, of whom there is a great number, and who depend upon their '*Trinkgeld*,' or the voluntary contributions of travelers, for their compensation. This is an exceedingly annoying arrangement, as the amount of the *doceur* is arbitrary, and depends upon a stranger's ability, and his own peculiar views of liberality or justice."

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THE VENETIAN WOMEN AND THEIR HAIR.

Mrs. Jamieson, in her late agreeable work called Memoirs and Essays, speaking of the Venetian women, says:—

"With regard to the Venetian women, every one must remember in the Venetian pictures not only the peculiar luxuriance, but the peculiar color of the hair, of every golden tint, from a rich full shade of auburn to a soft yellow flaxen hue, or rather not flaxen, but like raw silk, such as we have seen the peasants in Lombardy carrying over their arms or on their heads, in great, shining, twisted heaps. I have sometimes heard it asked with wonder, whether those pale gold masses of hair, the true 'bondina' tint, could have been always natural? On the contrary, it was often artificial; the color, not the hair. In the days of the elder Palma and Giorgione, yellow hair was the fashion, and the paler the tint the more admired. The women had a method of discharging the natural color by first washing their tresses in some chemical preparation, and then exposing them to the sun. I have seen a curious old Venetian print, perhaps satirical, representing this process. A lady is seated on the roof, or balcony of her house, wearing a sort of broad brimmed hat without a crown; the long hair is drawn over these wide brims, and spread out in the sunshine, while the face is completely shaded. How they contrived to escape a brain fever, or a coup de soliel, is a wonder, and truly of all the multifarious freaks of fashion and vanity, I knew none more strange than this, unless it be the contrivance of the women of Antigua to obtain a new natural complexion."

◆

USE OF A NOSE.

A good story is told of Mozart, at the time he was a pupil of Haydn. The latter challenged his pupil to compose a piece of music which he could not play at sight. Mozart accepted the banter, and a supper and champagne were to be the forfeit. Every thing being arranged between the two composers, Mozart took his pen and a sheet of paper, and in five minutes dashed off a piece of music, and much to the surprise of Haydn handed it to him, saying:

"There is a piece of music, sir, which you cannot play, and I can—you are to give it the first trial."

Haydn smiled contemptuously at the visionary presumption of his pupil, and placing the notes before him, struck the keys of the instrument. Surprised at its simplicity, he dashed away until he reached the middle of the piece, when, stopping all at once, he exclaimed:

"How's this, Mozart? How's this? Here my hands are stretched out to both ends of the piano, and yet there's a middle key to be touched? Nobody can play such music—not even the composer himself."

Mozart smiled at the half excited indignation and perplexity of the great master, and taking the seat he had quitted struck the instrument with an air of self-assurance that Haydn began to think himself duped. Running along through the simple passages, he came to that part which his teacher had pronounced impossible to be played. Mozart, as anybody is aware, was favored, or at least endowed, with an extremely long nose—a prodigious nose, which in modern dialect "stuck out about a feet." Reaching the difficult passage, he stretched both hands to the extreme ends of the piano, and leaning forward bobbed his nose against the midle key which "nobody could play!"

Haydn burst into an immoderate fit of laughter; and after acknowledging the "corn," declared that nature had endowed Mozart with a capacity for music with which he had never been endowed!

Cold Water for Stock.—Farmers, are you aware that very cold water in the winter, as well as summer, is injurious to your stock? If not, we can assure you that it is the fact. It often causes disease, especially of the bowels; and under no circumstances will cattle drink so much of it as is absolutely necessary for their thrift.

Water, if possible, should be obtained from a spring, and be drunk as it bubbles out, at a moderate temperature, or be pumped up fresh from a well, or be taken from holes cut through the ice of a deep stream or clear pond. The water of a swift running stream, where more or less of its surface is exposed to the frosty atmosphere, is usually quite too cool for healthy drink. That also taken from standing troughs or shallow pools, with the ice broken up in it, is equally injurious. It is better to have the water brought from a spring, into the yard or stable, and when wanted, turn it into a trough easily accessible to the stock. When they have drunk sufficiently, stop the running of the water, and draw the troughs dry, then no ice is made to chill the water excessively, to the injury of the animals drinking it. [Am. Agriculturalist.

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A Crooked Subject.—A Matamoros correspondent of an Indiana paper, in giving a description of the Rio Grande river, says:—

Imagine four of the crookedest things in the world, then imagine four more twice as crooked, and then fancy to yourself a large river *three times* as crooked as all these put together, and you have a faint idea of the crooked disposition of this crooked river. There is no drift in it, from the fact that it is so crooked that timber can't find its way far enough down to lodge two sticks together—but few snakes, because it is not straight enough to swim in, and the fish are all in the whirlpools in the bends, because they can't find their way out. Birds frequently attempt to fly across the river, and light on the same side they start from, being deceived by the different crooks! Indeed, you may be deceived when you think you see across it, and some of the b'hoys say it is so twisting there isn't but one side to it.

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A Word to Boys.—The 'Learned Blacksmith' says: "Boys, did you ever think that this great world, with all its wealth and woe, with all its mines and mountains, oceans, seas, and rivers, with all its shipping, its steamboats, railroads, and magnetic telegraphs; with all its millions of darkly groping men, and all the sciences and progress of ages, will soon be given over to the hands of the boys of the present age? boys like you, assembled in school rooms, or playing without them, on both sides of the Atlantic? Believe it, and look abroad upon your inheritance, and get ready to enter upon its possession. The Kings, Presidents, Governors, Statesmen, Philosophers, Ministers, Teachers, Men, of the future, are all Boys, whose feet, like yours, cannot reach the floor, when seated upon the benches upon which they are learning to master the monosyllables of their respective languages."

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The Cow.—Of all beasts of the field, we respect the cow the most heartily. She is so meek, mild, and motherly withal, that we are half tempted to doff our beaver when we pass her. The ox is of no use unless he is in the yoke, or beef-tub, and the horse must be continually cramming his maw with the best, or the crows are disputing your title to him. But the cow, generous brute! is always willing to return your kindness with interest; and though she may sometimes raise her heel, it is only a mute, but impressive way of telling you that you are doing wrong; a friend could do no less than warn us of our errors in the most effectual way. The Egyptians worshiped the ox, and the children of Israel a calf, and thousands now-a-days bow to the material of which said calf was made; but if we were to turn pagan ourselves, we would worship the cow.

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A Solution.—The following is from a communication in the Southern Standard, written by Beverly Tucker: "Now, the most rational account I ever heard of the mark $ is this: The Straits of Gibraltar, called of old 'the pillars of Hercules,' were also then called the *ne plus ultra* of the world. Spain pushed her discoveries to this continent, and when she carried home the wealth that rewarded her enterprise, she coined it into dollars, and stamped them with a triumphant allusion to her great achievement. The pillars they bear are the pillars of Hercules, and across them is twined a fillet marked with the beautiful words '*plus ultra*.' Farther yet; the two straight lines are supposed to represent these pillars, and the line that waves across them stands for the fillet; and thus the mark $ is but a rude picture of this part of the impression."

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Stage Coaches in Olden Time.—In the year 1672, when throughout Great Britain only six stage coaches were constantly going, a pamphlet was written by one John Cresset, of the Charter House, for their suppression, and among the many grave reasons given against their continuance, is the following:—"These stage coaches make gentlemen come to London upon every small occasion, which otherwise they would not do, but upon urgent necessity; nay, the convenience of the passage makes their wives come up, who, rather than come such long journies on horseback, would stay at home. Here, when they have come to town, they must presently be in the mode, get fine clothes, go to the plays and treats, and by these means get such a habit of idleness, and love of pleasure, that they are uneasy ever after. [Spring. Rep

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The Medical Times says that men with dark hair and eyes are usually robust and sanguine, have strong passions, are generally furious maniacs, and have marked crises—while those with intensely black hair and eyes are of a nervous temperament, and are more subject to melancholia; those of brown hair have less energetic paroxysms—while light-haired persons, with blue eyes, being of the lymphatic temperament, although subject to mania and monomania, have often pleasing and agreeable reveries, and are seldom furious, but the cases are generally more chronic, and pass into dementia; while red-haired lunatics are very treacherous and dangerous; and are never to be trusted, the same also applies to white-haired maniacs, who are almost always furious and traitorous.

VARIETY.

A paper passed through the post office at Canandaigua, a few days since, having the following inscription:—

Now speed thee like the bounding roe,
And to East Bloomfield Centre go,
In old Ontario's fertile fields,
And where New York her sceptre wields.
Then silently and quickly call
On Mrs. Mary Hannah Hall;
To show her, what I dare not tell,
That we, her Ogden friends, are well;
And thankful for her favors kind,
Which the late Patriot brought to mind.
Should Uncle Sam, with curious eyes,
Attempt to pierce this simple guise,
Just say to him, there's nought within,
Like mark of pencil, pen, or pin,
To make his sordid nerves recoil,
Or prove a guerdon for his toil.
And thanks to his weak legislation,
The envelope's free throughout the nation.
W. C. W. G.

Kohl says that nine of the men of Busum swam out some distance into the sea, one day. As they returned, each feared lest one of his comrades should be drowned, and began to count; but, as each omitted himself, could only make eight of the party. All concluded, therefore, that one must have been drowned. On reaching the shore, and finding that this was not so, they mentioned their perplexity to a foreigner, begging him to teach them how to count rightly. He advised them, after all lying down and sticking their noses into the sand, to rise and count the number of impressions. This they did; and since that time, the men of Busum have known how to count nine.

"Well, my lad, where are you traveling this stormy weather, alone?" asked an inquisitive landlord in the north of Vermont, during the last war, of a small lad, whose father was engaged in smuggling, and had sent him, as young as he was, with an important message in advance of the party. "Going to draw my pension," was the reply. "Pension," echoed the astonished landlord, "what does so small a boy as you draw a pension for?" "Minding my own businesss and letting that of others alone."

The best composition that can be prepared, to relieve carriage wheels and machinery from friction, is composed of hog's lard, wheat flour, and black lead, (plumbago.) The lard is to be melted over a gentle fire, and the other ingredient—equal in weight—may be added, till the composition is brought into a consistency of common paste, without raising the heat near the boiling point. One trial of this paste will satisfy any one of its superior utility.

A dutiful and obedient daughter always makes a devoted and faithful wife. Let no man, as he values his own happiness, marry a woman of an unfilial nature. In spite of the guile of Iago, there was much wisdom in the remark to Othello when exciting the Moor to suspicion of Desdemona's integrity, "She has deceived her father, and may thee!"

In 1791, Horne went to take possession of his episcopal palace at Norwich. When on the steps, he looked round and said:—"Bless us! bless us! what a multitude of people!" Some one near, not of malice, but because his head was filled with Norfolk dumplings, said:—"O! my lord, this is nothing to the crowd on Friday last to see the man hanged."

A letter in the Liberty (Mo.) Tribune mentions, as curiosities to be seen on the plains, springs of soda, and says:—"The Independence rock is about 150 feet high, and covers something near six acres of ground. There are engraved upon this rock between two and three thousand names. I left my name on it, July 2d, 1846. If I were to tell you that we crossed lakes of saleratus, you would scarcely believe me, but it is true; we traveled over them with our teams, and used it in our bread, and it is as good, if not better, than you buy in the States."

A poor laboror in New Haven not long since bought a lottery ticket in the forlorn hope of bettering his condition; but before the lottery was drawn, he was so hard beset by a creditor to whom he owed a few shillings, that he was constrained to surrender his ticket to secure the debt. This ticket soon after turned up a prize of $10,000.

When Sir Walter Scott was urged not to prop the falling credit of an acquaintance, he replied: "The man was my friend when friends were few, and I will be his now that his enemies are many."

The North American Lakes have been found to contain 1,700 cubic miles of water, or more than half the fresh water on the globe, covering a space of about 80,000 square miles, and chaining a country of not less surface than 40,000 square miles.

Died, at the residence of his daughter, at Point Pleasant, on Friday, the 15th inst., John Chamberlain, in his 105th year. He was a Revolutionary pensioner, and has lived to a very ripe old age. He raised eleven children, whose offspring amount to 175—children, grand, great, and great great grand. His memory lives in the hearts of a large circle of friends. He enjoyed extraordinary health and a vigorous mind.

During the late flood in Ohio, many of the people of Dayton had to leave their houses in the night and resort to the hills, and when daylight appeared, their houses were almost covered with water.

An English judge has laid it down as a principle of law, that a physician is not entitled to payment if the patient dies under his treatment.

The colporteurs in France are said to have distributed thirty thousand copies of the Bible within the last three months.

A single drop of the oil of lavender, put into a bottle of ink, will prevent its moulding for any length of time.

Peter R. Livingston, long and honorable connected with the political history of this State, died at Rhinebeck a few days since at the advanced age of 81 years.

A bill has been introduced into the Michigan House of Representives to charter a Company to construct a Ship Canal around the Salt St. Marie.

The Michigan House of Representatives have passed a resolution directing the Judiciary Committee to inquire into the propriety of reporting a bill to exempt the family homestead from execution.

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The Citizen already enjoys a pretty extensive FOREIGN CORRESPONDENCE, which the Editor is endeavoring to increase in value and variety. To enhance the interest of this department of the paper, he is now on his way to England, with the view to make the TOUR OF THE COUNTRY ON FOOT, and to make the Citizen the record of his daily observations and incidents of travel.

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From the (Philadelphia) Christian Chronicle.

SABBATH CONTROVERSY.

The "Sabbath Recorder," an advocate for the religious observance of the seventh day, published an article some weeks since, animadverting, in not the most courteous terms, on a letter of the Rev. E. Kincaid. We laid the paper away, and on the arrival of Mr. K. in this city last week, delivered it to him. He has prepared the following letter in reply:—

PHILADELPHIA, Dec. 3, 1846.

To the Editor of the "Chronicle":—

MY DEAR BROTHER,—You handed me, this morning, the Sabbath Recorder, containing an article over the signature of "S. D.," in which are some severe strictures on my reply to a Jesuit, touching the Christian Sabbath. His charges of "*effrontery*," and "*ignorance*," and "*duplicity*," and all such harsh words, will be passed over without further notice. My statement, that "the disciples met together on the first day of the week to engage in acts of Christian worship, and that they designed to meet on the *first* in preference to any other day, and that it was sanctioned by Paul, is a recorded fact," "and there is no evidence that they met together on any other day for Christian worship," is denied by the writer. He quotes Acts 2: 46, 47—"They continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church daily such as should be saved." Acts 16: 5—"So were the churches established in the faith, and increased in number daily." I ask, do those passages prove any thing in reference to a specified day for Christian worship? Does this writer mean to infer, by quoting these passages in which the word "*daily*" is found, that *all days* are alike?—that the primitive Christians had no special day for assembling together? If this is not his design, why are the passages quoted? My statement is, that the *first day* of the week was observed—that the disciples met together on that day in acts of Christian worship, and that they met together on no other (specified) day for Christian worship. No one can understand me as saying there were no acts of worship at any other time, for those who live by faith worship God daily and hourly. The disciples had no other *specified day*. He then refers to Luke 4: 16, who says Christ "came to Nazareth, where he had been brought up, and as *his custom* was, he entered into the synagogue and stood up for to read." This proves that it was the custom of Christ to go into the synagogue and read and teach the people, and it proves nothing else. Then he brings forward Luke 23: 56, saying, that the women "rested the Sabbath day, according to the commandment." This was previous to the resurrection of Christ, and is, therefore, irrelevant. The Acts 12: 13 is quoted; Paul and his company "came to Antioch in Pisidia, and went into the synagogue on the Sabbath day," Paul read and preached, "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." "And the next Sabbath day came almost the whole city together to hear the word of God." This Scripture proves that Paul and his fellow laborers availed themselves of every opportunity to preach the Gospel to both Jews and Gentiles. Paul went where he found the people. Now in Burmah and Hindostan there is vastly more preaching on the worship days of the heathen than on other days, because then the people are together in masses. Paul and his fellow laborers did not go into a Christian assembly, but into a synagogue. Here is no Christian church convened for worship, and, therefore, it proves nothing in reference to a special day for Christian convocation.

The above are the passages quoted by "S. D." to disprove my statement. I invite "S. D." to reëxamine this subject, not in the light of Mount Sinai, but in the light of the glorious Gospel.—"Farther, Mr. K. says 'that they (the disciples) designed to meet on the first in preference to any other day, and that it was sanctioned by Paul, is a recorded fact.' Will Mr. K. tell us where *this fact*, or rather these two affirmations of his are recorded? Until he does this, we shall believe his assertion to be a grosser pretence than any of which he has accused the Jesuit. Where is it recorded, Mr. K., that the first Christians designed to meet on the first in preference to any other day? Where is it recorded that such a preference was sanctioned by Paul?" With a great deal of pleasure I will tell you—Acts 20: 5 to 7—"These going before, tarried for us at Troas. And we sailed away from Phillippi after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days. And upon the *first day of the week*, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Here is the recorded fact of a Christian church coming together by design on the *first day* in preference to any other day. "The disciples came together to break bread." This is no synagogue service, but Christian worship. Here is a specified day, on which the deciples came together, and there is no evidence that they met together for Christian worship on any other specified day. I will mention another recorded fact, 1 Corinthians 16: 1, 2, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the *first day of the week* let every one of you lay by him in store, as God hath prospered him, that there may be no gatherings when I come." The first day is specified as the day when the disciples are together. "As I have given orders to the churches of Galatia, even so do ye. Upon the *first day of the week*, let every one of you," &c. Here is an apostolic evidence of the religious observance of the first day. For if the seventh day was the day on which the churches regularly assembled for Christian worship, why should the Apostle direct them to "*lay by*," on the *first day*, six days before the time of meeting? There is no recorded fact of a Christian church meeting, as a church, in acts of Chtistian worship, on *any other specified day*. There are other passages of Scripture I might bring forward, touching this question, but it is unnecessary. When I brought forward these recorded facts, the French Jesuit had the candor to acknowledge that I read correctly, and that I had the example of the first Christians.

Yours ever, &c.,
E. KINCAID.

To the Editor of the Christian Chronicle:—

CHRISTIAN BROTHER,—As you have published Bro. Kincaid's reply to my strictures, under the head "Sabbath Controversy," I presume you will be courteous enough to publish this letter addressed to him, and oblige,

Yours in Christ,
SAMUEL DAVISON.

SHILOH, N. J., 24th day of 12th mo., 1846.

To the Rev. Eugenio Kincaid:—

CHRISTIAN BROTHER,—Last month I wrote "some severe strctures on your reply to a French Jesuit, touching the Christian Sabbath." Your reply to those strictures I did not see until last night, 23d inst. Permit me to address a few lines directly to you on the same topic. I am glad you kindly passed over such harsh words as are foreign to the merits of a decision of a question of Bible doctrine. I will do the same; only premising this one thing, I plead the same Apostle's sanction for using sharpness, which you plead for observing first day. Titus 1: 13.

Your invitation to reëxamine the subject, I accept with a great deal of pleasure. Further, I am willing to be instructed by any Christian brother; and although I venerate the light of Mount Sinai, I glory more in the light of the glorious Gospel; and yield a willing obedience to its instructions respecting the Sabbath observed by Christ, his apostles, and the primitive churches. My strictures were upon three specific statements which you made to a French Jesuit, and afterwards published for the benefit of the world, of which I am a fractional part. They are as follows: 1st. That the disciples met together on the first day of the week for Christian worship, and that they designed to meet on the first day in preference to any other day. 2d. That there is no evidence that they met on any other *(specified)* day for Christian worship. 3d. That this preference for the first day was sanctioned by Paul, and that these are recorded facts. You have reäffirmed them in your reply. These then are the points which you courteously invite me to reëxamine. Cheerfully will I do so, my brother.

On the first affirmation we have no difference as a mere fact; it is recorded that they met together daily, and that they daily engaged in acts of Christian worship; of course on the first day; and this fact admitted, I think shows that as it respects many acts of Christian worship, they engaged in them on all days alike, just as Baptists do at this day. It was to specify and point out this fact, that I quoted Acts 2: 46, 47, and 16: 5. This looks to me to be the very reverse of your first postulate, viz: "That they designed to meet on that day in preference to any other day." If these acts of Christian worship were performed on all days alike, how do they show any preference for first day? I further quoted the custom of Christ, Luke 4: 16; and the practice of the holy women, Luke 23: 56; on a certain specified day of the week other than the first day. You say, "this was previous to the resurrection of Christ, and is, therefore, irrelevant." Here you appear to assume one of two postulates, neither of which you state specifically, viz: 1st. That these instances of Sabbath worship were not acts of Christian worship; or, 2d. That the specifications of the fourth commandment ceased to be obligatory at the resurrection of Christ. The first of these clashes with a well-known principle of all the strict communion Baptists I have ever known; and the second with the answer you gave to the French Jesuit, as follows: "No, that command is as binding on me as it was on the primitive Christians; 'six days shalt thou labor; but the seventh is the Sabbath of the Lord thy God.'" It is not for me to answer either until I learn which you take; you will therefore do me a favor by noticing these points.

Your second postulate is, "That there is no evidence that they met together on any other *(specified)* day for Christian worship." To disprove this, I quoted the practice of the apostles daily in the temple and in dwelling-houses meeting to break bread and praise God; and the fact that the churches were daily edified by the apostles' labors, and received daily additions of converts to the Christian faith, and that the apostles preached the Gospel to Jewish congregations, and also to large congregations of Gentiles, "on the Sabbath day," specified so. I may add, that they baptized Lydia and her household on the specified Sabbath day; as they did others also on other days, as in Samaria, both men and women; and as Philip did the Eunuch, in the desert on the way to Gaza. Praising God, publicly reading the Scriptures, preaching the Gospel of Christ, baptizing Christian believers, adding converts to the church of Christ, receiving the decrees of the Holy Ghost and of the apostles to edification, I look upon as engaging in acts of Christian worship; and it appears to me that the sacred writer so regarded them by his calling them "Acts of the Apostles."

Whatever they may do in Burmah or Hindostan, there is a growing number of us in America, who think it is good to obey the apostle's exhortation, "Prove all things; hold fast that which is good." It is in this way that we hold the fourth commandment as universally obligatory, not because the apostles met to engage in acts of Christian worship on the seventh day, but because Jehovah sanctified it, and because Jesus Christ urged upon his people the observance of God's never-failing, unadulterated law. See Luke 16: 17.

Your third postulate is, "That this preference for first day was sanctioned by Paul, and these are recorded facts." The Bible facts are these, viz: Luke records eleven instances, in his Gospel and Acts of the Apostles, when such acts of Christian worship as those mentioned above, were performed by Christ and his apostles on that day specified as the Sabbath; nine instances when they were done in every day alike; and but one instance specifically on the first *day* of the week, viz, Acts 20: 5—7. As you adduce this in your reply as proof that the disciples met for Christian worship on the first day in preference to any other day of the week, and 1 Corinthians 16: 2, as proof that Paul sanctioned it, we will reëxamine these Scriptures. Observe, first, in all the old editions of the English Bible, the word *day* is in italics, in both places, showing that the translators did not find it in the original, but that *they put it into the English version*, to make it teach what *they* thought it should teach. If you can point out any copies of the Greek Testament in which the word *day* occurs, in either of these passages, you will confer a favor on the Sabbatarians. Without it these passages read, "On the first of the week." An important difference. The meeting at Troas was a night meeting; Paul continued his speech until midnight; at midnight Eutychus fell from the third loft, and was taken up for dead; Paul went down and restored him, returned to the upper room, and broke bread, ate with his friends, talked until break of day, and then went on foot to Assos, and took ship and sailed for Jerusalem. While these things were progressing, Luke and others, mentioned in verse 4, took ship and sailed round the point from Troas to Assos, where they waited for Paul as he had appointed them. Thus they observed this specified first day of the week, properly, doubtless. When the Sabbath was over, they had a parting meeting with their friends; Paul was anxious to impart some further spiritual good by preaching to them; to further cement them in Christian love by breaking bread together; sent his attendants with the ship round the point to gain time; partook of refreshment with his friends, and then commenced an important journey on the first of the week. "Diligent in business, fervent in spirit, serving the Lord." A good way surely to observe all days.

In 1 Cor. 16: 1, 2, there is no mention of any assembly whatever! The Apostle exhorted Corinthian and Galatian believers to begin the week with alms-deeds, each laying by himself something for the poor saints at Jerusalem, that they might have something ready when he should come among them. This he did, as he says, 2 Cor. 9: 4, "Lest haply if they of Macedonia come with me, and find you unprepared, we, (not to say ye,) should be ashamed." To collect these alms, the Apostle sent Titus and another brother, a year or more afterwards, that he might be neither hindred nor disappointed, when he should pass that way to Jerusalem. See 1 Cor 16: 5, 6, and 2 Cor. 9: 5.

So far is this passage from recording as fact that Paul sanctioned any preference for first day as a day for Christian worship, it shows only this, "Paul recommended what is the very thing wanted with most men, *the being charitable upon a plan*; that is, upon a deliberate comparison of our fortunes with the reasonable expenses and expectations of our families, to compute what we can spare, and to lay by so much for charitable purposes."—Paley. There is one question you did not reply to, viz: "Why did the first Christians prefer the first day to any other day for Christian worship?"

Christian Brother, you and I stand before the world as the professed advocates of Bible religion, unperverted by the great apostacy; how important our position! May the Lord give us understanding therein. Yours in Christ,

S. D.

NOT INTENDING TO SEEK RELIGION.

The Rev. Dr. Payson, in the progress of a revival in his congregation, after having repeatedly invited meetings at his house, of those who wished to seek religion, one day gave an invitation to all those young persons who did NOT intend to seek religion. Any one who did not know Dr. Payson, would be surprised to hear that thirty or forty came. He had a very pleasant social interview with them, saying nothing about religion, until just as they were about to leave, he closed with a very few plain remarks, in the following manner:—

"Suppose you should see coming down from heaven a fine thread, so fine as to be almost invisible, and it should come and attach itself to you. You knew, we will suppose, that it came from God. Should you dare put out your hand and brush it away?"

He dwelt a few minutes upon this idea, until every one had a clear and fixed conception of it, and of the hardihood which any one would manifest, who should openly break even such a tie.

"Now," continued he, "just such a slender, delicate thread, has come from God to you this afternoon. You do not feel, you say, any interest in religion; but, by coming here this afternoon, God has fastened one little tender thread upon you all. It is very weak and frail, and you can in a moment brush it away. But you certainly will not do so. Welcome it, and it will enlarge and strengthen itself, until it becomes a golden chain to bind you forever to God."

THE BLIND GIRL.

Darkness where'er I go!
Nor earth, nor sky, nor blessed light for me—
But a deep, yearning wo
For the bright things I never more may see,
But which, like lovely phantoms, still remain,
Haunting the veiled chambers of my brain.

And, when kind words are spoken
Like holy breathings from a world unseen,
My heart is well-nigh broken,
To think that I can only darkly dream,
What form may wear the sweet-toned instrument
Where love hath all his gentlest music blent!

Yet memory still is mine,
And what lost treasure it gives back again;
My girlhood's happy time—
The forms and faces so familiar then;
And, shining like a star through my dark night,
Is one who was as dear to me as sight.

It is before me now,
Wearing the looks I loved so to behold;
The same calm, thoughtful brow,
And loving smile that ne'er for me was cold;
'Tis mid my desert a fresh lovely spot,
And one which blindness withers not.

But O, to feel how vain
The hopes which came around us like sweet flowers!
It almost sears my brain,
To think through life such will no more be ours;
Yet is it but the wreck of earth's frail bark!
Father of light! let not my soul be dark!

[Sharpe's Magazine.

A VISIT TO THE NEW TRACT HOUSE.

Twenty-two years ago, the corner of Nassau and Spruce streets, New York, was occupied by an old dilapidated wooden building, used as a tavern of the lowest class. The neighborhood was poorly built and poorly tenanted. It was too far "up town" to be regarded at the time as a fit location for business of importance.

The far-sighted projectors of the American Tract Society apprehended the importance of securing permanent accommodations for the transaction of its business, and selected the lots on which Connelly's tavern stood, as a convenient site for such a purpose. One member of the Committee gave $5,000, another $3,000, another $1,500, and other gentlemen in the city contributed sums amounting in the aggregate to about $25,000, for the purchase of the necessary lots, and in part for the erection of the building. It was thus that a source of pollution and death was changed into a fountain of light and salvation.

The improvements in printing presses and other machinery, and the results of experiment in kindred societies, led the Committee to make arrangements for doing the Society's own printing and binding. But the old building was found to be not sufficiently strong to bear the jarring of steam presses and other necessary machinery, nor was there room sufficient to transact the business to the best advantage. Such an improvement of the lots owned by the Society was found to be feasible, as they would afford accommodations for its present and prospective business, and at the same time so enhance the value of the parts of the building rented to others, as to cover the interest on the amount required to rebuild the edifice, and ultimately liquidate the principal. The visitor can readily see the wisdom of the movement, and will only wonder that it was not sooner made. We know of no establishment in the benevolent world which can be visited with greater satisfaction.

The exterior of the building, extending about 80 feet on Nassau street, and 70 feet on Spruce street, five stories high, exclusive of basement and sub-cellar, is imposing, by its simplicity and strength. The first story, the front of which is of granite, is occupied with four stores, one of which affords ample accommodations for the Society's retail business. The store is 70 feet deep, receiving light from the rear, and has apartments adjoining, for the Treasurer, and the office of the American Messenger.

Ascending a broad stairway from the neat granite door way in the centre of the building, an ample hall affords pleasant access to rooms, occupied by the American Board of Foreign Missions, and the American Home Missionary Society, and Committee Rooms, accommodating the New York City Tract Society which occupy, the most of the second story.

At the head of the stairway on the third floor, are the offices of the Secretaries of the Society, ante-rooms for assistants, copyists, agents, and colporteurs visiting the city, and the Committee room. The General Depository, where boxes are packed and sent to all parts of the country, occupies the remainder of the story.

The whole of the fourth story is occupied by the *Bindery*, and every foot of room is used; in the folding, gathering and stitching department, sixty-three females are now employed, and in the forwarding and finishing department twenty-eight men. Few manufactories present more of an air of neatness, comfort, and industry, than this. It may be worthy to remark, that since the times of Harlan Page, a daily prayer meeting has been held by the females in the Bindery, and a comfortable apartment is appropriated for this purpose, and for use as a dressing room. In the Bindery, are two hydraulic and three hand presses, and other appropriate machinery. To secure the most substantial and complete work, no apprentices are employed in the establishment.

The fifth story is mostly occupied by the *Printing Office*. Abundant light is secured by windows and sky-lights, the arrangements are very complete. Five power printing presses, and two hand presses, capable of throwing off more than half a million pages a day, are busy in their work. Thirty men and boys are employed in this department. So firm is the building, and so perfect the machinery, that scarcely a jar is felt from the motion of all the presses, though receiving the power from the steam engine five stories below. Much is due to the fidelity and skill of Messrs. Moses and Gardiner, builders, and Messrs. Hoe & Co., machinists. On the same floor with the printing office, a room is furnished for a wood engraver, and a large apartment, with a second or intermediate floor, for storing folded sheets; and all the stories are connected by a convenient hoisting apparatus, worked by steam.

A wing in the rear, of the same height as the main building, furnishes accommodations for drying printed sheets, storing stock for the bindery, a room for three powerful hydraulic presses, and the engine room with a ten-horse steam engine.

Three of the basements are used for storing and wetting down paper, &c., and the sub-cellars for coal and other purposes. A fire-proof vault for storing stereotype plates, extends along the whole front of the building under the street.

The building has neither grates, fire-places, nor stoves, but is heated throughout by steam pipes, or air heated by steam. The rear wing, General Depository, Bindery, and Printing Office, receive their heat mainly from the engine, from which the exhausted steam passes into a steam-chamber, filled with small tubes, through which the external air is driven by a blower, and conducted to several apartments. The stores, offices, &c., are all heated on the plan of Walworth and Nason, of Boston, by steam-pipes, supplied by a locomotive boiler in one of the sub-cellars. A genial and healthful warmth is thus diffused over the entire building, without danger from fire.

Croton water, and gas, are introduced throughout the building, and every convenience afforded for the economical and comfortable transaction of the extended business conducted on the premises. There is nothing for ornament; everything for durability and dispatch.

In all, there are *fifty-three rooms, fifteen presses*, (printing, hydraulic, &c.,) and *one hundred and thirty-six* persons, in the executive, manufacturing, and commercial departments, whose entire time is devoted to the business of the Society. Add to this, the more than one hundred and fifty colporteurs in all the States and Territories, and the thousands of Christians who become voluntary distributors of the Society's publications, and some conception may be formed of the extent of the operations in this single department of Christian benevolence.

HOW TO GET RID OF SIN.

He that thinks to expiate sin by going barefoot, only makes one folly the atonement of another. Paul, indeed, was scourged and beaten by the Jews; but we never read that he beat or scourged himself. And if any think that his keeping under his body imports so much, they must first prove that the body cannot be kept under by a virtuous mind, and that the mind can be made virtuous by a scourge; and consequently that thongs and whipcord are means of grace, and things necessary to salvation. The truth is, if men's religion is no deeper than their skin, it is possible they may scourge themselves into very great improvements. But they will find that their bodily exercise touches not the soul, and that neither pride, nor lust, nor covetousness, nor any other vice, was ever mortified by corporal disciplines. 'Tis not the back, but the heart, that must bleed for sin; and consequently, in this whole course they are like men that are out of their way; let them lash on ever so fast, they are not at all nearer to their journey's end. What arguments they have to beguile, poor simple, unstable souls, I know not; but surely, the practical, casuistical, that is, the principal vital part of their religion savors very little of spirituality. [South.

POINTED SERMONS.

More than one hundred years ago, there graduated at Harvard University, a man by the name of Rawson, who subsequently settled in the ministry at Yarmouth, on Cape Cod. He used to preach very pointed sermons. Having heard that some of his parishoners were in the habit of making him the subject of their mirth at a grog-shop, he one Sunday preached a discourse from the text, "And I was the song of the drunkard." His remarks were of a very *moving* character, so much so that many of his hearers rose and left the house in the midst of the sermon. A short time afterwards, the preacher delivered a discourse still more pointed than the first, from the text, "And they, being convicted out of their own consciences, went out one by one." On this occasion, no one ventured to retire from the assembly, but the guilty ones resigned themselves, with as good grace as possible, to the lash of their pastor.

EVIDENCE OF CHRISTIANITY.—The Boston Chronotype says:—"But when we look into the beautiful, simple, natural gospels—sparkling with heaven's own dew, and see the radient face of the Redeemer, as he says, "Go and sin no more,' to the trembling woman taken in adultery, and when we look again into the world and see the humble Washingtonian dividing his last loaf with a fallen brother, saying, 'Cheer up now, put your name with ours, and we'll bury up all the past, and you shall be a man again,' or when we see, as thank God often we do, the rich and learned man devoting himself to daily and nightly toil to heal and comfort the sick or relieve the poor, or when we see a minister of the gospel laying down his life in a loathsome prison, that the slave may be free, we rejoice in Christianity as an achieved fact, which no depravity of men or devils can destroy."

AN UNFAITHFUL MOTHER.—The mother of a rising family was visited by her pastor. Considerations drawn from time and eternity, from heaven and hell, failed to reach her conscience, which seemed to be encased in a triple shield of adamant, until the clergyman, as he arose to depart, exclaimed, "Well, madam, if you, *a mother*, be indifferent to the welfare of your children, and do not pray for them, *who will*? The right key was touched. "Very true," said she, her eyes filled with tears, "if mothers monsters prove, what can be expected from others!" By her request, he was now detained to address the throne of grace on behalf of her family. "Remember my children," said she, "and O! remember their unfaithful mother!"

The Sabbath Recorder.

New York, February 11, 1847.

HOW WAS THE SABBATH CHANGED?

Mr. Brown's Lecture on Sunday evening last was in continuation of this subject. He had previously shown in part the process by which the Sunday festival came to be substituted in place of the Bible Sabbath;—that it was by the "working" of the "mystery of iniquity," which had begun its movements even in the time of the apostles; that the antiquity of the festival was but a poor argument for its apostolic origin, since the celebration of that strictly Jewish festival, the Passover, dated quite as far back; and that since the principles of Popery were all ready for a rapid development before God's inspired ministers were taken from the earth, the Sunday festival was just as likely to be one of the forms in which those principles were developed, as it was to be a divinely-authorized institution. In view of these considerations, he must look upon those who observe the first day of the week as symbolizing with Popery. Though they might be honestly mistaken, he could not regard that as any justification. The means of knowledge are accessible, and God has declared, "In vain do ye worship me, teaching for doctrine the commandments of men."

The lecturer then proceeded to consider the historical developments concerning the progress of the Sunday festival from the time of Constantine. The ecclesiastical power was consolidated with the civil under his reign, and sent forth those edicts which stigmatized Sabbath-keeping as Judaizing, and admonished all Christians to "have nothing in common with that most odious brood, the Jews." Soon afterwards the council of Laodicea poured out its anathema against those who should presume to honor God's ancient institution by resting from their labors. By such means the Sabbath was brought into disrepute, while the Sunday was made a day of great dignity. This change, however, was not without much trouble. No doubt the trouble would have been far greater, if the modern notion of its being the Sabbath had been advocated. But it seems to have been regarded as a mere festival, not of divine appointment, but voluntarily undertaken by the churches. In proof of this point, many reliable authorities were quoted. Chrysostom, speaking of the time devoted to religious purposes, says it was "a very small part of the day;" Origen limits it to "one or two hours of the day;" and Heylin, who collected all these authorities together, maintained that this festival was exalted to its high position simply by civil and ecclesiastical influence, by which means it might at any time be taken quite away, or settled upon another day—"a power," says he, "which no man will presume was ever challenged by the Jews over the Sabbath." Indeed, when closely scanned, all the quotations from the writers of this period presented by the advocates of the first day of the week, are perfectly consistent with the historical fact that only a small portion of the Sunday was occupied in worship, while the remainder was freely used for "honest recreations."

In the fifth century lived and wrote St. Austin, who, speaking of the *Sacrament*, says it was not confined to any one day in particular, but administered indifferently on all alike, except in some few places, where it was restrained to the Sunday. And Socrates, speaking of the custom at that time, says that "all the churches throughout the world do celebrate and receive the holy mysteries every Sabbath day after other." These passages are quite as good proof that the Sabbath was then regarded according to the spirit and scope of the fourth commandment, as they are of the sabbatic character of the Sunday—nay better, since we have abundant evidence that many good people did engage in their labors on Sunday after partaking of the sacrament.

In the sixth century, as the time approached for the Roman Pontiff to be proclaimed universal Bishop and Head of the Churches, new notions began to be broached. Religious teachers were found urging a stricter regard for Sunday, and maintaining that God himself had visited with sore judgments those who had presumed to slight it. But these superstitious notions being found insufficient, the aid of councils was called in. Two or three were held at intervals not very far remote from each other, all having an eye to the enforcing of the Dominical day. That at Mascon, speaking of this day, declared the power of the council *to bridle* Christians that they should do no ill. The decree then went on to enjoin the strict observance of the day, and to forbid the husbandman to "yoke his oxen for their daily work." It acknowledged that "the Lord did not exact the celebration of the Dominical day by a corporal abstinence from labor, yet enjoined it under severe penalties. The penalty affixed by this council of Mascon to labor on Sunday, was that the husbandman should be corporally punished, while the clergyman, or monk, should be six months separated from his congregation.

The lecturer then glanced hastily at the different steps by which the Sunday festival had been exalted above the Sabbath, with a view to show how perfectly the prophecy of Daniel in relation to "changing times," had been fulfilled. He expressed his wish that God might hasten the completion of "the time, and times, and the dividing of time," when this plant that our heavenly Father hath not planted shall be rooted up, and when the Sabbath of the Lord our God shall be restored to its proper honor, or else be fulfilled in the everlasting Sabbath which remains for the people of God.

The concluding part of the lecture was devoted to a consideration of the question how extensively the Sabbath was observed, during the early ages of the church, according to the scope of the fourth commandment, as a day of rest from *all* servile labor. Several quotations were introduced. Socrates tells us "that Christians over the world, excepting those of Alexandria and Rome, set apart as well Saturday as Sunday for religious uses." Sozomen has the same exception of Rome and Alexandria, but says that "all or most of the other churches carefully observed the Sabbath." Gregory of Nyssa expostulates thus, "With what eyes can you behold the Dominical day, when you despise the Sabbath? Do you not perceive that they are sisters, and that in slighting the one you affront the other?" Athanasius says, "We assemble on Saturday, not that we are affected with Judaism, but to worship Jesus the Lord of the Sabbath." Other quotations were introduced; among which was one from Grotius, stating that the Christians kept holy the Sabbath, and had their assemblies on that day, in which the law was read to them, which custom remained till the time of the council of Laodicea, who then thought meet that the gospels also should be read on that day. Another quotation was given from Brerewood, who says that the ancient Sabbath remained and was observed by the Eastern Churches three hundred years after our Saviour's passion. From these and similar facts the lecturer argued that the Sabbath had been more or less observed through all ages of the church, although he would not pretend to say exactly with what degree of strictness.

[It was Mr. Brown's intention to have concluded the series with this lecture; but as he had not been able to go through the subject, he gave notice of another lecture on Sunday evening next, at 7 1-2 o'clock.]

LAX PRINCIPLES.

The arguments adduced by Mr. Kincaid and others, for the observance of the first day of the week as a *Christian Sabbath*, tend strongly to subvert the design of the sabbatic institution, and show plainly that they have nearly lost sight of its primitive character, and of the claims by which it was enjoined upon MAN. They resort chiefly to the example of the apostles and primitive churches, in meeting on a specified day to engage in acts of Christian worship, for the authority and design of the *Christian Sabbath!* Of course, if this be the authority and design, it is a mere go-to-meeting day—a mere expedient—a day to engage in acts of Christian worship. Thus Christian people regard it; and on those who do not go to meeting, it has no religious influence. Men who have not embraced the Christian institutions, feel little or no obligation to venerate it. I have long observed, that where this view of the subject obtains considerable prominence, no sanctity is attached to the DAY. Any chores that do not particularly clash with attendance upon public worship, are regarded as allowable on that day—cleaning shoes, cutting wood, ironing clothes, gathering vegetables, putting up fences, trimming trees, pulling up weeds from the garden, purchasing candies and cakes to appease crying children, riding out in parties of pleasure, and many other like things, have I often seen among church members. Indeed, an otherwise very worthy minister of a Christian church recently told me, that he regarded such things as no disparagement to a Christian man's character, where they were not allowed to interfere with attendance upon the appointed meetings of the church.

It has ever appeared to me, that the sanctity of the day is a radical part of the primitive sabbatic institution and of the sabbatic law. The book of Genesis says, "God blessed the seventh DAY, and sanctified IT." The fourth commandment says, "The Lord blessed the Sabbath DAY, and hallowed IT." With this agrees the preceptive part of the law—"Remember the Sabbath DAY, to keep IT HOLY." "Forsake not the assembling of yourselves together," is not a parallel passage; it does not meet the spirit or the letter of the fourth commandment; it is applicable only to local circumstances, at times special or indifferent. But the fourth commandment specifies a regular periodical time; and enjoins exercises for the sanctification of it in all places and circumstances. One is, "Remember the Sabbath day." Remember God's hallowed, blessed Sabbath day! The other is, "Keep it holy!" or as it is expressed, Jer. 17: 22, "Hallow ye *the* Sabbath, day as I commanded your fathers." To meet this feature of it, Jehovah says, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; WHEREFORE the Lord blessed the Sabbath day and hallowed it." Here it is plainly God's rest day that is celebrated. Public worship is often attended without reference to the Sabbath of Jehovah. It is not necessarily connected with it. If it were public worship principally which is enjoined by the law, there had been no need for the strict prohibition of labor. If animal rest had been the chief design of the law, there could have been no relevancy in referring to Jehovah's rest, for he rested not from weariness or exhaustion, nor for his own refreshment of body. The Lord rejoiced over the works of his hands; and that man might know his Maker and rejoice in his holy name, he sanctified the Sabbath day, and taught man to "call the Sabbath a delight, the holy of the Lord, honorable." Is. 58: 13. In the same verse, Jehovah calls it "my holy day." Modern divines say, "The holy REST itself is one thing; the DAY on which we are to rest quite another." Jehovah (Ex. 31: 13) calls the Sabbath a SIGN. Modern teachers call it *a day for performing acts of Christian worship.* Jehovah said to Israel, "My Sabbaths ye shall keep, ... that ye may know that I am the Lord that doth sanctify you." Thus plainly do the holy Scriptures teach that the sabbatic institution was made for a sign to man, that he might, venerating it, know the Lord that doth sanctify him. It is Jehovah's monumental witness to the world, that he, the Creator, is the rightful possessor and ruler thereof; he alone, by his own institutions, doth sanctify man. Human observances, originating in a doubtful expediency, can never make man holy in the eyes of his Creator.

How far modern teachers make void the commands of God by their traditions, let the reader judge. S. D.

MATTERS AND THINGS AT ALBANY.

The State Library---License Report---Slavery---Our Petitions.

ALBANY, Feb. 5, 1847.

The rooms occupied by the State Library are directly above the Assembly Chamber, and cover the same area. The Library is open to any who wish to examine it or read. The most attractive part of it is the six volumes presented to the State by the King of Prussia in return for the Natural History of this State. These volumes vary from two to nearly three feet in length, with proportional width. They are most elegantly bound, and fastened with gold clasps. The paper is equal to the best Bristol board, with gilt edges. Three of them are architectural, giving views of mansions, palaces, churches, bridges, and gardens, in which the ground works, the inside and outside views, are given, exhibiting the style of the architecture. The plates and printing are in the highest style of the art. The other three relate to Pompeii and Herculaneum. Nothing can exceed the richness and perfection of the views taken from the ruins of these cities. These being all facsimile representations, show the perfection which was attained in that time in mosaic, sculpture, frescoes, &c. The combination of colors, in many of the paintings, exceed almost any thing of modern times, and their continuance for so many years after the destruction of those cities, in so perfect a state, is the best evidence of their skill. It will be difficult for modern artists to even equal most of the specimens contained in the book. The sculpture cannot be surpassed, unless it should be in throwing about it more drapery, most of the figures being in a state of nudity. So highly are these books prized, that they are not to be seen except from 11 to 12 o'clock A. M. And then no one is permitted to handle them but the Librarian, who carefully turns the leaves for those who wish to see them. They are esteemed a very valuable addition to the Library The Law Library, which is connected with the miscellaneous by an ante-room, in which is a good variety of maps, is on the north of the Senate Chamber, and occupies two stories. In this part of the Library there are between seven and eight thousand volumes. In the miscellaneous department, there are nine thousand volumes; making in all over sixteen thousand volumes.

A vigorous effort is being made by the rummies, throughout the State, to secure the repeal of the present Excise Law; and it is more than hinted that fraud is used in this matter. A member from Oneida, a few days since, stated that a petition had been sent here from Utica, containing names of persons who could not be found in Utica, and the names of persons who were dead. I learned from a member of the Committee to which those petitions are referred, that a majority of the members of the Committee were in favor of granting their request, and repealing the law. E. C. Delavan and Azor Tabor have been laboring here to oppose this measure. It is hardly probable that the repeal will be effected; yet the friends of temperance should rally, and send in a flood of remonstrances. A respectable number of petitions have been presented, for the extension of this excise law to the city of New York.

The State of New York has acquitted itself nobly relative to the extension of slavery over any new territory that may be acquired. In both Houses the vote was given with overwhelming majorities; there being only *nine* in the Assembly, and *three* in the Senate, to record their votes in the negative. It would be such an anomaly to see our rulers stand up like men, unflinching to the last, in the advocacy and defense of human rights, that it is impossible to divest one's self of the fear, that after all there may not be found enough to carry these salutary and righteous beginnings to a glorious triumph. President Polk and his friends will care but little for the army and the war, if they are not to add to the slave power.

Our Petitions are all referred to the Judiciary Committee in the Senate. It was designed to have them referred to the Committee on Charitable and Religious Societies. Hon. Mr. Beach presented the first petition, and moved its reference to the last-mentioned Committee. To this Mr. Barlow objected. Mr. Beach thought it the appropriate Committee, and desired that it might be so referred. Mr. Barlow persisted in his objection, and said that if it was like the petitions of last year, it involved matter that the Judiciary Committee could best determine; and also that it was probable the petitioners did not understand the difficulties involved in the question. So the petition, with all others, is referred according to his wish. It has been suggested to me by those who have the best means of knowing, that Mr. Barlow has more officiousness than influence in the Senate. The Judiciary Committee consists of Messrs. Hand, Lester, and Spencer. With the latter two I have had an interview; and though they find difficulties in the way of granting our petitions, they have agreed to carefully consider the subject, and do the best they can for us. I have been promised the privilege of explaining our request before the Committee. It is probable that their report, when made, will be adopted, as it is considered one of the strongest Committees in the Senate. Before the reference of our petitions, I had an interview with a member of the Committee on Charitable and Religious Societies, who suggested that a pinch of snuff would be a sufficient compensation for what sin we should commit when the laws compel us to violate our consciences. From that time I thought our interests as safe in the hands of the Judiciary Committee. Again I say, remember your petitions, and send them on *immediately*, as before directed. I am more than ever persuaded that our petitions must all be for one object, or we shall certainly succeed in none. And our hopes of success in our petitions for protection, are doubtful at best. It will be impossible to obtain any place for a Sabbath Lecture here, if it should be desirable, short of hiring some public Hall for that purpose. Such a thing would operate unfavorably in the present state of matters, but might be advisable at some later time. On the presentation, on the 5th inst., by Mr. Beach, of the petition of several hundred inhabitants of Jefferson County for relief to Seventh-day Baptiss, some inquiries were made, when it was suggested by one of the Senators, that this petition grew out of the decision of Judge Bronson relative to the law of 1839.

A petition of 6,500 inhabitants of the city of New York was presented to-day, by Mr. Wenman of New York, against the repeal of the present excise law and for its extension to New York. So large a petition (being a roll some six inches in diameter) created quite a sensation in the House. J. BAILEY.

MATTERS AT TRENTON, N. J.

TRENTON, N. J., 4th of 2d mo., 1847.

To the Editor of the Sabbath Recorder:—

I presume your readers, many of them, will be anxious to hear what the Legislature of New Jersey is doing in reference to the Bill of Equal Rights, which they so unceremoniously turned out of doors last winter. As I happen to be at Trenton just now, I have interested myself to learn something about it. Within the last two weeks, several petitions have been presented from your people, for a repeal or alteration of the existing laws, so as to allow the observers of the seventh day their just, equal, and constitutional rights. These petitions were referred to Select Committees, one in the Senate, and another in the Lower House. As the Committee of the Senate were first in the order of time, they have prepared a Report and a Bill, which were read the first time last fifth-day, and ordered to be printed for a second reading. To-day copies were distributed to each member of both Houses. As the Senate is not in full attendance, the Chairman of the Committee thinks it best to postpone the second reading until the members are more generally present. It is a very respectable document, printed in pamphlet form, and does good justice to your people, so far as the Report is concerned. The Bill I can say but little about, except that it appears adapted to afford all the relief your people ask, from the Act entitled "An Act for the Suppression of Vice and Immorality," short of repealing the whole thing. I conversed with a number of the members, the Committees of both Houses, and other distinguished civilians, at this seat of the Solons; and I find one common *wish* to afford constitutional relief to all observers of the seventh-day Sabbath. But the general opinion is, that the *Sunday Laws* are as potent to prevent vice and immorality as the charms of necromancers were to prevent all human maladies in days of yore. Matthew Hopkins, the witch-finder, did not do a better service to society in bringing witches to public execution, than these laws do in bringing heretical Sunday-workers to public punishment at the present day. And as this is the current sentiment of *orthodox* theologians of these times, and popular feeling goes so much with it, that if the members of the Legislature had to adjust a safety-valve to Mount Etna they could hardly be more afraid of "THE CONSEQUENCES." What, therefore, will be the result of your application to the Legislature just now, remains to be seen; but I think it cannot fail to do good to your people, and the world. It will at least form an avalanche in that crumbling process by which old prejudices are fast falling before the influences of heaven's light and heat.

Yours respectfully, Q. N.

ANTI-SLAVERY IN NEW JERSEY.—We learn from a correspondent of the N. Y. Tribune, that the New Jersey State Anti-Slavery Society held a meeting at Trenton on the 29th of January. Strange to tell, no public building could be procured to assemble in. The Town Hall was applied for, but a majority of the city Fathers refused to grant it, for fear that there would be a mob. The County Court House could be had for any purpose in which the people were interested, but not for the purpose of discussing the evils of slavery. The use of a church was requested, but the members could not agree about granting it. In these circumstances, the Society was obliged to convene in the second story of a building occupied as a store, where the only seats were carpets, coffee-bags, and bales of merchandize. The progress of the cause during the past year was there reviewed, and plans for future movements determined upon. It was agreed to call conventions as often as expedient this year throughout the State; to prosecute the suit now pending before the "Court of Errors;" to petition the Legislature to pass resolutions relative to the extension of slavery over new territory, similar to those adopted by New York, Pennsylvania, and Ohio; to disseminate information through every possible channel; and finally, to redouble diligence in every department of labor, in hope of the "good time coming," when the doors of every public building in the town shall be open, and the people throng to hear.

☞ It was our intention to have noticed the following from the N. Y. Evangelist somewhat at large. But, upon more mature reflection, we have concluded simply to transfer it to our columns, and let it speak for itself. We find it impossible to treat it as it deserves, such is the infirmity of our nature, without descending to a spirit ill becoming the conductors of a religious journal. A manly, generous, and Christian-like manner of discussing the question that separates us from other orders, would never be avoided on our part. On the contrary, it would be hailed with satisfaction, whether coming from the Evangelist, or any other source. But these mean attempts to injure us, by insinuating that our aim is to injure the public morals and the good of community, coupled as they are with the most studied care to let the discussion of the subject alone, must be suffered to pass with as few remarks as justice to the cause will admit. Future generations will look back with wonder upon the bigoted bitterness cherished against us in this age—a bitterness that cannot speak even of our attempts to carry the gospel to the heathen, without misrepresenting us:—

"MISSION OF THE SEVENTH-DAY BAPTISTS.—The first mission to the heathen ever sent by this denomination, sailed from this city about a week since, destined to Canton, China. Two clergymen, and their wives, Rev. Mr. Carpenter and Rev. Mr. Wardner, were the missionaries, who were ordained to the work in Plainfield, N. J., on the 31st ult. We trust this precious gift to the perishing will be twice blessed; and that this beginning will be followed up with an energy of faith and self-denial, which may be an example to all the church. Undoubtedly our brethren will find it far more conducive to their personal piety and conscious good feeling, than any attempt to injure the public morals and the good of the community, by opposing well-meant efforts to secure the benefits of *some* day of religious rest, even if it should not be *the* Sabbath."

OBJECT OF THE EVANGELICAL ALLIANCE.—A meeting is to be held in New York, during the present month, for the purpose of organizing an American Branch of the Evangelical Alliance. The original object which the general Alliance proposed, was to contradict the assertion of Rome that there is no union among Protestants, by manifesting the real brotherly feeling of evangelical Christians towards each other. If this is to continue to be its principal object, we confess that we can see but little reason for the organization of branches in the different countries. The meeting in London probably secured that object as well as it would be secured by the existence of half-a-dozen permanent branches; perhaps even better, since their multiplication will increase the danger of differences. But we have seen another object stated in connection with the notices for a meeting in New York; and that is, to secure liberty of conscience in matters of religion throughout the world. This is an object worthy of effort. If the members of the Evangelical Alliance would heartily embrace and consistently pursue it, we should feel that they had something to do, and could bid them God speed. We shall wait and watch with much anxiety for the evidences that the importance of this object is appreciated by them, and that they are determined to pursue it.

INTEMPERANCE IN ENGLAND.—Rev. John Marsh, Secretary of the American Temperance Union, says that in Great Britain, with a population of 27,000,000, there is consumed annually 500,000,000 gallons of beer, 20,000,000 gallons of brandy, and 12,000,000 gallons of wine. One result is, that there are in that country 600,000 drunkards, of whom 60,000 die annually. There are three hundred trades in which the fine imposed upon workmen for any failure in duty, or injury done to any part of the work, is a pint of beer. In seven trades alone this fine amounted to £20,000 in one year. The laboring people in manufacturing towns are generally paid off on Saturday night, which has led to the custom of devoting that night to intemperance. In Glasgow it is estimated that 30,000 people retire to bed every Saturday night in a state of intoxication. Who can wonder that poverty and crime abound where such a state of things exists?

SLAVEHOLDERS EXCLUDED FROM THE EVANGELICAL ALLIANCE.—The London Anti-Slavery Reporter for December says, that the British District Organization of the Alliance was lately formed at Manchester, and that it voted almost unanimously to exclude slaveholders from their body. About five hundred persons were present, representing the leading denominations in the country, and yet only five dissented from the resolution when it was taken. The resolution closed in these words:—"Upon mature deliberation on the whole case, but without pronouncing any judgment on the personal Christianity of slaveholders, *we agree to declare, that no holder of a slave shall be deemed eligible to membership.*"

BLACKWOOD'S MAGAZINE for January has been reprinted by Leonard Scott & Co., with their usual promptness. It is a capital number. Among its articles are "The Court of Louis Philippe;" "Eugene, Marlborough, Frederick, Napoleon, and Wellington;" "Lays and Legends of the Thames;" "Prussian Military Memoirs;" "Reflections suggested by the Career of the late Premier." A new volume, commences with the new year, of which the present is the first number. There could not be a better time to subscribe. Published at 112 Fulton-st.

A new mode of punishment has been introduced at the Clinton County prison, which consists of severe repeated shocks of electricity.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

The principal subject of discussion in the SENATE, last week, was the bill appropriating three millions of dollars for procuring peace with Mexico. The discussion upon it took a wide range; the causes of the war, the prospects of peace, and the conditions on which the United States would negotiate, being all brought under review. Mr. Sevier stated that the President and the Government were willing to make peace, if Mexico would give us indemnity for the war, or New Mexico and California. Mr. Miller replied that this was the first distinct avowal of the object of the war; but he did not believe voting the money would secure the object; he thought the expenses of the war would prove to be one hundred millions of dollars for the first year. The subject was not disposed of. Bills were passed to sell the mineral lands in Michigan and Wisconsin, establishing post-routes in Texas, and making various appropriations. A communication was received from the Secretary of the Treasury in answer to Mr. Cameron's resolution of the 7th January, recommending an increase of duties as follows: on coal 10 per cent; iron 10 per cent; on cloths and cassimeres costing over 4 dollars per yard 10 per cent; on brown, white and refined sugar 20 per cent; on cotton prints costing over 30 cents per square yard, 5 cents; on cotton goods not printed, costing over 20 cents per square yard, 5 per cent; on white and red lead 10 per cent. These increased duties he estimates will produce 1,418,000 dollars. Diminished duties of 5 per cent are recommended on axes, hammers, chisels, plough-shares, and cotton goods costing not over 8 cents per square yard, which will produce 55,000 dollars. The tax on tea and coffee is again recommended, reduced to 15 per cent, and some few articles on the free list to be taxed, but none of any consequence.

The HOUSE OF REPRESENTATIVES had under consideration various approrriation bills. While the civil and diplomatic appropriation bill was before the House, a motion was made to strike out the appropriation for the salary of the President, which led to much talk. Several of the appropriation bills were passed, and others remained on hand for farther discussion.

VISIT TO JAPAN.

The United States ship Columbus has been on a visit to Japan, from which she returned to Honolulu, Sandwich Islands, Sept. 9. The Polynesian gives the following account of the visit:—

The ship anchored some distance below the city for want of proper charts and the indisposition of the authorities to allow her to come nearer. The letter from the United States Government was forwarded to the Emperor, explaining the objects of the visit, to which he replied that he heard of the United States, that they were a flourishing and great nation, and that he hoped they would continue to be prosperous, but declined any closer relations with them. The only foreign trade that would be allowed was with the Dutch and Chinese. He begged the ship would supply herself with what she wanted speedily, up anchor, be off, and never return.

Landing was disallowed, but the ship was supplied with such as the country afforded, wood, water, poultry, eggs, and vegetables, for which neither pay nor presents were received in return. Nothing like trade was allowed with the numerous visitors that came on board. Even presents of coin, &c., that Jack gave some of the shore people, were afterward returned. The only productions of the country obtained were a parcel of presents sent by the Emperor to the Commodore, which were declined by him. The Japanese officer having them in charge dared not return without delivering them, and as it was at the dusk of the evening, he threw his packet into one of the quarter boats, and pulled off for the shore as fast as possible. There being no way to return it, the contents were divided among the officers, but they contained nothing of much value or skill in workmanship.

The Japanese had heard of the intended visit of the Columbus, but seemed somewhat surprised at her dimensions. She was visited by many of the inhabitants, evidently with the Emperor's permission, but there were no females among them. Armed boats were kept about her, as in the case of the Manhattan, but they were not of force to resist a man-of-war. The men are represented as a fine, athletic race, inquisitive and intelligent. The shore off which the Columbus lay was rocky, but wooded, fertile, and apparently well cultivated. Hogs and bullocks were not to be had, though other supplies were plentiful. The Columbus lay there ten days.

The uniform of the officers that boarded the Columbus was of a singular descrption, resembling somewhat female attire, according to American ideas, rather than a military or even male costume. So fair and youthful were some of these gentlemen, that were it not for the two swords that each wore, they would have readily been mistaken for women. The military wore metallic armor, protecting the body and limbs. It was richly japaned and flexible. On the back of each individual were the armorial bearings of the chief or clan to which he belonged. These were all painted in circles, and exhibited much intricacy of design and heraldic knowledge.

In China, especially at the northern cities, the American Squadron received marked attention and hospitality from the Chinese authorities. There appears to be a general impression in favor of the Americans along the whole coast, probably from the fact that while their commerce is valuable to the Chinese, they have suffered nothing from them in war.

A subscription has been started for the purpose of erecting a monument to the memory of the late Commodore Stephen Decatur. The structure, which is to be erected in the cemetery attached to St. Peter's Church, Philadelphia, is estimated to cost $2,500, $700 of which is already subscribed.

THE SANDWICH ISLANDS.—The following items from a Sandwich Islands newspaper, will show how they do things in that part of the world:—

In the Report of the Minister of the Interior we learn that "the wholesale vending [of ardent spirits] is carried on exclusively by aliens—not one Hawaiian subject is engaged in it. It is thought (says the Report) that the time is not far distant when all respectable persons will cease to deal in that article, which is such a curse to the people of Hawaii and to foreigners visiting the Islands." Only seven licenses to sell spirits by the glass were granted in the year. The King is a tee-totaler. Liquors not exceeding 55 per cent. of alcohol pay a duty of $5 per gallon—over 55 per cent. alcohol, $10 per gallon.

The Minister of the Interior says: "We have heard that there is no port in this Ocean untrodden by Hawaiians; and they are also in Nantucket, New Bedford, Sag Harbor, New London, and other places in the United States. All these are in the prime of life, and many who go, never again return to this country. There are, perhaps, 15,000 young men of the Hawaiian Islands, between the ages of 15 and 30 years, one-fifth of whom are wandering on the ocean or in foreign lands."

"The Polynesian" publishes an advertisement of M. Tebukoff, Governor of the Russian American Colonies, dated "New Archangel, N. W. Coast of America," in which he prohibits all vessels from fishing or taking amphibious animals in the waters near the Russian shores.

The editor had seen "a theatre bill printed in Oregon City, Feb. 3, announcing two comedies and a farce for the evening, under patronage of the officers of the British ship Modeste. A goodly list of players' names (including four Misses) is given, and the whole affair smacks of Thespian fun."

The Hawaiians are rich in Holidays. March 17 is King Kamehameha's Birthday, and is a time of universal suspension of business. The Birthday of the King of France, (May 1,) of the Queen of England, (May 18,) of the American Republic, (July 4,) and the Restoration Day, (July 31,) are all impartially celebrated.

The imports from the United States for the year 1845, were equal in value to those from all other countries.

SANDWICH ISLANDS MARINE INTELLIGENCE.—Ship Columbia, Kelly, of New London, was wrecked on the night of the 6th of January on Sydenham's Island, one of the King's Mill group—vessel and cargo a total loss—crew all saved. They, immediately on coming ashore, were robbed and stripped of everything by the natives—otherwise were treated as well as they could expect. After remaining 20 days upon the Island, they were redeemed by Capt. Pease, of the ship Chandler Price, and carried to Guam, where the crew joined the several ships lying at Port Apra. The first officer went on board the Isaac Hicks. The Columbia had 2,700 barrels on board at the time of the disaster.

The American bark Elizabeth, of Freetown, Capt. Gifford, was burnt at the Foejee Islands in February last. She was lying at anchor, and had boats out forward for the purpose of calking her bow ports, and is supposed to have been set on fire by one of the crew, although the evidence was not sufficient to fasten the deed upon any one.

Ship Inez got ashore on some rocks in lat. 60 N. The Captain and some of the crew pulled for the shore. While gone, the ship thumping heavily frightened the remainder of the crew, and they took to their boats and pulled after him—meeting the Captain, they put back to the ship, when, to their surprise, they saw her going off under sail, at the rate of several knots. She had slipped from the rocks, and was at the mercy of the wind, there being no one on board to guide her. After long pulling and much difficulty the crew succeeded in reaching her.

On the 22d of April the ship Champion experienced a heavy gale, during which a sea broke over her, carrying away jib boom, lee bulwarks, galley and cook.

A part of the Lagrange's crew left her when about 500 miles from land in a boat, and are supposed to have perished.

The American whale-ship Superior, of New London, had two men killed by a whale this season.

A NATIONAL GOVERNMENT MASSACRED.—A horrible massacre occurred in the city of Natmandoo, the capital of the kingdom of Nepaul, in Northern India, last September. The Queen had a favorite, one Gen. Guggen Singh, whom the King caused to be murdered on the 14th of September, at 10 o'clock at night. Her Majesty was so outraged at the loss of her paramour, that she at once instigated the massacre of the prime minister, the members of the cabinet, the nobility, council of state, generals and chief men, to the number of two hundred. The King alone escaped, but his whereabouts was known. A single nobleman only was saved, and the Queen appointed him commander-in-chief. The Queen is the King's second wife. The male children by the first wife, who would have preceded her children in the government, were among those slain or confined in dungeons. Nepaul is a powerful kingdom, having about three millions of inhabitants. The national religion is Buddhism. Most of the people are Tartars, as may readily be inferred from the conduct of the Queen.

OUR POSTMASTER GENERAL.—We are told that one of our merchants who has long been in the habit of sending newspapers to his customers after having drawn a pen around his advertisement, continued to do so notwithstanding the order of the Postmaster General to tear off wrappers and prosecute ever one who should make any mark on a newspaper sent by mail. A few days ago the merchant received a note from the District Attorney, inviting him to call. The invitation was complied with, when the District Attorney produced several of these newspapers which had been wrongfully abstracted from the mails by order of the Postmaster General, and inquired whether the merchant had made these marks or caused them to be made. The merchant said yes, and the Attorney informed him that he had been ordered to commence a prosecution for this violation of Post Office orders. The merchant addressed the Postmaster General, requesting that functionary to inform him where the provision of law could be found which he was charged with having violated. The answer was a discontinuance of the suit. The Postmaster General's arbitrary orders were the sole foundation of the suit. Our impression is, that a suit against the Postmaster General for ordering the envelops of papers to be taken off, and the papers withheld from the proper owners, would be likely to find not only law but public opinion to sustain it. [Jour. Com.

EMIGRATION TO WESTERN VIRGINIA.—The N. Y. Tribune has learned that Thomas Rawlings, Esq., of Brooklyn, received by the last steamer orders for one thousand farms of 150 acres each—in all 150,000 acres—in Western Virginia; the whole tract being intended for a Welsh settlement to be commenced the coming Spring. Of the whole number intending to join the colony, not one can read English. Mr. Rawlings has established agencies in different parts of England, Scotland, Ireland and Wales, for the purpose of affording facilities to those who desire to emigrate to Western Virginia, and we learn that many respectable farmers, possessing considerable capital, are coming out in the spring, thus making room for those who must remain behind. Mr. Rawlings will go out in the March steamer to superintend the execution of his plans. He has made arrangements by which the money of the emigrants will be deposited in a bank at Richmond to await their arrival. Arrangements have also been made to take the emigrants from this port to Virginia without exposing them to the impositions so frequently practiced here by persons who represent themselves as agents of the various lines of travel.

MURDER AND SUICIDE.—We learn from the Sullivan Co. Whig, that Ann Barcley, aged about 11 years, daughter of Harmon Barcley, was murdered by her step-mother, Mrs. Ann Barcley, in the town of Neyersink, on the 19th ult., and that Mrs. B. immediately committed suicide by cutting her own throat with the same razor which she had just used in cutting that of the little girl. It appeared, on the inquest, that the mother had long imbibed a spirit of hatred toward the child, consequently she had not at all times treated her in a manner becoming a mother, and of late had suffered under a remorse of conscience, an impression of mind that she herself in consequence of her treatment to the child must suffer in despair of that mercy which otherwise she might have been the happy recipient of.

SUMMARY.

A goldsmith's store in Boston, was robbed between Saturday night and Monday morning of $8,000 worth of jewelry and money. The rogues had to break through five locks before they could get into the safe containing the valuables. They seem to have worked very much at their ease, and to have eaten a luncheon during their labors.

A meeting of women opposed to capital punishment was held in Philadelphia on the 23d ult. More than five hundred persons were present; speeches were made; resolutions and a petition adopted, &c.

No less than one hundred and fifty-seven notices of persons wishing to be attorneys were posted on the first day of the term in the Court of Queen's Bench. A wag wrote in pencil at the end of the notice, "Please to take care of your pockets."

Speaking of the mail taken out by the steamship Hibernia of the 1st inst., the Boston Transcript says that it was by far the largest ever yet taken out from this port or any other port in the United States. The number of American letters was upwards of fifty thousand, and the Canadian mail was very nearly as large. As for the newspapers, it is entirely impossible to estimate the number taken, so we put it at "*any quantity*."

Nathan Beman, a Revolutionary hero, died at Chateaugay, Franklin Co., on the 22d ult., in the 90th year of his age. The Albany Evening Journal says: Mr. B. was Ethan Allen's guide at the capture of Ticonderoga. He was intimate in the Fort, and conducted Allen directly to Capt. De la Place's room. He stood at Allen's side when he told the astounded officer by whose authority he demanded the surrender of the Fort.

Mr. Wise, (himself a slaveholder at home,) says that the U. S. schooner that was condemned at the Navy Yard (Brooklyn) two years ago, has made three successful voyages to Africa after slaves, and is now on the fourth. She sold for $1,500, and in three months cleared her owners, to his knowledge, $9,500. So says a correspondent of the Journal of Commerce. It is a startling and horrible fact, if indeed it be as stated.

Seventeen indictments for selling intoxicating liquors, contrary to law, were found by the Grand Jury at the late term of the Recorder's Court in Utica. The parties, with one exception, plead guilty, and fines ranging from $10 to $75 were imposed, amounting in all to the sum of $495.

B. F. Walker, a member of the Missouri House of Representatives, has been expelled from the House for indecent and insulting conduct to a female in the public streets.

A boy named Allison, of Upper Middletown, Ct., hung himself on an apple tree, because he had been flogged in the morning. He was but 12 years of age.

A bill has been introduced into the Senate of Ohio, which proposes to sell, for six months, the services of all colored persons who return to a township, after having been expelled from it.

The Massachusetts regiment is said to contain fifty or more printers, who have taken with them a small printing press and font of type, for the purpose of publishing reports of progress, &c., &c.

An Act in relation to Fugitive Slaves, similar to the one now in force in Massachusetts, has been adopted by the Legislature of Rhode Island.

The resolve introduced in the Massachusetts Legislature, approproting $20,000 to aid the volunteers of that State, has been voted down, 191 to 74.

On Thursday last, the steamer Mountaineer, while on her way from Bridgeport to this city, discovered a sloop on her beam-ends. The Mountaineer bore up to her, and when sufficiently near a boat was launched, the mate and four hands volunteering to man her, though the sea was raging and the wind blew a hurricane. Before the boat had fairly put off, the steamer had drifted nearly a mile off. On arriving at the sloop five men were found on board of her all so much exhausted that they could not have endured fifteen minutes longer. One was on the verge of death, and when carried on board the Mountaineer had to be wrapped in blankets and rubbed in order to restore him to vitality. The sloop, which was nearly down and must have sunk within an hour, was the Confidence, of Darien, Conn., with a light cargo in the hold, and a deep load of plaster, which shifted and prevented her righting.

A woman named Sabrine Daly, aged about 40. During her illness, her husband was indefatigable in his attentions to her, and scarcely left her bed-side. But the moment she expired he left her room, evincing great agony of mind, and went into another and lay down, expressing a wish that he might die immediately and be buried with his wife. And in ten minutes after he was a corpse. In the course of the day an inquest was held on the body, and the surgeon who examined it, declared that the immediate cause of his death was congestion of the brain.

A correspondent of the Quincy Herald, writing from Springfield, Illinois, states that Judge Pope of the U. S. District Court, has decided that all the titles, under the sale of 1823, are void—the Auditor having failed to allow the time required by law between the advertising and the sale. Mr. Bushnell of Quincy, who was counsel for the party claiming under that tax title, tried to gain the cause in connection with possession for seven years; but the Court adjudged that the Auditor's deed, being void, could not protect the possession.

A sad accident occurred at Humphreysville, Conn., on the evening of the 2d. A young man named Holbrook was driving a horse attached to a wagon, in which were himself and two ladies, when the animal took fright and ran, and the horse, wagon, ladies, and gentleman were all precipitated down a perpendicular height of about thirty feet among the rocks which form the bed of the river. All were dangerously, and it is feared mortally wounded.

A bill for the abolition of Capital Punishment came before the House of Representatives of Ohio, on the 28th ult. An amendment was adopted, leaving it to the Court and Jury to determine whether the punishment should be death or imprisonment for life. The bill was subsequently committed to a Special Committee.

A daring young scoundrel entered the barroom of the Lorillard House while ten or twelve persons were present, coolly took up an overcoat of one of the boarders, walked up stairs, ascended to the roof, and made his escape through one of the adjoining houses.

Prof. Henry has appointed Charles C. Jewett, of Brown University, his associate Secretary in the Smithsonian Institute. His salary is fixed at $2,000.

On the application of the Chaplain of the State Prison at Sing Sing, a grant of five hundred copies of the Social Hymns has been made by the American Tract Society, for the use of the prisoners in their cells and in their services of the chapel.

Review of New York Market.

MONDAY, FEB. 8.

FLOUR AND MEAL—Genesee Flour $6 80 to 7 00. Jersey Meal 4 75 a 5 00. Rye Flour 4 75.

GRAIN—Genesee Wheat 160c. Corn 96 a 98c. Oats 46 a 48c. Rye 95c.

PROVISIONS—Mess Pork $14 50. Prime 12 50. Beef 8 75 a 11 00. Lard 8¾c. Butter as heretofore. Cheese first rate at 8c.

MARRIED,

In Verona, N. Y., on the 28th of January, by Eld. O. P. Hull, Mr. EDWIN S. BURDICK, M. D., of Alfred, to Miss PHEBE C. BURDICK, of the former place.

DIED,

In Lincklaen, January 27th, JOSHUA A. S., only child of Eld. Joshua Clark, aged 2 years, 2 months, and 24 days. The corpse was removed to Plainfield, Otsego Co., followed by brother and sister Clark, and also a respectable train of relatives and friends. On the 30th a discourse was delivered on the occasion by Eld. S. B. Crandall, and the remains were interred in the family burial place of sister Clark.

We gazed upon his lovely brow, white as the first pure snow,
And felt that o'er his couch of rest no bitter tear should flow—
That not one heart should wish to have his young, freed spirit back
From that bright world, the spirit land, to life's ensuaring track.

Though sad the parting, well we know our child is happy now,
And every trace of pain and grief has fled his cherub brow;
Sure he has left our fond embrace, yet he is there at rest,
Folded within the Saviour's arms, upon his loving breast.

A little harp of purest gold by angel hands is given,
And its melodious strains are heard throughout the courts of heaven;
List! we can almost hear the sounds of our sweet infant's lyre,
As his soft hands, with gentle touch, sweep o'er each quivering wire.

God gave—God taketh—let thy will, thy holy will be done—
Be this our prayer above the dust of our departed son;
Oh! stay our aching hearts on Him who knoweth all our woe,
And he will bear our spirits up—our tears will cease to flow.

S. B. C.

LETTERS.

John Whitford, George Crandall, Samuel B. Crandall, James Bailey, O. P. Hull, Stillman Coon, Norman Palmer, I. D. Titsworth, Rowland Hiscox, Geo. R. Wheeler, Wm. M. Fahnestock, Samuel Davison, Joshua Clarke, James H. Cochran (the notice next week.)

ACKNOWLEDGMENTS.

O. Lewis, Petersburg,	$2 00	Pays to vol.	3	No. 52
Daniel L. Wells, "	1 00	"	3	" 52
P. Carpenter, Stephentown,	2 00	"	3	" 52
Geo. Irish, Hopkinton, R. I.,	2 00	"	3	" 52
Elisha Saunders, "	2 00	"	3	" 52
Jonath. R. Wells, "	1 00	"	3	" 52
R. Hiscox, "	2 00	"	4	" 30
Wm. A. & A. S. Davis, Phil.,	2 00	"	4	" 33
Joel Jones, Clarence,	2 00	"	3	" 52
N. Aylesworth, "	2 00	"	3	" 52
Richard Day, "	1 00	"	3	" 26
W. P. Longmate, Pendleton,	2 00	"	3	" 52
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Ethan Saunders, Alden,	2 00	"	3	" 52
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L. Andrus, Lockport,	2 00	"	3	" 52
O. M. Crandall, Milton, W. T.,	2 00	"	2	" 52
Duty J. Green, "	2 00	"	3	" 26
S. P. Burdick, "	1 75	"	3	" 52
Elisha Coon, "	1 50	"	3	" 52
Adin Burdick, "	1 50	"	3	" 52
Andrew Bowers, "	56	"	1	" 28
B. Edwards, Fulton, W. T.,	50	"	3	" 13

NEWMAN'S ONLY PERIODICAL ON BOTANY! Prospectus of THE ILLUSTRATED FLORA, edited by John B. Newman, M. D., &c.

Profiting by the results of past experience, and confident of public support, we offer in the second year of our botanical enterprise, the Flora enlarged and remodeled, so as to differ from any thing ever before presented, combining four departments—Floral, Medical, Introductory, and Biographical. The first comprises the classification and description of each plant, its history, minute cultivation, and floral emblem, spiced with anecdote and original or selected poetry. The second, written of course in a popular style, gives the medicinal properties of the plants, and of each part of them, when there is any difference; the extracts and their mode of preparation, doses; and, in particular cases, sketches of diseases to which they are applicable; added to the whole is a history of this branch of the science from the earliest times, accounts of its discovery, and theory of the operation of medicines on the animal frame. The Introduction commences with the lowest of the Vegetable Kingdom, giving in its progress a brief account of every system before the Linnean, which last, with the natural method, will be fully entered into and thoroughly explained; making it as instructive and interesting as possible, by being eminently practical. For instance, the Fungus tribe, which is in our first number, enables us to give the history, description, and mode of preparing the eatable mushroom, tuber, morel, &c., thereby not only teaching the science in order, but affording besides much curious and valuable information. The Biographical department begins with Linnæus; it contains a short and interesting account of the lives and works of eminent living or deceased botanists, selected at pleasure from our own and other countries. Consulting the standards on Botany, Gardening, Chemistry, and Medicine, we intend to combine every useful item of information, and without lessening its value, present the whole in a concise and pleasing form. To allow ample opportunity for illustration, the work is of large octavo form, every number consisting of six plates and forty-eight pages of letter-press. The first three plates contain each separate flower; the fourth a tree in exact proportion, with a separated branch to show the leaves, flowers and fruit; the fifth, an explanation plate for the introductory department; the sixth and last, a finely engraved portrait. The flowers are drawn and colored similar to those in the previous numbers, which are universally acknowledged to be specimens of the highest style of the art.

TERMS.

The first series will be completed in sixty monthly numbers, every six of which will form a volume of 288 pages, and 36 plates, making ten volumes in all; each year's numbers, however, being complete within themselves. The publishers at first proposed to issue the work for Two Dollars, with thirty-two pages and four plates, but the present plan was adopted as by far the best. It is furnished to subscribers at Three Dollars per annum, in advance, or two copies to one address for Five Dollars; so that at a cost of Fifteen Dollars, a botanical library—unequaled for gorgeousness of illustration, and utility as a work of popular science—will be procurable, containg 2280 pages of letter-press, three hundred splendidly colored engravings, and botanical portrait gallery of sixty eminent individuals.

The first number is dated January, 1847. The publishers guaranty that the mailing of numbers to subscribers will, in every case, be completed by the 25th of the month preceding the date, and on failure in this respect, or in the mechanical execution, the subscription money will be promptly refunded to subscribers whenever desired.

☞ Competent agents wanted to circulate the work, to whom a very liberal discount will be made.

All communications must be addressed (post paid) to the publishers, LEWIS & BROWN, 272 Pearl-st., N. Y., where subscriptions will be received and agents supplied.

☞ Editors of newspapers and other periodicals giving this prospectus three insertions each year, will, by forwarding the papers containing them, receive the entire work as it is published.

Jan. 10th, 1847.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week, $1 00
Room-rent, per term, 1 50
Tuition, per term, $3 50 to 5 00
Incidental expenses, per term, 25

EXTRAS PER TERM.

Piano Forte, $10 00
Oil Painting, 7 00
Drawing, 2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 23, 1846.

Miscellaneous.

SUNDRY ITEMS.

PRESERVATION OF MEAT BY FREEZING.

Every body knows, or ought to know, that meet will keep perfectly sweet so long as it remains frozen. Witness, for example, the mammoth which was found some years ago in the north of Siberia, preserved by the eternal frosts of the arctic circle, from the time it was inclosed in the ice, after the deluge—a whole carcase, covered with skin and flesh; some of which was cooked and eaten by the enterprising discoverer, and found to be palatable. But every body does not know that their meat will be tender or tough, according to the method of thawing it.

When frozen meat is brought into a warm room, and thawed by heat, if you have not good teeth, and the digestive powers of an ostrich, you had best leave that part of the dinner for those who have. Therefore, bring from the larder, the night before it is wanted, the meat or poultry intended for dinner, and plunge it into cold water. The next morning a thick coating of ice will be found incrusting the whole piece. Take it off and change the water, and let it remain until the hour for dressing it. If to be boiled, put it over the fire in cold water; if for a roast, put it not before too brisk a fire, as there is always danger that the heart of a large piece may not be completely thawed, in which case it will be spoiled.

Vegetables should be thawed in the same way, and, with few exceptions, they will be better for having been frozen. Potatoes, however, acquire a disagreeable sweetness.

HOW TO RESTORE FROZEN PLANTS.

If you have ever had the misfortune to find your parlor-window favorites frozen stiff when you paid your devoirs to them in the morning, you will appreciate and thank an unknown friend for the following recipe for preserving tender plants from the effects of frost, and restoring them after they have been frozen. Before you allow them to feel the effects of fire, plunge the whole, or as much of the frozen plant as is practicable, into cold water, and keep it under until it has thawed, which will easily be known by its becoming flaccid; then place it where it will warm gradually, as sudden heat will cause it to die. So treated, the most hardy will recover immediately—others will lose their leaves, or even die down to the ground—and some are so tender that the slightest frost will kill them; but generally they will put forth with fresh vigor after a season of rest, and gratefully repay your care. Water sparingly until the leaf-buds are well grown, increasing the quantity when they expand.

HOW TO REVIVE CUT FLOWERS.

When cut flowers begin to wither, they can be revived by placing the stems an inch or more, according to their length, in hot water; if it cools before they recover, change it once or twice, and you will surely succeed. This method I constantly practice with boquets of favorite flowers in winter, and with wild plants for botanical specimens in summer, and always successfully, except where, like the rose and a few others, the flower naturally is short-lived, and falls to pieces as soon as it feels the effects of heated air.

SEASON FOR OBTAINING CUTTINGS.

January is perhaps the best time to take cuttings of myrtles and other hard-wooded plants —at least they strike root very readily at that season; and many a beautiful and rare exotic have I raised from the stems of my boquets, after they have adorned the parlor table for several days, or bloomed for more than one night amid the curls of some fair girl, only less lovely than the flowers she wore. Geraniums, and many other soft-stemmed plants, strike root easily at any season. Some, as oleanders, require no earth, and may be raised very readily by plunging the stems in a bottle of spring or rain water, and hanging the bottle where it will have light and air, but not much hot sun.

[Am. Agriculturist.

ANECDOTE OF DR. NOTT.

On the evening preceding Thanksgiving, not many years ago, two students left the colleges, with the most *foul* intent of procuring some of the Doctor's fine, fat chickens, that roosted in a tree adjoining his house. When they arrived at the spot, one ascended the tree, while the other stood with the bag, ready to receive the plunder. It so happened, that the Doctor himself had just left his house, with the view of securing the same chickens for his Thanksgiving dinner. The rogue under the tree hearing some one approaching, immediately creeped away, without notifying his companion among the branches. The Doctor came up silently, and was immediately saluted from above as follows: "Are you ready?" "Yes," responded the Doctor, dissembling his voice as much as possible.

The other immediately laying hands on the old rooster, exclaimed—"Here's old Prex, will you have him?" "Pass him along," was the reply, and he was soon in the Doctor's bag. "Here's marm Prex," said the all unconscious student, grabbing a fine old hen, "will you have her?" "Yes," again responded the Doctor. "Here's son John, will you have him?" "Here's daughter Sal, take her?" and so on until he had gone regularly through the Doctor's family and chickens. The old man walked off in one direction with the plunder, while the student, well satisfied with his night's work, came down and streaked it for the colleges. Great was his astonishment to learn from his companion that he had not got any chickens, and if he gave them to any one, it must have been to Dr. Nott. Expulsion, fines, and disgrace, were uppermost in their thoughts until the next forenoon, when both received a polite invitation from the President, requesting the presence of their company to a Thanksgiving dinner. To decline was impossible; so with hearts full of anxiety for the result, they wended their way to the house, where they were pleasantly received by the old gentleman, and with a large party were soon seated around the festive board. After asking a blessing, the Doctor rose from his seat, and taking the carving knife, turned with a smile to the rogues, and said: "Young gentlemen, here's old Prex, marm Prex, son John, and daughter Sal," at the same time touching successively the respective chickens; "to which will you be helped?" The mortification of his students may be imagined.

[Springfield Repblican.

CHRISTIANITY AND CIVIL LIBERTY.

Such is the title of a sermon, recently published, which Rev. J. N. Granger delivered before the First Baptist Church in Providence, R. I., on Thanksgiving Day, Nov. 26, 1846. The following is an extract from it:—

"I need scarcely say that domestic slavery, as it exists in many of the States, is a denial of all civil liberty to several millions of people. Civil liberty has no place in its provisions for domestic slavery. If that exists at all, it exists on different grounds. In itself, it is, as I have said, a denial to the slave of all civil liberty, whatever. It cannot be possible for such a denial to be made, without grave inconsistency on the part of any State claiming itself to be free; nor can it be sanctioned by us, without injury to our national sense of the sacredness of private rights. Yet there are millions among us for whom a government of equal laws exists in vain. It is this great fact, which, if any one fact can, will yet work the destruction of our national compact. It is this which is now dividing the citizens of these States, and imbittering them against each other. It is this which makes so wide a difference between northern and southern policy, and is separating the interests of the two sections more and more every year. It is this which is controlling the politics of the country, and throwing the great strength of one party into the North, and that of the other party into the South; thus weakening the strongest social bonds which now unite us; for the religious bonds have been already broken. It is this which has precipitated this peace-loving nation into a war whose enormous expenses are paid out of the avails of private industry, and the active business capital of the people. It is this which has involved us in a war of conquest; a war whose incipient aggressions have already added an immense slave territory to the Union, and which, in the acquisition of still more, is compelling the free sons of the North to pour out their blood like water on a foreign soil."

PHRENOLOGY APPLICABLE TO THE HORSE.

Mr. Thomas J. Lewis observes, that while reading Dr. Combe's celebrated work on Phrenology, his attention was particularly directed to the article on page 205, in relation to the horse. "It is there shown," it is said, "that the shape of the brain, even in the lower animals, indicates their good or bad disposition. Almost every one," he continues, "is aware that the value of the horse is very much enhanced by his being docile and tractable. According to the article alluded to, when the organ of benevolence is largely developed, the animal is mild and docile; when it is small, they are vicious, ill-natured and intractable. In the horse, the organ is placed in the middle of the forehead, a little above the eyes. When this region is hollow, a horse is invariably vicious and inclined to bite and kick. In mild and good-natured horses, on the contrary, this part extends out as far as the eyes, or even farther. "The driver of a cabriolet at Neuilly," says Dr. Gall, "bought at a low price a horse which nobody could use, on account of its extremely bad temper; but it was an excellent runner. In the first week it bit off two of the driver's fingers and one of his ears. He attempted to correct the evil by redoubled blows, but these only rendered the animal more vicious. He then resolved to try the effect of gentle treatment, and this succeeded to a certain extent. The organ in question was very small in this animal; and the same conformation will be found in all horses which require to be muzzled to prevent them from biting."

ANECDOTE OF HAYDN.

While Haydn was in England, he adopted the custom of shopping, and frequently wandered in the morning from house to house of the music sellers. He used to mention his dialogue with one of these persons. He had inquired for any particular good music. "You are come exactly at the right time," was the shop-keeper's answer, "for I have printed off Haydn's sublime music." "Oh! as for that, I will have nothing to do with Haydn!" "What fault is to be found with it?" Oh, fault enough; but there is no use in speaking about it now; it does not please me—show me something else." The music seller, who was an enthusiast about Haydn's compositions, looked at the inquirer—"No, sir, I have other music, no doubt, but it is not fit for you," and turned his back upon him. Haydn was going out of the shop laughing, when he met an acquaintance coming in, who pronounced his name. The music seller, whose vexation had revived with the sound, turned round and said, "Yes, sir, here is a gentleman who actually does not like that great man's music." The mistake was of course, soon, cleared up, and the person was known who alone might presume to object to Haydn's music.

Death-bed Superstition.—There is a curious superstition in Devonshire, England, that the departure of life is delayed while any lock is closed in the dwelling, or any bolt shut. It is a practice, therefore, when a dying person is at the last extremity, to open every door in the house. This notion extends even to the supposition that a beam over the head of the dying man impedes the departure of the spirit. A clerical friend, who was most indefatigable in the discharge of his duties among the poor of his parish, related to me, that in a village near Collumpton, he witnessed the death of a person, when the last moments seemed delayed by some unknown cause, and the relatives, in consequence, moved the bed, observing that over the place there was a beam concealed in the floor above. In consequence of such removal, as they said, the sick man "went off like a lamb."

Military Discipline.—Frederic the Second of Prussia, vulgarly styled Frederic the Great, during the first war of Silesia, wishing to make some alterations in his camp during the night, forbade every person, under pain of death, to keep, after a certain hour, a fire or other light in his tent. He himself went the rounds; and, in passing the tent of a Captain Zeitan, he perceived a light. Entering the tent, he found the Captain sealing a letter to his wife, for whom he had a great affection. "What are you doing there?" said the King. "Do you not know the order?" The Captain fell on his knees and asked pardon. "Sit down," said Frederic, "and add, 'to-morrow I shall perish on the scaffold.'" The unfortunate man wrote the words, and the next day was cruelly executed.

Erring Brother.—Would you throw a brick-bat to a friend that had fallen overboard? Would you gather stones and pile them on the bank that had fallen on a brother? Would you throw a keg of powder to the person who had fallen into the fire? Then why heap words of reproach upon him who has erred from the path of duty? Why denounce him and spurn him from your presence? Can you be a stranger to the human heart—you who have so often fallen? Shame on you—shame!

He cannot know the human heart,
 Who, when a weaker brother errs,
Instead of acting Mercy's part,
 Each base, malignant passion stirs.

Harsh words and epithets but prove
 That he himself is in the wrong—
That first he needs a brother's love
 To nerve his heart and guide his tongue.

[Port. Tribune.

Origin of "Tee-Total."—The London correspondent of the Boston Traveler, in a late letter, says:—"It is stated that the well-known and universally-adopted word, '*Tee-total*,' had its origin in England. Richard Turner, recently deceased, had been upwards of fourteen years a member of a Temperance Society. He signed the pledge while in a state of intoxication. He afterwards became temperate in his habits, and delivered temperance lectures. His speeches were characterized by a mixture of wit and blunders. On one occasion he was at loss for a word which would convey to the audience that he was a total abstinence man, and he said, 'I have signed the *tee-tee-total* pledge.' The word being short and expressive, was immediately adopted in Lancashire, and ultimately throughout Europe and America."

A Word to Young Men.—Wishing, and sighing, and imagining, and dreaming of greatness, said William Wirt, will never make you great. But can a young man command his energies? Read Foster on decision of character. That book will tell you what is in your power to accomplish. You must gird up your loins and go to work with all the indomitable energy of Hannibal scaling the Alps. It is your duty to make the most of your talents, time and opportunities.

Alfred, king of England, though he performed more business than any of his subjects, found time to study.

Franklin, in the midst of all his labors, found time to dive to the depths of philosophy, and explored untrodden paths of science.

Hint for Mothers.—A medical correspondent of an English paper, attributes the high shoulder and the lateral curvature of the spine, which so frequently disfigure young females, to the shoulder-straps of their dresses resting below the shoulder, and on the muscles of the arm, instead of being on the shoulder, which compels the wearer to be constantly hitching her shoulder to keep up her dress, an action that results in a forcing up of the shoulder, a distortion of chest, and a lateral curvature of the spine. He also states that from this dangerous practice and the consequent exposure of the chest to the cold, inward tubercles are formed, and not unfrequently consumption is engendered.

The Gourd and the Palm Tree.—A gourd wound itself around a lofty palm, and in a few weeks climbed to its very top.

"How old mayest thou be?" asked the new comer.

"About a hundred years," was the answer.

"A hundred years! and no taller! Only look, I have grown as tall as you in a fewer days than you can count years."

"I know that well," replied the palm. "Every summer of my life a gourd has climbed up round me, as proud as thou art, and as short lived as thou wilt be."

Salt for Hogs.—Hogs, during the process of fattening, should be supplied with salt as often as once a week. It is no less advantageous to them than to the ox, the cow, or the sheep, and when liberally given, is a preventative of many diseases, to which, from their continual confinement, and the effects of hearty food, they are inevitably exposed. Store hogs are also greatly benefited by a liberal provision of salt, and will generally partake of it once or twice a week, as eagerly, and to all appearance with as good zest, as they do of corn or meal. Charcoal is also highly salutary in its influence upon the health of swine.

[Maine Farmer.

The true Manure.—Science in its patient pilgrimage is every day bringing to light some fact, or hitherto undeveloped principle, of value to the farmer. A Parisian Journal—the "Phalange"—says that recent experiments have abundantly demonstrated that no manure is so beneficial to a plant as its own leaves. It further remarks that the "vine dressers in that country who have mingled the leaves and twigs of the vine with the earth about the roots, have thus produced the most hardy and prolific grape-vines known."

The Resurrection Impossible?—In his Essay on Death, Drelincourt asks: "Shall I say what is impossible with man, is impossible with God? He has already created the world by His word, and he is able to restore it again by the same. Art has found out methods to make beautiful vessels of melted ashes—and shall not God's hand, unto which all the skill of art, and all the strength of nature, are as nought, be able to gather up the ashes of earth, and to make of it a body full of light and glory?

Mr. Winthrop, of Boston, in a recent speech upon Texas annexation and its results, said the "lone star" reminded him of the star described in the vision of the Apostle on the Isle of Patmos:—"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon a third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."

Bills for Newspapers.—Publishers of newspapers are permitted to transmit their bills for subscriptions due, free of postage, according to the provisions of Sec. 156 of the Post-office regulations. So says the Postmaster General.

VARIETY.

Tupper, in his new work republished in this country, furnishes the following among other beautiful passages: "Love is the weapon which Omnipotence reserved to conquer rebel man when all the rest had failed. Reason he parries; Fear he answers blow to blow; Future interest he meets with present pleasure; but Love, that sun, against whose melting beams winter cannot stand, that soft subduing slumber which wrestles down the giant; there is not one human being in a million—not a thousand men whose clay heart is hardened against love."

In Canada, where the winter is never of less duration than five months, they shoe their horses in the following manner:—The smith fixes a small piece of steel on the fore part of each shoe, which turns up 1-4 of an inch, in the shape of a horse's lancet, and the same to the hinder part of the shoe, turned up a little higher than the fore part, tempered in the same manner. In going up a hill, the fore part gives a purchase that assists the horse, and in going down prevents him from sliding forward.

People should not stop courting when they get married, but on the contrary, should learn to court the more. This laying aside the little endearments that nursed love into being, the very moment that you have sworn to live on it forever, is almost perjury. Where people are joined for life, it is their mutual interest and duty to render themselves as interesting objects to one another as possible.

A lady, the wife of a poor inebriate, the mother of several half-starved children, went to a grocery to sell some rags, that she might obtain the means of giving her children something to eat. The grocer weighed them out, and found they came to one shilling; then, turning to his slate, and finding a charge of ninepence for three glasses of rum against her husband, deducted it, and paid her the remaining three cents. She besought him to think of her half-starved children, but she pled in vain.

It was one of the laws of Lycurgus, that no portions should be given with young women in marriage. When this great lawgiver was called upon to justify this enactment, he observed, "that in the choice of a wife, merit only should be considered; and that the law was made to prevent young women being chosen for their riches, or neglected for their poverty."

A traveler writing fron Cærnavon, Wales, mentions having passed, during a walk, a sturdy-looking dame, who was knitting stockings, had a load of wood on her head, a child tied on her back, and a cudgel under her arm, with which she was driving four cows before her. Nor was her tongue idle, for she scolded the cows in Welsh if they dared to swerve from the path she meant them to pursue.

Mr. Gliddon makes the following statement: —"The granite contained in the great pyramid of Egypt would be sufficient for the building of all the churches and public buildings in Philadelphia, and the quantity of other materials, if converted into brick, would build all the dwellings in that city. There is material sufficient in the three largest pyramids, to erect all buildings, public and private, in the State of Pennsylvania."

Daniel Aikin died at Wexford, Upper Canada, a short time since, aged 120 years. He had, during his life, contracted seven marriages, had 570 children, grand-children, and great-grand-children—270 of whom were boys, and 300 girls.

A thief broke open a store in Philadelphia, and struck a light. The regular watchman looked in, and he told him he had been employed to watch the store. Two other watchmen called in, attracted by the same light, and received the same answer. When the coast was clear, he swept the goods in the store, and walked off.

The Baltimore and Ohio Railroad Company have in use an engine of twenty-five tons, which with the aid of a new-constructed snow-plough, that cost only fifty dollars, carries a heavy train up a steep ascent, through snowdrifts eight and nine feet deep.

The teamsters of Philips, Maine, have not only pledged themselves against drinking any intoxicating beverage, but also, not to be instrumental in any way, in bringing ardent spirits into the place for others to drink.

Fuller particulars of the loss of the American ship Creole are given; of 147 on board, the Captain and 47 others perished.

The stockholders of the Fall River Railroad, nearly 400 present, have voted that no alcoholic liquors should be carried over the Railroad.

The flavor of tobacco carefully raised in Florida, is said to be equal to any Havanna tobacco; and this article, on some parts of the coast, is raised in great perfection.

Hon. J. C. Gray, of Boston, gave a ball, the getting up of which is said to have cost over $5,000—and the wines alone more than $500— the side-walk was carpeted for the company to alight on, and so on.

A lady of Cincinnati, on Christmas eve, had one of her eyes put out by a knitting-needle, which was thrust into the ball, in an attempt to get it back from a gentleman who had playfully taken it from her.

Surely there is some radical defect of an obvious character, in that condition of society, requires, as is the case in New York City, the commitment yearly, to the tombs or common jail, of 33,500 persons.

A religious society, styled "The Church of Humanity," is about to be organized in Boston. Rev. Wm. H. Channing is to be the preacher.

There has been a large gathering of architects at Washington, with plans for the buildings of the Smithsonian Institute.

Among the marriages out West, we perceive one of a Mr. Schnlchenhooten to a lady by the name of Schregengost.

During the last fourteen years 2,257 bulls and 2,944 horses have been killed in bull fights at Madrid.

Twenty-two cases of divorce have been granted in a single county in Michigan, during the last year.

Two whales, each making about 15 barrels of oil, have been taken off Southampton, Long Island.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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For the Recorder.

THE TEACHER TAUGHT.

If I am not mistaken, the American Sunday School Union, or some other publishing establishment, has issued, within a few years past, a work entitled, *The Teacher Taught.* However that may be, or whatever the illustration may prove, of which I am entirely ignorant beyond the mere title of the book, certain it is, that the title can scarcely be more appropriate to it, than it is to a recent instance, and a very impressive instance, of that kind, brought to my attention by the individual himself involved in the circircumstance, which is replete with instruction, and highly encouraging to the friends of the pure, unadulterated Word of God, that must eventually prevail, to the pulling down of the strong-holds of the Man of Sin, and the complete subversion of all Papal traditions and innovations, whether boldly asserted and defended by the effrontery of an assumed infallible church, or covertly cherished and sustained under the cloak of a Protestant God-Mother.

The individual who communicated the following occurrence to me, is a teacher and the superintendant of a Sunday School. In giving the lesson for the week ensuing, which embraced the subject of the Sabbath, he directed his class to commit to memory all the texts of Scripture referred to in the "*Question Book,*" and all that they might find in the "*Union Dictionary.*" The week passed away, as the teacher said, with his mind so much engrossed with pressing business engagements, that he had not time to examine the subject; but taking a hasty glance into the Question Book and the Union Dictionary, he found that the latter had each proposition distinctly arranged, and a great supply of references to fortify its positions, and so determined to follow that book in the examination.

After going over the authorities for the "*Divine institution of the Sabbath,*" (all referring explicitly to the *seventh day,*) and the passages in reference to the "*sacredness*" of the Sabbath, (still all referring to the *seventh day,*) and proving "*the Jewish Sabbath* RE-ESTABLISHED *under the Gospel dispensation,*" (for such is the precise language of the heading of the proposition in the *Union Dictionary,*) to which end Matt. 5: 17, 12: 12, and Mark 2: 27, were adduced, they arrived at the all-important one, "*The change of the Sabbath from the seventh to the first day of the week.*" Here they proceeded with the passages referred to under this head in regular succession, as follows:—

1. *And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.* Gen. 2: 2.

"Why, Mr. T.," says the boy that repeated it, "that is still the old *seventh day.*"

"Go on, Harry," said the teacher to the next boy, "with the next reference."

2. *For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.* Ex. 20: 11.

"Still the old *seventh day,* Mr. T.," said Harry.

"These," replied the teacher, "are only to show the foundation for the institution; the references in the New Testament will establish the change of the day. What is the first reference in the New Testament, Charles?"

3. *And they returned and prepared spices and ointments, and rested the Sabbath day, according to the commandment.* Luke 23: 56.

"What commandment does that refer to, Mr. T.?" asked Charles.

"Go on, James, with the next, you may find it there."

4. *Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.* John 20: 19.

"Is that a commandment?" asked James. "I was always taught, that a commandment is a mandate from one in high authority, requiring a subject to perform certain acts or duties. This only *describes a circumstance,* and gives the reason for being together—'*for fear of the Jews*'—does that make it the Sab——"

"You can proceed, John, with the next," said the teacher, interrupting James.

5. *And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.* Acts 20: 7.

"Why, Mr. T.," said John, bristling up, as he was considered rather a dull boy, and who thought he might display some reflection as well as the others, "you told us the other Sunday, that a day in old times was counted, 'the evening and the morning;' and surely if they met on the evening of the first day, and after preaching till midnight, Paul departed on the morrow, he must have traveled on the Sabbath, and that was desecrating the Sabbath."

"But, John, you see they had met together to *break bread* on *first day;* that is an example and authority to meet together for *holy purposes* on *first day.*"

"But the Scriptures say also," rejoined John, "they continued *daily* with one accord *in the temple,* and *breaking bread* from house to house. Don't that, on the same principle, make every day a Sabbath, or alike appropriate for *holy purposes?*" Acts 2: 46.

"Never mind that, John; Robert, you may go on with the next."

6. *Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.* 1 Cor. 16: 2.

Robert, who is the son of a merchant, cried out, "That cannot, certainly, mean the Sabbath. Father never has any summing up of his books an Sunday. That would make us do a great deal of work, and keep me from Sunday School, and brother Richard from getting to meeting at all. It would make a *working-day* for us all in the counting-house, instead of a *rest-day.*"

"Come, Stephen, what is the next?"

7. *I was in the spirit on the Lord's day, and heard behind me a great voice of a trumpet.* Rev. 1: 10.

"What is the meaning of *Lord's day,* Mr. T.? I have never seen it in any other part of the Scriptures."

"It is another term for *first day,* and is used synonymously with Sabbath."

"It don't say so here, Mr. T.," rejoined Stephen; "there is nothing said about *first day* or *Sabbath;* I haven't seen any command to keep *first day* or *Lord's day,* but only the *seventh day.* You always tell us, that we must '*prove Scripture by Scripture;*' can you inform us where there is any corresponding term in the Scriptures to elucidate the expression, *Lord's day?*"

The teacher was silent.

"I suppose," said Edward, thinking he had a clue to unravel the difficulty, "it is like one of the saints' days—St. Matthew's day, St. Mark's day, St. John's day, St. Paul's day, St. Bartholomew's day, and——"

"No," replied the teacher, "those are Catholic inventions. This is the day to which the Psalmist alluded: 'This is the day which the Lord hath made; we will rejoice and be glad in it.'" Ps. 118: 24.

"That was in our lesson a few weeks ago," resumed Stephen, "and you then said, that it referred to the *Gospel day*—the day in which Christ should reign triumphant. We were taught that it was the day the Redeemer himself alluded to when he said, 'Your father Abraham rejoiced to see *my day;* and he saw it, and was glad.' John 8: 56. Paul speaks of it as something yet to come: 'That ye may approve things that are excellent; that ye may be sincere, and without offence, till the *day of Christ.*' Phil. 1: 10. 'Holding forth the word of life, that I may rejoice in the *day of Christ,* that I have not run in vain.' Id. 2: 16. 'Who shall confirm you unto the end, that ye may be blameless, *in the day of our Lord Jesus Christ.*' 1 Cor. 1: 8. And in writing to the Thessalonians, the same Apostle speaks of it as being at hand: 'Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the *day of Christ* is at hand.' 2 Thes. 2: 1, 2. Again, we have been taught that it means the judgment: 'The *day of the Lord* will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.' 2 Peter 2: 10. So it appears that *the day of the Lord,* or *the day of Christ,* according to the Scriptures, *is not present,* and consequently must mean something else; and if *Lord's day* is not *the day of the Lord,* and as there is no evidence that the inspired writer used it '*synonymously*' with the *first day of the week,* what day can it mean?"

"Are there no other references than these, Samuel, in the *Question Book?*"

"No, sir," answered Samuel.

"I was completely confounded," remarked the teacher to the writer, "and I shut up the book, determined that if the New Testament gave no better authority than that, I would not attempt to perpetuate error by urging the traditions of men. My dear friend," said he, continuing his remarks, "I was not aware that the New Testament was so meagre in proofs to sustain the transfer of the Sabbath from the seventh to the first day of the week. I *took it for granted,* that it was clearly appointed and established in the New Testament."

The reader must not suppose that I have given a caricature of a very ignorant teacher. Far otherwise. He is a man of good understanding, and, like thousands of others, had never investigated the subject, but had taken it as a received truth, and believed that the New Testament contains all that is needful to establish, most conclusively, that Christ and his apostles had substituted the *first day* in place of the *seventh* as the Sabbath. Such is the case with thousands of men of the most intelligence on other subjects. Even among ministers of the Gospel, the like delusion exists, for want of a rigid scrutiny into the matter. When soliciting signatures to the Petition to the Legislature of this State, for the exemption provision in favor of the observers of the seventh day, in the revised statutes, and having obtained, among other distinguished citizens, the names of three first-day ministers of the Gospel, I called on a minister of considerable reputation abroad as a public speaker, and particularly in the metropolis of the Empire State attracts immense crowds whenever he visits that region. He replied:—

"Sir, I love liberty of conscience, and wish to concede it to others, but I cannot sign any thing against the commandments of the New Testament, or any thing that will militate against the sanctity of the Sabbath."

"But, my dear sir, you do not mean that the New Testament *commands* you to observe the *first day* of the week *as the Sabbath,* much less requires you to enforce its observance by fines and penalties?"

"Certainly, it does recognize the *first day as the Sabbath.*"

"Where?"

"In twenty places."

"Point out one, my good sir!"

"O, you can find them in almost any part of the writings of the apostles."

"Direct me to *one,* and I will cast the petition into the fire."

"O, my good neighbor, you know well enough, that it is commanded in many places, to keep the first day holy."

"I certainly do not know that, but I did think, that you had read your Bible to more purpose. You must be aware, that you have not a single passage which directs the transfer of the Sabbath from the seventh to the first day, or that attaches any sacredness whatever to the latter."

"There is no doubt, sir, that Christ changed it, and that the apostles observed the first day as the Sabbrth."

"Blank assertion, sir, will not answer in this case—'*to the law and the testimony*'—I challenge a single passage."

To this challenge, *to find a single passage,* he has not replied to this day, although more than twelve months have passed away. If the "blind lead the blind," what can we expect?—or why should we be surprized at the great prevailing ignorance on the subject, and the inveterate prejudices existing in reference to it?—for prejudices always abound in proportion to ignorance of any matter. It then behooves those who have received light, to let that light shine—to be up and doing, in the dissemination of the truth; and with the truth, and nothing but the simple, unadulterated truth, battle, and battle valiantly, until we rout the "mystery of iniquity," which has taken its last refuge in the distracted ranks of deluded Protestants, and has infused its insidious poison, so as to make even them "believe a lie;" whose falchion *it* deems *its* surest weapon; whose buckler *its* best defense; and whose obsequious service must eventually prove its dernier resort to bolster up *its* tottering pretensions The cloven foot discovered beneath the flowing robes of the mitred Mother, is ill concealed by the slattern vestments of many of the rebellious daughters, who, although they have gone out, have still carried with them, (and in many instances insensibly,) the leaven of maternal inconsistency. Until the Protestant Host cast off, entirely, all taint of the bold Harlot, (under whatever guise she may assume,) and unfurl the *banner of the Bible*—displaying on every fold, "*to the law and the testimony,*" and never skulk their covenant badge—we cannot expect to see the downfall of the reign of superstition and false tradition, which now sways the multitude, as a mighty flood, and unblushingly stultifies the imperative commandments of the Most High. W. M. F.

BORDENTOWN, N. J., Feb. 7, 1847.

For the Sabbath Recorder.

REPLY TO "D. E. M." ON TEMPERANCE.

It seems unnecessary to controvert with a brother a point on which we both agree in the main. There is only one thing in which we differ. I assume that the Scriptures do not absolutely prohibit the use of stimulants; and he, that they do. I suppose the drink used in the age of the world when the Scriptures were written, was principally wine, as we have no intimation of any other except in indefinite terms. The wine used at that early period was evidently inebriating when used to excess, or Noah could not have made himself drunk. Indeed, it is well known by every man of observation, that the tendency to fermentation is so natural that it requires a considerable effort to suppress it. The warmer the climate, the stronger is this tendency. Hence, in the east, (where in old times the fruit of the vine was considered a great blessing, and the withholding of it a curse,) it is well known that the grapes will ferment while they are carried from the vineyard to the wine-vat. My friend will remember that our Lord talks about new wine bursting old bottles, which is perfectly unintelligible unless there was a strong principle of fermentation in the new wine. The bottles in common use then were made of leather. The new bottles, being elastic, were proper to use for new wine. The old bottles, being stiff and hard, would rend with the pressure of the wine.

But to come at the point upon which I wish to defend myself, I would remark, that in order to raise a fabric that will stand, I must have a good foundation. If I assail a drunkard with an argument against drunkenness, I give him the passages D. E. M. has cited, and he feels their force; he knows they are true; he feels that the evils portrayed in such vivid colors are not merely imaginary, or bug-bears brought to view to terrify him, but realites. When I wish to impress his mind with the duty and necessity of total abstinence as the only cure for a real drunkard, and tell him that the Scriptures equally forbid the use of stimulants, if he has common sense he will ask for chapter and verse where they are forbidden, and I shall feel as much at a loss for an answer as a first-day man is to give Scripture authority for the use of that day as a Sabbath. Suppose I give him the texts you have brought to view, he will look at them, and will very naturally say, Why, these truly forbid drunkenness, but do not require entire abstinence. He will say, If texts are to be considered in this sense, I might be starved to death, for they prohibit gluttony as well as drunkenness; and if I am to refrain eating because I am not to be a glutton, I shall soon be in my grave. He may say, Did not Christ know what an evil king drunkenness was?—and yet he made wine of the richest kind, at a marriage feast, to supply a deficiency of the same drink. He may say, Did not Paul know that Noah disgraced himself by intoxication?—and yet he says to Timothy, take a "little wine for thy stomach's sake, and thine often infirmities." He may say also, Did not the same inspired man know that there was a danger of even Christians going beyond the bounds of sobriety?—hence he says, "be not filled with wine, wherein is excess," and yet he does not prohibit its use. It is true I might tell him about the Rechabites and Sampson, and he will be awake to the fact, that one was the request of a father, and the other an especial care for a peculiar end. To get at the man effectually, I must reason with him in another way. The evil of drunkenness must be brought to view, both as it regards himself and others. He must be urged to break away from such a destructive foe—to make a decided effort to dash the cup from him, lest he drink and die. Let him know that you and your family are healthy and happy without the use of it; bring up to his view cases of reform, and press upon him to note the wide contrast between his present and past circumstances, and indeed whatever *sound* arguments you please, and I go with you. I do not wish to enter upon a long discussion about this point, however, and if my friend will maintain that a threat against drunkenness, and a prohibition of the use of stimulants altogether, are perfectly alike, I have nothing more to say, only let us be temperate in the temperance cause, lest we stab the thing we intend to foster. W—R.

SALEM, N. J, Jan. 29, 1847.

THE BLIND BOY.

BY MISS HANNAH F. GOULD.

O! tell me the form of the soft summer air,
Which tossess so gently the curls of my hair;
It breathes on my lip, and it fans my warm cheek,
Yet it gives me no answer, though often I speak;
I feel it play o'er me, refreshing and kind,
Yet touch it I cannot—I'm blind, O! I'm blind!

And music, what is it, and where does it dwell?
I sink and I muont with its cadence and swell;
While touch'd to my heart with its deep thrilling strain,
Till pleasure, e'en pleasure is turning to pain;
What brightness of hue is with music combined?
Will any one tell me?—I'm blind, O! I'm blind!

The perfumes of flowers which are hovering nigh,
What are they? on what kind of wings do they fly?
Are not they sweet angels who come to delight
A poor little boy who knows nothing of sight?
The sun, moon, and stars, are to me undefined!
O! tell me what light is—I'm blind, O! I'm blind!

A CONSTANT REVIVAL.

The late Rev. Mr. McCheyne, a young Scotch minister, who was called to his rest at the early age of twenty-nine, left an example of singleness of purpose, and of ardent, devoted and intelligent piety, eminently worthy of record. In his ministry he was determined to know nothing but Christ and him crucified, and he was wise in the application of this knowledge in such a way as to promote the spiritual interests of others. His preaching was accompanied with a constant revival—and though he labored earnestly, and with his whole heart, his early death was occasioned, not by excessive work, but by typhus fever.

Among Mr. McCheyne's parishoners we are told there was a gentle, noiseless, but almost constant awakening. "He entertained so full a persuasion that a faithful minister has every reason to expect to see souls converted under him, that when this was withheld, he began to fear that some hidden evil was provoking the Lord, and grieving the Spirit." In one of his MSS. he says: "As I was walking in the fields, the thought came over me, with almost overwhelming power, that every one of my flock must soon be in heaven or hell." "Ah, sinners! you little know how I fear that you will lay the blame of your damnation at my door." Of a sermon that he preached on 1. Cor. ix. 27, a hearer said:—"It was like the blast of the trumpet that would awaken the dead!" A stranger wrote to him on one occasion: "It pleased God to bless that sermon to my soul. It was not so much what you said, as your manner of speaking, that struck me. I saw in you a beauty in holiness, that I never saw before. You also said something in your prayer that struck me very much. It was, '*thou knowest that we love thee.*'" In his prayers Mr. McCheyne appeared always as in the immediate presence of his God and Saviour, and hence the impression made by his manner of uttering those words.

Just after entering upon his ministry, he wrote: "I see a man cannot be a faithful minister until he preaches Christ for Christ's sake—until he gives up striving to attract people to himself, and seeks only to attract them to Christ." "If worldly motives go with me, I shall never convert a soul." He compared himself to the pole on which the brazen serpent was elevated; the dying must look at the serpent, not at the pole. His idea of preaching was that of one, like Ahimaaz, coming with all-important tidings, and intent on making these tidings known. A countryman who happened to hear him, said: "Before he opened his lips, as he came along the passage, there was something about him that sorely affected me."

His aim was to preach the gospel, and not "about the gospel," as he called it. In a memorandum of a pastoral visit, he says: "M. G. lies sore upon my conscience; I did no good to that woman; she always managed to speak of things *about the truth.*" "It is through the truth that souls are sanctified, and not by *essays upon the truth.*" "Are you not afraid of being short of sermons?" one asked. "No! I am just the interpreter of scripture in my sermons; and when the Bible runs dry, then I will." His divisions are described as "so textual and so feeling; and they brought out the *spirit* of a passage so surprisingly." He aimed to preach the *mind of the Spirit* in the passage, and was afraid he should grieve the Spirit if he did not. After an absence of considerable time, he closed his first sermon to his people on returning, in this way: "Dearly beloved and longed for, I now begin another year of my ministry among you; and I am resolved, if God give me health and strength, that I will not let a man, woman or child among you alone, until you have at least heard the testimony of God concerning his Son, either to your condemnation or salvation. And I will pray, as I have done before, that if the Lord will indeed give us a great outpouring of his Spirit, he will do it in such a way as to show that it is the Lord's work, and not man's."

SOURCES OF MENTAL CULTURE.

To say that education is valuable, is almost a truism. In our own country, and under our own institutions, it has come to be regarded by the great mass of the people as indispensable. Yet the full meaning of the comprehensive term education, is not so generally understood. Many regard education as referring merely to that course of instruction which a pupil enjoys in the primary school, the high school, the college, or the university. Professor Haddock, of Dartmouth College, in an article in the Bibliotheca Sacra, makes the following just remarks on the sources of mental culture, which we take pleasure in commending to our readers. We will only add, that the education which he depicts, is one that is going on at every stage of life. The scenes, and associations, and influences of to-day, are preparing us to enter on the morrow—the morrow will prepare us for a still more distant day; and thus day by day the work of education will be going on. And where will—where *can* the process end?

"The truth seems to be, that systematic education is but an element in our mental culture. Other influences unite with it, and modify it more than we are aware. No system of instruction can be made to monopolize the pupil's attention; no vigilance can guard all the avenues of thought; no agency of ours can entirely control the mental habits of the most docile and confiding. Our own voice is but one of the hundred that are constantly addressing him. The most engaging train of thought we can inspire in him is not a tithe of those which incessantly follow one another through his mind every waking hour of his life. Impressions are everywhere forced upon him; the ear is always open; the eye drinks in ideas from all around and above him. Every office of friendship, every reflection of influence of which he is the source or the object, every consciousness of the presence of external objects, animate or inanimate, every hope awakened or blasted, every change without or within him that serves to mark the progress of his existence, is so much done to form his character, so much to give shape and color to his intellectual and moral being. In this sense of the word, a sense much more comprehensive than that in which we have hitherto used it in these pages, education is always and everywhere going on. We are educated by all we think, and by all we do; by what we see and what we hear. Day and night instruct us; morning and evening, the rising and the setting sun; the moon and the stars, the sunshine and the storm, are all eloquent teachers. Secret influences are incessantly stealing into the heart from every scene of nature, and from every incident of life. It is a great mistake to suppose that precepts and restraints are the principal instruments of education. Your circumstances, your wealth, your poverty, your business, your recreations, your history, your prospects, are all efficient instructors of your children. What you do not say, as well as what you do say; what you omit to do, no less than what you do; where you are and what you are, in public or in private, have as much to do in forming the character of your son, as the institutions you select for him, and the tuition you provide."

"HE NEVER TOLD A LIE."—Mr. Park, in his Travels through Africa, relates that a party of armed Moors having made a predatory attack on the flocks of a village at which he was stopping, a youth of the place was mortally wounded in the affray. The natives placed him on horseback, and conducted him home; while his mother preceded the mournful group, proclaiming all the excellent qualities of her boy, and by her clasped hands and streaming eyes, discovered the inward anguish of her soul. The quality for which she chiefly praised the boy, formed, of itself, an epistle so noble, that even civilized life could not asprie to a higher. "*He never,*" said she with pathetic energy, "*never, never told a lie.*"

The Northern Baptist papers represent the condition of that church in the Northern States as deplorable, because of the general declension of vital piety. The editor of the Baptist Banner, (Louisville, Ky.,) ascribes this declension to the blighting influence of abolition principles!

The Sabbath Recorder.

New York, February 18, 1847.

HOW WAS THE SABBATH CHANGED?

This question was farther discussed by Mr. Brown in his Lecture on Sunday evening last. His historical researches had already been conducted through a period of about six hundred years, from the apostles down to the acknowledgment of the Bishop of Rome as the Supreme Head of the Churches. It is the opinion of many, that this was the age of the church's greatest purity. In such an opinion he could not fully coincide. Indeed, he had no doubt that the first hundred years immediately following the age of the apostles did vastly more towards the corruption of the church than is generally supposed. His reasons for believing so, were drawn not only from the developments of history, but also from the multiplied admonitions of the sacred writes concerning the evils which should come in after their departure.

During the period of six hundred years which had been examined, the Sabbath had been losing its glory, and a humanly-devised festival aiming to usurp its place. Among the measures adopted by the church of Rome to destroy the Sabbath, was the conversion of it into a fast-day. This was a direct perversion of its original design, because the day was given to contemplate the glory of God as displayed in creation, and its return was to be hailed with joy, rather than with sadness, as fasting would imply. But notwithstanding the effort of Rome to take away every vestige of the original sacredness of the Sabbath, there were many who continued to keep it. In the early part of the seventh century, there was a class of people who declared "that it was not lawful to do any manner of work on the Saturday." Nearly five hundred years afterward, a similar class of people arose again. In both instances, they were opposed by severe papal censures. In the latter part of the eleventh century, to heap still greater contempt upon the Sabbath, it was dedicated to the Virgin Mary with a mass, by order of Pope Urban II.

As for the Dominical Day, superstitious doctrines concerning its sanctity were promulgated more and more. Some even held that it was the Sabbath of Christians—not, however, in the same way that it was afterwards held by the Puritans. Though they called it the Christian Sabbath, no one ever presumed to appeal to the fourth commandment for its sanction. It was called the Sabbath of Christians merely by way of analogy. They were careful to guard against the notion that it was required as such by any commandment of Scripture, because they had discernment enough to see, that the Word of God inculcated no other Sabbath than the seventh day. But notwithstanding the fourth commandment was not resorted to for a sanction of Sunday, they taught that it *displeased* God for men to work on that day. Hence the Almighty was represented as interposing by his providence to defend the sanctity of the day. Not only were the afflictive dispensations which actually did happen construed as divine judgments upon the profaners of the day, but a thousand fabulous events were manufactured for the same purpose. The lecturer here introduced several stories of this kind, invented to restrain the simple, which are narrated at length in Heylin's History of the Sabbath. In connection with these stories, a superstitious fancy was taught, that on every Sunday the torments of Purgatory were intermitted. Superstitions like these abounded in the dark ages; and they serve to show by what frauds the Sunday festival was wrought into the texture of society, and with what unremitting zeal the papacy pursued this object.

About the beginning of the thirteenth century, an effort was made to procure greater religious regard for the Dominical day in Great Britain. This was done by the inculcation upon the minds of the people of unscriptural notions very like those made use of on the Continent. Previous to that time, the festival had been partially kept from three o'clock in the afternoon of Saturday till day-break on Monday. But it had not been kept so strictly as was desired. The markets were opened, and Parliament met to attend to the affairs of State. Many of the kings were coronated on Sunday, among whom were Rufus, Stephen, Henry II., Richard I., and John. Richard I. was crowned twice—once in the beginning of his reign, and again upon his return from the Holy Land—and both times on the Sunday. The daughter of Henry II. was on Sunday crowned Queen of Sicily at Palermo. King John was first inaugurated Duke of Normandy, and afterwards crowned King, each event transpiring on the Sunday. Indeed, down to the time of the Reformation, and even later, so much business was transacted on that day that it was any thing but a Sabbath. These facts do not result from an abuse of the sacredness of the day, but are the necessary result of those principles which brought the Sunday festival into use in the first place. From the beginning it was upheld merely as a festival, and was not intended to be regarded as a Sabbath. In most Roman Catholic countries, its original character is still retained, with the exception that labor is interdicted. The after-part or evening of the day is spent in recreation and amusement. For this Roman Catholics are denounced by many Protestants as awfully depraved. But there is reason to question, after all, whether the Catholics, who never pretend that the observance of Sunday is enjoined by Scripture, are more guilty in this matter than their Protestant brethren, who have attempted to father a man-made institution upon Christ and his apostles.

The lecturer next took up the Sabbath controversy in connection with the Reformation. The great point upon which the Reformation from Popery turned, was the *doctrine of justification*. This doctrine, which is the central one of Christianity, had been well-nigh lost to the world. The unfolding of it necessarily led to the discussion of a great many kindred topics, and among others the doctrine concerning festivals. The Roman Church had multiplied her festivals to a most burdensome extent, and maintained that there was a great deal of merit in observing them, and that the days on which they were observed were inherently more holy than other days. In their zeal to oppose this pernicious doctrine, the reformers went to the other extreme of maintaining that under the Gospel all days were alike. Accordingly the Sabbath was rejected. But they soon saw that it was necessary to have some public occasion on which to bring the truths of religion into contact with the minds of the people. They could not go back to the ancient Sabbath, because that might subject them to the charge of Judaizing. Hence they advanced the sentiment that the church itself had power to appoint such festivals as were necessary to its prosperity, and might alter them to any other day at pleasure. The first day of the week was chosen, because it was already in common use. But it is said of John Calvin, that he once designed to translate the weekly festival to the Thursday, as an instance of Christian liberty. In process of time, these sentiments respecting the day of worship were found to operate disastrously. Hence a class of reformers sprung up who advocated the morality of the fourth commandment, but so interpreted it as to require only one-seventh part of time, or a day of rest after any six days of labor. Probably the first book written in the English language advocating this view, was that of Dr. Bound, published in 1595. The doctrine spread rapidly, and was generally adopted by the Puritans, although opposed by some of the most learned writers in the established church of England. At an early stage in this controversy, we find several able and zealous defenders of the original Sabbath of Jehovah, among whom might be named Brabourne, Ockford, the two Bampfields, the Stennetts, and others. The successors of these men are now laboring, under encouraging circumstances, to restore the Sabbath, and induce men to count it the "holy of the Lord, honorable."

[Mr. Brown gave notice of his intention to deliver his concluding lecture on Sunday evening next, the design of which will be to make a practical application of the whole subject.]

MISSIONARY REPORTS.

The Executive Board of the Seventh-day Baptist Missionary Association held a meeting in New York, on second-day evening, 8th inst., at which reports from missionaries were read. The following abstract of two of the reports will encourage the friends of the Association:—

Eld. A. A. F. Randolph is laboring in Crawford Co., Pa. He preaches regularly to the Hayfield Church, where a good degree of union exists, and the meetings on the Sabbath are well attended. He has also started an interesting Sabbath School and Bible Class, and has preached once in two weeks in a part of the society remote from the place of worship, on Sabbath afternoons. Recently there has been an encouraging state of feeling in this church, the members having been somewhat aroused, and a small addition having been made by baptism. At the village of Mosiertown, he has preached once in two weeks, on Sunday, and taken charge of a Bible Class and Sunday School. A series of evening meetings has been held at this place, in connection with which professors have been much revived, a few have been hopefully converted, and many others are seeking salvation. There are several in this vicinity investigating the Sabbath question, among whom our tracts have been to some extent distributed.

Eld. Azor Estee has been on a missionary tour in Massachusetts. He remained several days at Springfield, where a brother Morgan embraced the Sabbath some years ago. The circumstances of his change have already been made public. After having been brought up a Congregationalist, he embraced the views of the Baptists. This led to a discourse from his former pastor upon the subject of baptism, in which it was stated that there was as much scripture authority for sprinkling children as for keeping the first day of the week as the Sabbath. Instead of being drawn back to a belief in pedobaptist doctrines by this assertion, he was led to examine the subject of the Sabbath, and came out a decided Sabbath-keeper. In this vicinity Eld. Estee preached to attentive audiences four times on the Sabbath question, and distributed our publications. One discourse was delivered at the Town-House on New Year's Evening; another on the following evening in a distant part of the society; and twice on Sunday he preached at the Methodist Church in Springfield. Besides his regular discourses upon the subject, he conversed with a great number of persons, both ministers and laymen, whom he furnished with tracts, many of whom confessed their conviction of the claims of the Sabbath, although they were not ready to make the sacrifices necessary to keep it. The missionary also supplied several school-districts with tracts, by furnishing them at the school-houses to members of each family. He hopes that the seed which has thus been sown will yet spring up, and bring forth fruit.

THE GREEK CHURCH IN RUSSIA.

A letter from Rev. Dr. Baird, published in the Quarterly Paper of the Foreign Evangelical Society, gives a very full account of the Greek Church in Russia. It seems that this is the national and favorite Church of the empire, although nearly every form of religion is tolerated. The Greek Church in Russia probably embraces forty-six millions, while there are only six millions of Protestants. The Imperial Family, and most of the officers of the Government, belong to the Greek Church. In *theory*, the Doctor thinks it is better than the Roman Catholic Church, since the parish priests must be married men, the Apocrypha is no part of the Sacred Canon by any decisions of the church, the people are not forbidden by any decree or canon to read the Scriptures, there is no Pope or any other authority claiming infallibility, the Eucharist is given in both kinds, (that is, bread and wine are administered to the people,) and the doctrine of justification by faith is not denied and rejected. But in *fact*, the Greek church does not differ materially from the Latin; both are apostate, though not in the same sense in all respects, nor equally in heinousness. All the great practical errors of Rome are held in the Greek church—prayers to the Virgin Mary, and other saints, veneration of relics, praying to the dead, belief in purgatory, in absolution, etc. Though the priests, take them as a body, are more moral than those of Rome, there is nevertheless a great deal of drunkenness and avarice among those of Russia. They are but little respected, even by the vulgar, in the large cities, especially when they are out of the church. They are, generally speaking, very ignorant. But few of them are capable of preaching a sermon of their own composition; the greater part do not attempt it. Liturgical services constitute almost all that is done in the churches, either on the Sundays, or the saints' days; and these are performed in the Old Slavonic, which is unintelligible to the masses. As to the Scriptures, the common priests are generally indifferent to their diffusion among the people, and the most of the higher clergy are afraid of it, and therefore oppose it.

MATTERS AND THINGS AT ALBANY.

The Sabbath---License---Licentiousness---Sabbath Protection.

At my boarding place, I am known as a Seventh-day Baptist Domine. The Sabbath is frequently a subject of conversation; so that I have had several opportunities of giving something of the scriptural argument for the Sabbath. This, in connection with the "Address to the Baptists," which I put into the hands of a physician, who is one of the boarders, has settled him in the conclusion that the seventh day is the Sabbath. A Baptist clergyman, and pastor of one of the city churches, being present on one occasion, he called for his argument for keeping Sunday as the Sabbath, which, when given, he very readily refuted in the main. The clergyman's argument was chiefly, that the disciples kept it after the resurrection of Christ, and that apostolic practice was equal to a precept. Being referred to, I informed him that I would here take the issue with him, and rest the argument on the practice of the apostles. He however seemed unwilling to enter upon the argument, though hard pressed by the doctor. And after making sundry assertions, which he wished to have received as conclusive, that it is impossible to keep the Sabbath, that all through the New Testament the disciples could be found observing Sunday, &c., which were promptly objected to, he retired, seemingly disappointed. Now all that this is good for is, to show for "the thousandth time," that ministers generally are both very ignorant of the truth upon this subject, and very unwilling to receive it, and that private individuals are much more ready to acknowledge the truth than to obey it.

More petitions come in daily for the repeal of the present License Law, than for any other object. A Member from New York presented one with 5,000 names for this purpose. I have learned that a very happy method has been adopted of testing the influence that these petitions should have before the Legislature; and that is, by comparing them with the vote that was given on the nineteenth of May last, in the same place, for and against license. It is not probable that the law will be repealed, though some members were elected for that specific purpose. Several very large petitions have been presented from New York City for the extension of the license law to that city and against its repeal.

Several petitions, numerously signed by ladies and gentlemen, have come in for a law to suppress licentiousness, and punish seduction and adultery. It is a matter of serious lamentation, to see the reception which these petitions meet from Members, and Hon. (?) Senators. Some there are who take no pains to conceal their contempt for these petitions, and allow a contemptuous grin to *dis*grace their countenances whenever such petitions are announced. It is in the knowledge of some at least, that several "Members" were arrested last winter at a house of ill-fame, by the city police. And it is more than hinted, that some of them this year are no better. Our Legislature has constantly refused to legislate upon this subject, thus presenting one of the strangest anomalies imaginable. Every matter involving dollars and cents is gravely debated and framed into a law. Every man's pecuniary claim or grievance, is properly attended to. But when a large body of philanthropists, looking upon the moral character of society, and seeing virtue dethroned, the best affections of human nature crushed, the brightest hopes of doating parents destroyed, and every thing that renders life pleasant, and without which this world would be a charnel-house, completely at the mercy of the soulless seducer, send their petitions for the protection of virtue, innocence, purity, our grave legislators refuse to grant the request. Thus they say that a dollar is worth more than a soul; property is better than character; that your pecuniary interests shall be thoroughly guarded, but your daughters, your sisters, shall be ruined by the basest of men, with impunity; and that, while they are left to wear out a life more dreadful than death itself, their destroyers are permitted to roam at large in society, to repeat their hellish mischief. It is time to elect men to our Legislature who regard humanity.

The Judiciary Committee of the Senate have reported a bill, in answer to our petitions. It covers, I think, the whole ground we ask. This, however, I am not able to determine, as I have not a copy. It will be printed in a few days, and should it need any amending, there are several Senators ready to propose the amendments, when it comes before the Committee of the Whole. The matter has now passed the most firey ordeal, and from all that I can learn, I think it will not meet any serious opposition. This, however, is not certain. There are several, in both Houses, who have agreed to use their influence to secure its passage into a law. I will endeavor to send you a copy next week.

J. BAILEY.

REVIVAL IN THE 2D ALFRED CHURCH.

We rejoice to learn that several of our churches in Western New York have enjoyed precious revivals within a few months past. The following account, given by Bro. James H. Cochran, of what the Lord has done in the vicinity of the 2d Church in Alfred, Allegany Co., will encourage the hearts of those who love the ways Zion:—

Elder John Green and myself have held a meeting of days in the 2d Church in Alfred, which continued for nearly three weeks, day and night, from which most blessed results have been realized. I have had the pleasure of leading into the waters of baptism sixty-three penitent believers in the Lord Jesus Christ, who have been added to the church. Many old-standing backsliders have been reclaimed, and the church as a whole have been revived and greatly encouraged. The good work continues to progress. Some are anxiously inquiring what they shall do to be saved, whilst others are saying, Here is water—what hinders that we should be baptized?

I have never seen a work of the kind where the meaning of that expression of our Saviour to Nicodemus, in speaking of the office work of the Holy Spirit—"The wind bloweth where it listeth, and thou canst not tell whence it cometh or whither it goeth"—was more beautifully illustrated in a practical manner, than it was in this instance. Human agency was, comparatively speaking, unnoticed, from the all-pervading sense which I may almost say that every one had, that 'a greater than David was there.' One who made no pretensions to religion, said he never saw a work like it—no noise, no uproar, no confusion, yet every one in the vicinity was searched out. In conclusion, I can truly say, that it is the desire of all our hearts, that the lofty looks of man should be humbled, and the haughtiness of men should be bowed down, and that the Lord *alone* should be exalted.

Eight of those who have joined the church are converts to the Sabbath.

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Revival in the 1st Alfred Church.—A letter from Eld. N. V. Hull informs us that Eld. John Green has been laboring with him for a season past in the 1st Church of Alfred. Twenty-two persons have been baptized, many of those who were backslidden in heart have been reclaimed, and the saints have been greatly encouraged.

CANAL-BOATS AND SABBATH-KEEPERS.

To the Editor of the Sabbath Recorder:—

I wish, through the medium of your paper, to ask a few questions, and wish also that some one or more who can give correct answers will do so through the same medium:—

1st. Is there, or has there been, a line of canal-boats running upon the Erie canal, owned by observers of the Sabbath?—If not,

2d. Are there a sufficient number of boats owned by Sabbatarians to form a line?

3d. Is there time enough between this and the opening of the canal next spring, to make arrangments for forming such a line?

4th. How have those of our brethren managed who have been engaged in running boats, and what inconveniences have they met with?

5th. Would it not be well, if there is property enough of this kind owned by our brethren, to form a compact, and maintain a consistent course of Sabbath-keeping on the canal, and by the aid of each other avoid some of the inconveniencies which evidently must attend those who go single-handed?

The above queries were suggested to me from the fact that one of my neighbors, who has lately embraced the Sabbath, owns a canal-boat, and wishes to run it, and would like an answer to these questions.

WM. V. HUBBARD.

Richland, Feb. 7, 1847.

The New Haven Courier says that many of the good people of Franklin held a jubilee on Monday, the 25th of January, at the house of their venerable pastor, Rev. Samuel Nott, D. D., who, on the Saturday previous, had attained the patriarchal age of ninety-three years, and who will have completed, on the 13th of March next, the 65th year of his ministry since his ordination, which took place during the period of the American revolution.

☞ The following paragraph, from the Philadelphia Presbyterian, is going the rounds of the papers. No doubt the evil against which it declaims is a crying one. But that it is an "impious defiance of God's law," we do not believe, and challenge the writer to show. God says, "The *seventh day* is the Sabbath; in *it* thou shalt not do any work." Now while Christian people continue to make that sanctified day the busiest of the week, we have but little hope that they will reform the reckless and profane by denouncing them for working upon a day concerning the sanctification of which God has given neither commandment nor promise:—

"Daring Outrage on the Sabbath.—No one, who observes passing events, can fail to perceive that iniquity abounds, and transgressors grow bold. One of the most glaring instances of impious defiance of God's law, has recently occurred, which should be held up for public execration. The Directors of the Long Island Railroad Company made an arrangement, and ran a special express train to Boston on last Sabbath, for the purpose of accommodating a *company of foreign dancers!!* Thus the whole Sabbath was occupied, all the men on the line were forced to violate the Sabbath, and this fearful example of reckless disregard of every thing sacred was exhibited, that a corrupt public taste might be gratified by an earlier arrival of a set of foreign sturdy beggars, the Viennoise children, who are to receive thousands of dollars for their fantastic capers, and that, too, from those who cry out against the extravagance of those who devote a small proportion of the sum thus miserably expended, in the moral and spiritual improvement of their fellow creatures."

A Female Agent.—Rev. E. Hutchins, in a communication upon the subject of missions, published in the Morning Star, says that for more than twenty years a female member of a church in Massachusetts has annually visited every family belonging to the congregation with which she worships, and asked them to give something for the cause of missions. Some years she has walked more than forty miles for this purpose. She writes the names of all the donors in a little book, which she always carries with her when she goes on her soliciting tours. During these twenty years she has collected not less than $1,000 for missions. The church to which she belongs has not one rich and liberal member, nor is it more wealthy than several other churches in the Association; yet at its last session that one church reported nearly as large a subscription to the benevolent objects, as all the other churches composing that body. The first year of her agency, for which she takes no pay, she received less than ten dollars; but since then the subscriptions have amounted to nearly $100 per year. This shows how much might easily be done for the cause of missions, were all Christians to become suitably interested in it.

The New York Evangelist and the Free-Will Baptists.—A correspondent of the Morning Star talks some plain things to the editor of the N. Y. Evangelist, which ought to lead to an explanation or confession. It seems that certain disaffected members of the Free-Will Baptist denomination have held a convention, in which they expressed their views on several points in opposition to the sentiments which that people generally entertain. The Evangelist published a notice of the proceedings of this convention, representing them as expressive of the sentiments of Free-Will Baptists at large, and commenting upon them with considerable severity. Soon afterwards a communication was forwarded to the editor, setting forth the true character of the members of the convention alluded to, and requesting him to recall his "slanderous misrepresentation of fifty-five thousand professing Christians." This, true to his established character, he has not deigned to do. For our part, we are not so much surprised at the result, as we are that any thing different should have been expected.

Short Articles.—The editor of the National Era talks to his correspondents in the following language, which we doubt not many of his brethren would cheerfully adopt as expressive of their own feelings upon the subject:—"Brevity is the life of a good newspaper. The parting words of a worthy mechanic in Cincinnati were, 'give us short articles.' Correspondents must remember this. We claim the prerogative of writing all the long, dull articles in the paper. Correspondents must be short and spicy. A long communication has not half the chance of publication that a short one has."

From the Congregational Journal.

HOW TO PAY FOR A NEWSPAPER.

Mr. Wood—Dear Sir:—While waiting in the store of one of your subscribers, I took up the last Congregational Journal, and was very agreeably disappointed to find it so well filled with interesting and useful reading matter, and resolved at once to subscribe for and read it. I am now taking as many papers as I can afford. I have resolved to begin the new year by throwing off one somewhat expensive and very injurious *habit*—that of *smoking*—by which I shall save money to pay for the Journal and all other papers which I take, and in the latter paper shall have one suitable for my children to read.

Note by the Editor [of the Journal.]—The gentleman from whom we received the above kind note is not, as we believe, a member of any church, though an attendant upon public worship, and a man of intelligence and taste. How much does his example shame the conduct of many professed Christians, who complain that they are unable to take a religious paper, even when they are living in competence if not in affluence, and who would shrink from any self-denial, like that of our new subscriber, that they might procure it for themselves and their children!

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

The Bill appropriating three millions of dollars for the purpose of securing peace with Mexico, was the principal topic of discussion before both branches of Congress last week. In the Senate, speeches were made by Messrs. Calhoun, Corwin, Cass, Bagley, and others. Mr. Calhoun was in favor of abandoning all offensive operations in the war, and establishing a line, commencing at the mouth of the Rio Grande; thence up the river to El Passo; thence due west, striking the Gulf of California near its head; this line to be held subject to a treaty of peace; thus showing Mexico that we are undertaking only what we have strength to perform, and that we are not attempting to destroy her national existence. Other speakers had different plans for carrying on the war and "conquering peace." In the House, speeches were madd by Cobb, Broadhead, Dickinson, Rathbun, Kaufman, Foote, Brinkerhoff, Paris, Wood, &c. A Committee of Conference on the Ten Regiment Bill, made a report, which was adopted, and the Bill was afterwards signed by the President. It gives the President power to appoint officers of regiments below the grade of field officers, in the recess of the Senate, and without the necessity of subsequent confirmation by the Senate. A resolution was introduced, and discussed with much warmth in the Senate, to exclude from the privileges of the floor and the reporters' gallery the editors and reporters of the "Union," on the ground of abusive and one-sided reports of the proceedings. There was little else done during the week.

[The Three Million Bill was passed by the Senate on Monday, with the Wilmot Proviso against any farther extension of Slavery by the arms or the laws of the United States.]

EIGHTEEN DAYS LATER FROM EUROPE.

The new steamship Sarah Sands arrived at New York on Wednesday afternoon last, bringing English news to the 20th of January. The news is important and cheering.

Grain and Cotton had advanced somewhat since the sailing of the previous steamer. There was, however, some trouble in the money market, which, in connection with the increased facilities for importation, it was thought would put a slight check upon the provision markets, and perhaps give them a downward tendency.

Parliament commenced its session on the 19th of Jan., and was opened by the Queen in person. Her speech briefly enumerated the principal subjects which would be brought before Parliament, and referred to the plans of the Ministry for a more full account of them. The following are said to be the three principal things which the Ministry are determined to carry out:—

They are determined to suspend the Navigation Laws, so as to allow the vessels of every country to bring provisions to the British shores. They are determined to repeal the duties of the last session on the importation of grain, which, under the present emergency, have not only been useless, but positively mischievous, by holding out a premium, to the same amount, in favor of France and other countries where corn is wanted. They have determined to prohibit the use of grain in breweries and distilleries, and permit the use of sugar and molasses, under certain restrictions, so that the great quantity of human food required in the distillation of fermented liquors may be saved to the nation. Finally, the whole of the available British navy will be occupied in bringing food from every quarter of the world where it can be had, to arrest the starvation of which Ireland is the scene.

The speech of the King of France, delivered at the opening of the session, was received by this steamer. It calls the attention of Government to the sufferings of the poor population, and requests coöperation for their relief; says that a protest has been issued against the incorporation of the independent and neutral Republic of Cracow with the Empire of Austria; congratulates the nation upon the auspicious marriage of the King's son to the Infanta of Spain; and says that the relations of France with all the foreign powers affords confidence that the peace of the world continues secured.

The speech of the Queen of Spain, at the opening of the Cortes, on the 31st December, was also received. It contains nothing remarkable. Her marriage, peace with foreign powers, domestic tranquility, her inability to arrange the public debt, the necessity of endowing the clergy and the church establishment, and the prosecution of public works, are the principal topics.

Suffering in Ireland continues and increases. The papers publish long accounts of misery and starvation. A terrible disease, almost amounting to a plague, has broken out in some of the poor-houses in Ireland. The deaths in the workhouse of Scariff, County Clare, from this cause, average from four to twelve daily. The English press, it is said, are studiously concealing the condition of the people. Forty-four vessels and 3,000 men are employed by the Government in affording relief to the starving poor of Ireland and Scotland.

The accounts from Mayo, given in the Freeman's Journal, are very painful. In the parish of Cong, 27 deaths occurred within a week; in a neighboring parish, a like number in three weeks. Rev. Patrick Fitzgerland, Roman Catholic curate of Kilgeever, thus illustrates theintensity of the famine:

"I shall never forget the impression made on my mind a few days ago by a most heart-rending case of starvation. I have witnessed the poor mother of five in a family, sending her little children, almost lifeless from hunger, to bed, and, despairing of ever seeing them alive, she took her last leave of them. In the morning, her first act was to touch their lips with her hand to see if the breath of life still remained; but the poor mother's fears were not groundless, for not a breath could she feel from some of her dear little children; that night buried them in the night of eternity."

An office has been opened in London to grant letters of marque and reprisal, according to decrees of the Mexican government against the United States. Three privateers have, it is said, already been dispatched. The rates of insurance by American vessels have in consequence been increased.

The Sirius steamer was lost on the Irish coast, on the 15th ult. Twelve of the crew and passengers were drowned in attempting to get on shore.

H. M. steamship Sphynx, of 1,056 tons, and 500 horse power, was totally lost on the 15th ult. on a reef of rocks near the Isle of Wright.

Letters from Gibralter to the 26th of Dec. state that a heavy gale had taken place there, during which the British brigantine Ocean Queen, and the schr. Ann, ran aground near Campo.

It is discovered that the city of London has been sinking gradually for some years. The water in the Thames is rising in the same ratio.

Joseph John Gurney, who has been so long before the world in the character of a philanthropist, died at Norwich on Monday, 4th January.

By an order of the Imperial Government, Poland has really ceased to exist, and is to be incorporated with the Russian Empire. Warsaw is in a state of consternation.

The popularity of the Pope continues unabated. He has recently raised the wages of the laborers, and given directions for extensive drainage works. The weather in Italy has been unusually severe.

It is stated that the cholera continues to make frightful ravages throughout nearly the whole of Persia.

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John Quincy Adams at his Post.—A correspondent of the New York Tribune, under date of Washington, Feb. 13, says: "Quite an interesting episode occurred in the early proceedings of the House to-day. Soon after 12 o'clock, while Mr. Washington Hunt was addressing the Committee in a speech on the Loan Bill, John Quincy Adams entered the House. Immediately Mr. Hunt suspended his remarks, and the House with one unanimous sentiment rose to receive the venerable and venerated patriot, philanthropist and statesman. Mr. Andrew Johnson of Tenn., who has occupied previously this session the former seat of the Representative from Quincy, escorted him to his chair. He relinquished this seat to Mr. Adams, after having addressed him, through the Speaker, in a few eloquent and pertinent remarks; to which Mr. Adams made appropriate response—thanking Mr. Johnson for his courtesy, and expressing to the House his great satisfaction in meeting them again at his cherished post. Members of both political parties, with a common feeling of entire gladness, gathered around him and tendered their congratulations on his recovery. Mr. Hunt made also, in his speech, proper allusion to the scene. Mr. Adams seems to have lost flesh, but neither strength of body or vigor of mind. May both be spared long to himself and country! In the words of a great statesman of another good man, one universal prayer must be, that, "illustrious as are his virtues, far, oh! far distant be that day when any inscription shall bear his name, or any tongue pronounce his eulogy!"

◆

From Mexico.—Letters from Anton Lizardo, dated Jan. 20th, state that the Mexican Congress, on the 9th, after a stormy session, approved the first section of the bill authorizing government to raise fifteen millions of dollars by hypothecation or sale of certain goods of the Church. Santa Anna opposed sternly this measure. The passage of the law created the greatest excitement in the city of Mexico. The Churches closed their doors, the ordinances of religion ceased, and every indication of mourning was manifested, and tokens of resistance were evinced by those who were inclined to support the religious establishment. The Mexican Congress, and the Mexican press everywhere, appear to be thoroughly roused. They are alarmed almost to despair. The issue they make is "*Ser o no ser*," "To be or not to be."

The committee appointed to proceed to San Luis Potosi, to inform Santa Anna of his election to the Presidency, state that in reply to questions relating to the condition of the army, he boasted of having sufficient private means to carry on the war for six months.

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Earthquake at Ningpo.—By a letter from Dr. Macgowan, in the Magazine for February, it appears that there was a shock of the earth at Ningpo, in China, in April last. "It took place a little before four o'clock, A. M., and alarmed every one. The shaking, although not very violent, continued about three minutes." The house of Dr. M. creaked and trembled like a ship under a press of canvass with a strong breeze. It was accompanied with a noise as of a tempest blowing through a forest, though there was a perfect calm at the time. Such phenomena are rare in this province. No earthquake had before occurred in Ningpo within the memory of its oldest inhabitants. It occasioned immediate and universal alarm. Gongs, bells, bamboo sticks, drums, fire-crackers, guns, and human voices, were all sending forth their loudest notes until sunrise. Terror was depicted on every countenance. The houses and chapels of the missionaries were crowded with visitors to ascertain the cause, and not a few referred it to foreign magic.

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Ohio Black Laws.—A correspondent of the Pittsburgh Mystery, (edited by a colored man,) writes from Cincinnati as follows:—

A worthy colored man from Mercer County, O., arrived here a few days ago. He stated in a public meeting, that the first Resolution of the ever notorious Mercer County Mob—viz. that no colored person should grind in the mills after the first day of January, 1847, had actually been ratified, and that a poor colored man with a load of grain had been turned off by these half civilized Buckeyes.

He stated that there were between five and six hundred free people of color in the County, worth, at least, two hundred thousand dollars, that none had ever been convicted of any crime, and that they lived in fear of being driven from their homes and firesides (unless the strong arm of the law interposed,) by the whites of Mercer County. Hence his fellow townsmen dispatched him with a letter to Columbus, stating the condition of things in Mercer, and imploring his excellency the Governor, to do what was in his power to stay the impending storm. He (the Governor) read the letter, seemed deeply touched, and opened the way by which the agent from Mercer could lay said epistle before the House of Representatives.

SUMMARY.

The charter of the Bank at Plainfield, N. J., has been repealed by the Legislature. A committee of that body, appointed to investigate the affairs of the Bank, presented a report, stating that they had not ascertained that the Bank had ever been lawfully organized, and that in their opinion its affairs were managed improperly, and in a way inconsistent with the safety of the public. The bill to repeal the charter passed unanimously in both Houses. Joseph C. Hornblower, John S. Darcy, Daniel Dodd, Jr. and Joel Dunn, are appointed Receivers or Trustees for the creditors and stockholders, and are invested with immediate legal control and possession of all the moneys, property and effects of every kind of the company.

The Railroad bridge over the Susquehanna at Harrisburgh, just finished by the Cumberland Valley Railroad Company, is an immense structure. The entire length of the bridge is three thousand nine hundred and ninety-two feet, or within eight feet of *four thousand*. It is built on an improved double lattice plan, there being two single and two double segments of lattice. There are 23 spans, averaging 173 feet, and 2 arched viaducts—one 53 feet, and the other 84 feet long. There are two carriage ways, above which, immediately under the roof, is the railway track. The entire cost of the bridge, we are informed, is about $95,000; of which about $15,000 were required to repair the damages occasioned by the several accidents.

Mr. Dowden, a Baptist Clergyman, living in Spencer Co., Ky., is said to have been murdered by his wife. The Shelby News says that Mr. D. mistrusted his wife's fidelity, and leaving home under the pretence of being absent a week, returned the next night and found a man in bed with Mrs. D., when she immediately jumped out of bed, went to a bureaux, and got from a drawer a large butcher knife, with which she stabbed her husband three times in the stomach and bowels—wounding him mortally. He made not the least resistance—apparently determined to let her who had so basely betrayed his honor, and destroyed his peace, also rid him of life.

A paper printed at Coburg, Canada, Jan. 20, says:—"We last week recorded a very wonderful convulsion on Lake Ontario. We have this week to mention one equally wonderful as having taken place at Rice Lake, 12 miles to the north of this town. Last Thursday, (Jan. 14th,) the lake was seen in great commotion, the ice 18 inches thick undulating in every direction. Presently it burst with a noise like thunder, and a large piece from the center of the lake was in a few minutes thrown up in a pile to the height of ten feet, in which position it now lies. This is no doubt related to the earthquake which caused the awful commotion in Lake Ontario at Grafton.

Several severe riots have recently taken place on the line of the Erie Railroad between the Fardown and Corkonian factions. Several persons are supposed to have been killed. Not content with these family jars, a large party of Irish attacked a company of German laborers, but were beaten off. The work on the line of the Road has been much interrupted by these riots, but several of the ringleaders having been arrested, some degree of peace has been restored.

It is proposed in the London 'People's Journal,' to get up a kind but faithful Remonstrance against American Slavery, to be signed by 3,000,000 of the people of Great Britain—a number equal to that of our slaves. Such a Remonstrance, if couched in proper terms, not only ought to give no offence, but would undoubtedly exert a good moral influence. Let it be prepared and forwarded, the sooner the better.

The Society of Friends in England have alone raised about a hundred and twenty thousand dollars for the starving poor of Ireland. Queen Victoria has subscribed about ten thousand dollars, many of the nobility have contributed liberally, and the contribution boxes of the English churches are becoming vocal with the silver music of charity.

There is a rage for Doctor's excitements. A new Medical Reform College at Memphis, Tenn, has this year (its first season) no less than ninety students, while the old regular school (the fellows who cling to the calomel and lancet) has only fourteen. A letter from a physician, there says that the time is not far distant when the old practice of medicine will be swept entirely out of the great valley of the Mississippi.

A Select Committee of the Delaware Legislature has reported a bill, agreeably to the wishes of a large number of petitioners, for the abolition of slavery in that State. Any sympathy with political abolition is disclaimed by the Committee, who consider it a subject belonging exclusively to the State in which slavery exists.

There is at present considerable excitement among the Friends in this city in relation to Odd Fellowship. Several young Friends have become Odd Fellows, and it is questioned whether they are liable to be expelled from the meeting for so doing.

The eagle, it is said, can fly at the rate of one hundred and fifty miles an hour; wild geese ninety miles; swallows ninety-two miles; and the common crow at the rate of twenty-five miles an hour.

The London correspondent of the Commercial Advertiser states that three privateers sailed from the port of London on the 9th of January, 1847. They are British ships, but have been re-named according to Spanish regulations, and they carry letters of marque. The names are as follows:

Renia de Castilla, Capt. Moody, 214 tons, 30 men. Sebastian del Cano, Capt. Smith, 153 tons, 30 men. Magallanes, Capt. Lash, 153 tons, 20 men. These three vessels cleared out of the port of London for Manilla, but are really for privateering on the broad Atlantic.

The whole number of non-commissioned officers and privates killed and wounded at Palo Alto and Raseca, was 152; of whom, 72 were of foreign birth; 43 were from Ireland; and nearly all laborers or mechanics.

Indian corn is growing more and more in favor in Great Britain. William Cobbett, in his day, wrote many a pamphlet to teach the people the mysteries of hoe-cake and hommony, but he could make no converts.

It is recorded of Washington, by the Foreign Spectator, that *he remembered and paid a debt of one cent for crossing a ferry.* Augustine says, 'Little things are little things, but to be faithful in little things is something *great*.'

Over $3,000 were subscribed for the benefit of the poor in Ireland at a meeting held by the parishioners of the Church of the Holy Cross, Boston, on Sunday evening.

It is calculated that the railways to which legislative sanction has already been given in England, will require the employment of 500,000 men for ten years.

Within a few years, there have been erected at Cohoes five cotton mills, two extensive axe factories, one large drawer manufactory, and other smaller factories which employ in all about fifteen hundred hands. The village is well spoken of for the excellent morals and steady, industrious habits of it citizens.

The editor of the New Orleans Bulletin states, on the 3d inst., that he has seen letters of the 7th January from the city of Mexico, and from parties having access to high sources of information, which express, in decided terms, a belief that the differences between the two nations will very speedily be amicably and honorably settled.

An exchange paper, in speaking of John Jacob Astor, says he designs establishing an institution for the advancement of deserving and honest young men, by supplying them with a capital varying from one to five thousand dollars, wherewith to commence life, and forward them in their respective callings.

It is not certainly known what kind of fruit or vegetable constituted the locusts of ancient Judea; but a cargo of locusts is reported to have arrived in England from Spain. They are a kind of bean of large size, and used for feeding animals.

Foster, in his book called "Statesmen of the Commonwealth," says that the sum of sixty thousand pounds sterling was devoted to defray the funeral expenses of Oliver Cromwell.

Harvey Arnold, of West Hartford, was killed on Monday while engaged in cutting down a tree. Mr. Solomon Root, of Huntington, Vt. was killed a few days since in a similar manner.

The President of the United States has sent in a Message to Congress recommending a tax on Tea and Coffee, and a graduation of the price of public lands, as a means of raising more revenue with which to prosecute the war.

Review of New York Market.

MONDAY, FEB. 15.

FLOUR AND MEAL—Genesee Flour $7 25. Jersey Meal 5 25. Rye Flour 5 00.

GRAIN—Genesee Wheat $1 75. Jersey and Long Island 1 40 a 1 45. Corn 98 a 100c. Oats firm and in demad at 50c.

PROVISIONS—Prime Pork is held at 12 75. Mess at 14 75. Beef 8 50 a 10 50. Lard 9 a 10c. Butter and Cheese in good demand, and butter gradually improving. The range of western butter is from 14 to 22 cents. Cheese 6½ a 8c.

MARRIED,

In Berlin, N. Y., on the 6th inst., by Rev. Wm. B. Maxson, Mr. Asa S. Coon to Miss Eliza M. Green, all of Berlin.

In Truxton, N. Y., January 12, by Rev. J. R. Irish, Mr. Benjamin Crumb, of DeRuyter, to Miss Ann Jennette Coon, of the former place.

In Otselic, January 30, by the same, Mr. Nathaniel Rogers, of Preston, to Miss Mary Ann Rogers, of Otselic.

In DeRuyter, on the 2d inst., by the same, William A. Miller, of Oneonta, to Lavantia W. Herrick, of DeRuyter.

DIED,

In Alfred, N. Y., January, 1847, of consumption, Mrs. Lucy Greene, wife of Eld. Ray Greene, in the 46th year of her age. Sister Greene embraced the religion of Christ in early life, and in all the relations of life did honor to her profession. At the time of her death she was a member of the 2d Seventh-day Baptist Church of Alfred, and has, beyond all doubt, gone to enjoy that rest which remains for the people of God.

In Hopkinton, R. I., after a short illness, George Babcock, only son of Peleg and Mary B. Saunders, aged 2 years, 9 months, and 5 days.

Calm, on the bosom of thy God,
  Young spirit, rest thee now!
E'en while with us thy footsteps trod,
  His seal was on thy brow.

Dust, to its narrow house beneath—
  Soul, to its place on high;
They that have seen thy look in death,
  No more may fear to die.

Lone are the paths, and sad the bowers,
  Whence thy meek smile is gone;
But oh! a brighter home than ours,
  In heaven is now thine own.

LETTERS.

Wm. M. Fahnestock, John Whitford, W. V. Hubbard, James Bailey, Daniel Coon, Andrew Babcock, N. V. Hull.

ACKNOWLEDGMENTS.

R. Drake, Plainfield, N. J,	$6 00	pays to vol.	3	No. 52
N. Drake, "	4 00	"	3	" 52
S. Greenman, Berlin,	2 00	"	3	" 52
Collins Miller, Brookfield,	2 00	"	3	" 52

Notice.—The third volume of the Recorder is more than half completed, and yet many of our accounts for the volume remain unpaid. According to our published terms, all such accounts might now be made out at $2 50 instead of $2 00. We desire, however, to conduct our business in the most lenient manner possible, particularly towards those who really find it difficult to pay in advance. For this reason we have determined to extend the time of receiving $2 in payment for the volume, to the first day of April. Those who forward their money before that day, will be credited for the present year as if paid in advance. But all accounts remaining unsettled at that time will be made out at $2 50. We hope that every subscriber who is in arrears will avail himself of this opportunity to settle up without the additional expense attendant upon delay. Money may be sent by mail, at our risk, provided the Postmaster is informed of the contents of the letter, and a description of the bills is retained.

Sending Bills and Receipts.—The Postmaster General has decided that "publishers of newspapers may send to subscribers their bills for subscriptions due, free of postage." We shall avail ourselves of this privilege to forward bills to all who are indebted to us after the first day of April next. Again, the Postmaster General has also decided, that publishers of newspapers may not transmit their receipts free of postage, but that receipts sent in newspapers subject the papers containing them to letter postage by weight and distance. For this reason we shall not hereafter send receipts in our papers, as heretofore, but shall indicate in our acknowledgments the number of the paper to which the money pays. This will obviate all necessity for receipts, and prove, we trust, as satisfactory to subscribers as our old arrangement.

NOTICE.

There will be a Quarterly Meeting held with the Seventh-day Baptist Church in DeRuyter, N. Y., on the last Sabbath in February, which the churches and ministers associated and in the vicinity are invited to attend.

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JOHN MAXSON.

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Jan. 10th, 1847.

Miscellaneous.

SOMETHING CHEAP.

BY CHAS. SWAIN.

There's not a cheaper thing on earth,
Nor yet one half so dear;
'Tis worth more than distinguish'd birth,
Or thousands gained a-year;
It lends the day a new delight;
'Tis virtue's firmest shield;
And adds more beauty to the night
Than all the stars may yield.
It maketh poverty content,
To sorrow whispers peace;
It is a gift from heaven sent
For mortals to increase.
It meets you with a smile at morn;
It lulls you to repose;
A flower for peer and peasant born,
An everlasting rose.

A charm to banish grief away,
To snatch the frown from care;
Turn tears to smiles, make dullness gay—
Spread gladness everywhere;
And yet 'tis cheap as summer-dew,
That gems the lily's breast;
A talisman for love, as true
As ever man possess'd.

As smiles the rainbow through the cloud
When threat'ning storm begins—
As music 'mid the tempest loud,
That still its sweet way wins—
As springs an arch across the tide,
Where waves conflicting foam,
So comes the seraph to our side,
This angel of our home.

What may this wondrous spirit be,
With power unheard before—
This charm, this bright divinity?
Good temper!—nothing more!
Good temper!—'tis the choicest gift
That woman homeward brings;
And can the poorest peasant lift
To bliss unknown to kings. [Lit. Gazette.

THE BROWN SILK DRESS.

BY MRS. PHILLIPS.

"Why, Eliza! what a strange choice for a wedding dress! Your other dresses are in very good style, and you have plenty of them, considering the changes in fashion—but a brown silk to be married in!—who ever heard of such a fancy in a girl of eighteen!"

"'Tis true, aunt, that my choice may seem somewhat sombre, but you know very well that I am about to become the wife of a poor mechanic, who depends on his daily labor for support. As the wife of such a man, I must necessarily limit my expenditures to my circumstances, and I have thought it better to purchase something which would be useful for some time to come, than to consult my appearance as a splendid bride for one short evening—especially as I am to see no strangers."

"There *is* something in that. There is my Maria's wedding-dress. She will never wear it again in the world. She had a white satin, with a lace dress over it. Oh, she did look so beautiful! I do admire a handsome bride."

"Yes, it is very well for those that can afford it. But it would be quite absurd for me to purchase an expensive dress for one, or even for a few evenings, when by the expenditure of half the money, I can procure that which will be serviceable for some years. But come, put on your bonnet and step over to our new house. It is all furnished, at least all that is finished; I value it more highly than I should if it was not so near my mother's."

"There, William has left this small parlor, this sitting room, and three chambers, to finish at his leisure, when he is out of employment. See how every thing is arranged. So handy for my work."

"You don't say you are going to do your own work!"

"Certainly I do. There is only one apprentice, and I should think it strange, if I could not do it all with ease."

"My heart, what strange fancies you have! To be sure, it is well enough, if you can bring your mind to it, but then folks do so differently now-a-days. There is my Maria, she has moved into an elegant house; all furnished from top to bottom. She keeps a great girl to do the work, and a little one to wait and tend. Oh, things do go on beautifully, I promise you!"

"Her husband is a young lawyer, is he not—is he wealthy?"

"Oh! he is very well off. He does not get much practice yet, but I dare say he will in time. He has a thousand dollars at interest; besides, Maria never would have married a mechanic—their hands get so hard and black, and their complexions, especially if they are exposed, get so brown. I would not wish to hurt your feelings, but I do think that for pride's sake, for the sake of the family, you might have made a different choice."

"Oh! aunt, excuse my laughing—I have yet to learn that a man's honest occupation, whether it produces hard hands or white soft hands, whether it gives the cheek a brown or a pale hue, is any disparagement to him. You must get acquainted with William, and hear him converse. You will not think of his hard hands; and his animated, intelligent countenance will drive his bronzed skin quite out of your head. But come, you don't say any thing about my furniture—and you see my nice closets."

"Oh! your furniture is well enough. The less you have, the less you will have to take care of, you know."

"Yes, we could not get much furniture. I insisted upon William's taking the money which my grandfather left me, to pay off a few hundred dollars which he owed for this place, in order to enable us to begin even in the world. We both have such a horror of debt, that we are determined never to incur any, if we can possibly help it. See what a nice press for bed-clothes this is."

"Why, what a quantity of bed and table linen—it is really nice, too. You have more than my Maria has, I declare."

"Yes, I always want an abundance of such things. This drawer is filled with towels—this is for my ironing sheet and blanket—and this closet contains my tin and wooden ware."

"I declare, Eliza, you are a strange thoughtful child! I must tell you one thing about Maria, that made us have a good hearty laugh. The Monday morning after she was married, the girl came to ask where the tubs were, and don't you think the child had actually forgotten to buy a tub, a clothes' line, or pins! She said it never popped into her head. But, la! it wasn't strange—she had never been used to do any thing of the kind."

"I believe, aunt, I have shown you all now. We will go, if you please. I hope you will not let my brown dress or William's brown hands frighten you away this evening."

"Oh, no! But as I must take the stage for Maria's early in the morning, you must allow me to retire early."

* * * * *

"What fellows these Yankees are for combining elegance and usefulness," said a Southern gentleman to himself, as he stood on the piazza of the hotel in the town of ——. "Sir," said he, addressing himself to a venerable looking man near him, "can you tell me who resides in that elegant cottage, where the grounds are laid out with so much taste?"

"Oh! that is 'Squire Bill Thorndike's. You must be a stranger in these parts, not to know *him*."

"I am, sir; and since he is such a prominent member of society, I should be happy to know something of his history."

"Oh! there is nothing remarkable in it, nothing at all, sir. His father was a man of great learning, but he nearly run through a fortune in trying to live in style. He died, and left three boys. Their mother, who went from this place, was a woman of strong sense. She sold the property, paid off all the debts, and had enough to buy this little house to the left. It has but two rooms, and there is a garden attached to it. Here she put her boys out to trades; one to a mason, one to a wheelwright, and this Bill to a carpenter. Bill staid, however. He married the widow Perry's daughter. She was smart as a steel-trap. She was a right good scholar, and she made an excellent wife. They have got along wonderfully. Every body wondered how it was. He did not make better wages than other men, but somehow the money increased. It was no mystery to me though, for I watched them pretty sharp. You never saw no great display of finery—such as laces, and flounces, and furbelows; you never saw him, before he kept a horse, riding much for pleasure. No, they both pulled one way, and took their pleasure in being sober, industrious, and useful, and now they reap their reward in being universally respected. Why, there ain't a man that has so much money to let as 'Squire Thorndike, and he is never hard and screwing about it as some are. He is n't stingy either. He has taken the two children of one Lawyer Willis to bring up, and he does as well by them as he does by his own. Lawyer Willis' wife was a kind of cousin to 'Squire Thorndike's wife. She was a dashy, showy gal. You'd ha' thought the richest folks upon airth were married, when they had the knot tied. Poor fellow, he had a hard time notwithstanding, to support his wife in style. He took to drink and died. I've heard say that she turned up her nose at her cousin's match; but she little thought her boys would be glad to go to that same cousin for a home, while she would be glad to take up with the little house that 'Squire Thorndike's mother lived in.

"Ah! sir," continued the old man, "this is a changing world; but to my mind, if folks would be more prudent and industrious, and give up hankering after things beyond their means, there would be more real good done in the world, and fewer changes."

ABD-EL-KADER.

Abd-el-kader is little, being not more than five feet high! his face long, and of excessive paleness; his large black eyes are mild and caressing; his mouth small and graceful; his nose aquiline. His beard is thin, but very black. He wears a small moustache, which gives his features, naturally fine and benevolent, a martial air, which becomes him exceedingly. The *ensemble* of his physiogomy is sweet and agreeable. Mr. Bravais has told me that an Arab chief, whose name I have forgotten, being one day on board the "Loiret," in the captain's state-room, on seeing the portrait of a woman—Isabeau de Baviere—whom the engraver had taken to personify Europe, exclaimed, "There is Abd-el-kader!" Abd-el-kader has beautiful small hands and feet, and displays some coquetry in keeping them in order. He is always washing them. While conversing, squatted upon his cushions, he holds his toes in his fingers; or, if this position fatigues him, he begins to pare the bottom of the nails with a knife and scissors, of which the mother of pearl handle is delicately worked, and which he has constantly in his hands. He affects an extreme simplicity in his dress. There is never any gold or embroidery upon his *bernoue* or cloak. He wears a shirt of very fine linen, the seams of which are covered with a silken stripe. Next to his shirt he wears his *haick*—a covering of very thin wool, worn as a wrapper over the head and shoulders. He throws over the haick two bernous of white wool, and upon the two white bernous a black one. A few silken tassels are the only ornaments which relieve the simplicity of his costume. He never carries any arms at his girdle. His feet are naked in his slippers. He has his head shaved, and his head-dress is composed of two or three Greek caps, the one upon the other, over which he throws the hood of his bernous.

[Five Months Captivity among the Arabs.

SLAVERY IN AFRICA.

In that part of Africa called the Gold Coast, or Guinea, domestic slavery is carried on to a very great extent; and is, of course, attended with many evils. There is one small State near the Kong Mountains, which is tributary to the King of Ashanti; and I was told, while in Kumasi, that this State alone sent to the King every year, as a part of their tribute, three thousand slaves of the finest young people that could be obtained. These must all be sent by a stated time, or else a heavy fine is laid upon them.

Besides this tribute, there is a regular trade carried on by the Ashantis in slaves. They proceed from Ashanti to the far interior, and purchase slaves in great numbers. These are brought back to Kumasi, and are sold as domestic slaves, either to those Ashantis who may want them, or to those tribes who occupy that part of the country which lies between Ashanti and the sea. These poor people are bought and sold just as a farmer buys and sells his horses. The usual value of a slave in Kumasi is from thirty to forty-five dollars. The women, provided they are strong, are worth from five to seven dollars more than the men. These poor creatures are sometimes treated with great severity, although this is not always the case. The master has great power over them; for although he may not kill them when he likes, yet if his slaves offend him, he may punish them so as to cause their death. I have frequently known them to have their ears, noses or lips cut off. I well remember one poor boy who, for tasting his master's dinner, had his lips so burnt, that when they healed, his mouth was so contracted that he could scarcely speak. And instances of this kind are of very frequent occurrence. Indeed they are hardly secure of their lives for a day. If a man is only suspected of crime, they have no great difficulty in finding him guilty by means of their *fetish*. A person accused has to pass through a kind of ordeal, which sometimes consists in drinking a very nauseous draught, composed by the fetish-man, of the bark of a particular tree. The man is either condemned or acquitted according to the manner in which it operates. They have also other modes of finding out guilty persons, which are all very foolish.

It is Christianity only that can put a stop to slavery in Africa. Trade has been carried on for ages on that part of the coast of which I am now speaking, and England has sent out several vessels to that coast for many years; yet neither trade nor armed vessels have put it down. Nothing less than the Gospel can overcome it. My young readers will easily anticipate the conclusion to which I would lead them. I need only say, therefore, that I hope they will do all in their power to send that greatest of all blessings, the Gospel, to Africa. [Rev R. Brooking.

DEATH OF MIRABEAU.

His end approached. Presentiments of death mingled with his vast projects, and sometimes subdued his flights of fancy. Philosophy and gayety divided his last moments between them. Pale, and with his eyes deeply sunk in their orbits, he appeared quite different in the tribune. Moreover, he was subject to frequent and sudden fainting-fits. Excess in pleasure and in business, together with the excitement of the tribune, had in a short time undermined his vigorous constitution. On his last public appearance he spoke five different times, left the Assembly exhausted, and never afterwards went abroad. He had enjoined Cabanis not to call in any physicians; he was, nevertheless, disobeyed, and they found that death was approaching, and that it had already seized his lower extremities. An immense crowd collected around his abode, and filled the avenues in the deepest silence. The Court sent messenger after messenger; the bulletins of his health were transmitted from mouth to mouth, and each progressive stage of his disorder excited fresh grief. He himself, surrounded by his friends, expressed some regret at the interruption of his labors, and some pride at what he had accomplished. "Support," said he to his servants, "support this head, the greatest in France." The visit of his enemy, Barnave, who called upon him in the name of the Jacobins, excited in him a soothing emotion. The Assembly was about to direct its attention to the right of making wills. He sent for M. de Talleyrand, and put into his hands a speech which he had just written. "It will be curious," said he, "to hear a man speaking against wills who is no more, and who had just made his own." The Court had, in fact, requested him to do so, promising to pay all the legacies. Extending his views over Europe, and foreseeing the plans of England, "That Pitt," said he, "is the minister of preparations; he governs with threats; I would give him some trouble if I should live." The priest of his parish came to offer his attendance, which he politely declined, saying with a smile, that he should gladly have accepted it, if he had not in his house his ecclesiastical superior, the Bishop of Autun. "You have promised," said he to his friends, "to spare me needless sufferings." So saying, he earnestly begged for opium. As it was refused, he demanded it with his accustomed violence. To quiet him they resorted to deception, and handed him, a cup with water which they said contained opium. He took it with composure, swallowed the draught which he believed to be mortal, and in a moment afterwards he expired. This was on the 2d of April, 1791.—[Thiers' History of the French Revolution.

"CAN'T TAKE CARE OF THEMSELVES."—We cut the following from the New Orleans Delta of the 21st ult. The "intelligent negro" here mentioned must be either bond or free. If the former, does he not deserve his liberty? If the latter, whether bond or free, answers all the books in the defense of slavery that ever were written:—

Ingenious.—We yesterday saw a steamboat whose dimensions would admirably suit the inhabitants of Lilliput. It was one foot and a half in length, depth of hold two inches, and, as an Irishman would say, 'tonned' about 10 pounds. The boilers were heated by means of spirits of wine, and in every respect the machinery was perfect. The maker of this is a very intelligent negro, who for some time past has been engaged in the up-river trade. Only think of it—a man carrying a steamboat, all fired up, under his arm! In the Quartermaster's office, where it was exhibited, all were delighted.

ABORIGINAL RELICS.—Mr. John Howard, of Fairhaven, while digging sand in his field, about a mile north of the village, found the remains of a human skeleton, which had apparently been buried in a sitting posture, and had upon its head a brass kettle with an iron bail and rim, containing a remnant of plaited matting, a girdle of sheet brass, about four or five inches wide, and several brass arrow heads. The left fore-arm, which rested on a triangular piece of brass, had a portion of the integuments still adhering to it, preserved, doubtless, by the salt of the corroded metal. No tradition of the use of this spot as an Indian burial ground exists; and, therefore, it is supposed that the remains discovered, were interred in the earliest years of the colony.

HOW TO JUDGE CATTLE.—In all domestic animals, the skin or hide forms one of the best means by which to estimate their fattening properties. In the handling of oxen, if the hide be found soft and silky to touch, it affords a proof of tendency to take meat. A beast having a perfect touch will have a thick loose skin, floating, as it were, on a layer of soft fat, yielding to the slightest pressure, and springing back towards the finger like a piece of soft leather. Such a skin will usually be covered with an abundance of soft glossy hair, feeling like a bed of mossy skin. But a thick-set, hard, short hair, always handles hard, and indicates a hard feeder.

VARIETY.

The fresh blossoms and succulent stems of buckwheat have been applied in Europe to the purposes of dyeing wool, &c. The infusion, by the addition of preparations of bismuth and tin, produces a beautiful brown color. From the dried flower bundles, different shades of green are obtained. The Siberian species of wheat, in particular, yields a fine yellow, which, upon boiling the wool still longer in the dye, changes into a golden tint, and at length becomes a beautiful yellow.

Bishop Hughes, of the New York Diocese, makes light of the alledged secession of German Catholics in that city, and what he calls the gullibility of Protestants in relation to it—says that no one of the several Pastors of his Diocese "knew anything about such a movement," and "had not missed a single recognized member of their respective flocks."

The Philadelphia Sun says it will be gratifying to the friends of "Old Rough and Ready," to know that he is a "staunch tee-totaller," and has not drank a glass of "the ardent" for twenty years past. This we state upon authority that we believe to be unquestionable, and comes from an old friend of Gen. Taylor, one who has recently seen and conversed with him.

Sir William Hamilton declares that he has discovered by mathematical calculation, with a probability so strong as to amount to certainty, the point around which our sun revolves carrying with him the planets as satellites. Sir W. Hamilton is also of opinion that the new planet of Le Verrier is surrounded by a ring like that of Saturn.

A Brooklyn paper says that a company of 100 German emigrants are now in that place, waiting the opening of spring navigation to proceed to Michigan—being a part only of a colony who intend to settle there. They are represented to be thrifty and industrious persons, having all the means and appliances for converting the wilderness into a garden. They are accompanied by their own minister and physician, but did not take a lawyer with them, inasmuch as they are too harmonious in their disposition to need the services of such a functionary.

A London journal announces that many thousands of stone cutters without employ in that capital had assembled together and resolved to embark for Canada and the United States. A committee had been chosen to solicit subscriptions to pay their passage. 960 of them had inscribed their names upon a list for the United States.

The baptismal admonition of the Hindoos is as impressive on the by-standers as it is beautiful: "Little babe, thou enterest the world weeping, while all around you smile; contrive so to live, that you may depart in smiles, whilst all around you weep."

A kind of *Stamp Act* seems to prevail in Virginia at this time, which strikes very hard on printers. A direct *tax of ten dollars* is levied upon every printing press. The editor of the Old Dominion takes it very severely, and declares that, though he may pay it, his blessing shall not go with it.

Fish have a prodigious power of muscle. The velocity with which a whale moves through a dense medium of water, would carry him, if continued at the same rate, round the world in less than a fortnight.

A gentleman from Boston, on a visit to his friend in the country, speaking of the times, observed that his wife had lately expended $50 for a habit. His friend replied, 'Here in the country we don't allow our wives to *get into such habits.*'

An itinerant preacher, out West, declares that the miser, when he dies, and attempts to fly up to heaven, will find a bag of gold tied to every feather of his wings, the weight of which will sink him to perdition.

At all the theatres in Berlin, the explosive cotton is substituted for gunpowder, as the former causes no smoke, which is so injurious to the actors, and disagreeable to the audience.

Richard, a slave of Robert Rowand, who whipped another slave, Maria, to death, in Charleston, has been tried and acquitted because he did it *by the direction of his mistress.* The lady who directed the deed, Mrs. Eliza Rowand, is held for trial in another court.

It was stated at the last meeting of the Statistical Society, that the average height of the men in a Sikh regiment, raised in August last, at Ferozepore, had been found on measurement, to reach 6ft. 3in. The regiment was 100 strong.

The floor of a new temperance hall, just opened at Cirencester, is mainly composed of staves of demolished beer barrels—part of the the property of a defunct neighboring brewery.

The French ministry has given orders that ministers of all denominations shall be allowed freely to visit the sick of their respective religious persuasions in the hospitals.

The potatoe disease is unknown in Poland, except on the estate of an Englishman, near Warsaw. Mr. Kedslie, the gentleman in question, having imported his sets two years ago.

A Cambridge paper says that the unnamed planet, though three thousand millions of miles distant, possesses, even at that distance, a strong local interest.

Under the head "Latest Intelligence" (from London,) in a country paper, is this important announcement—The Queen and Prince Albert walked on Tuesday afternoon in the pleasure-grounds of Osborne-House.

The correspondent of the Edinburgh Register states that two millions sterling would not cover the amount expended in presents each New Year's Day in Paris.

Mr. L. B. Swan has discovered a new solution, or exciting liquid, for the galvanic battery, which promises to be of great utility to telegraph companies, as it is a saving of seventy-five per cent. in the materials employed, besides a large amount of labor and attention.

The Catechism used in the Government schools in Austrian Italy teaches that deserters from the army will be punished with eternal damnation.

We learn from the Matamoros Flag that a Mexican was recently murdered in that town by an American, the only object of the murderer being his victim's blanket.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.
ALFRED, June 23, 1846.

DE RUYTER INSTITUTE.

The Winter Term of this Institution will commence on the 6th of January, 1847, and continue fourteen weeks, under the care of J. R. IRISH & G. EVANS.

DERUYTER, Nov. 1, 1846.

BEALES' DAGUERRIAN GALLERIES.

MR. A. J. BEALES invites the attention of the public to his Premium One Dollar Daguerrian Galleries, at Nos. 156 and 175 Broadway, New-York. Having adopted the latest improvements, he has reducrd his prices one-half, and guarantees to take pictures equal to any in the city, in any position or dress, and with any desirable shade or color. Gold lockets of all descriptions constantly on hand. Attendance from eight in the morning until sunset.

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" John Whitford.
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MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISKONSAN.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke.

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TERMS.

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The Sabbath Recorder.

For the Sabbath Recorder.

MISSIONS.

The time has arrived in the history of our denomination, for which we have long prayed, when some part might be borne by us in sending to the heathen the gospel of the grace of God. Our brethren, filled with the spirit of missions, in answer to the prayers of the church, have come forth and said, *"Here am I, send me."* We have responded to their request, and gladly sent them out; and thus, by our act, have said, We will be laborers with you in the good work. They have left us with an assurance that we will be faithful to our trust. Upon us they have many strong claims. Do we feel them? Let us for a moment, in imagination, place ourselves in their circumstances; and to be without feeling then, is to be without the gospel spirit, and almost without the common principles of humanity. They expect our sympathies and our prayers. God's people are a tried people, in all places and at all times; but reason teaches us that the trials of those who labor in foreign lands will be increased an hundred fold. Who will not sympathize with them—away from friends, from Christian society, exposed to the dangers of a change of climate, to all the vexatious evils of heathenism, and possibly to premature death in a heathen land? Yet say they, "This we undertake with cheerfulness."

They expect an interest in our prayers. The monthly concert of prayer, the evening after the first Sabbath in each month, will be an interesting season to them, as it is to us. They will assemble, that little group of four, and with hands and hearts uplifted to God, will realize that at that time hundreds of their dear Christian friends in America are interceding with God at the mercy seat for success to attend their efforts. And is there a church, or even a Christian, so heartless in the work, as to forget that time, or to neglect mingling with the faithful praying few on these interesting occasions?

They expect from us a competent support. The means of support have been given to the churches; we have it in charge as God's stewards, and soon we must give an account of the use we have made of the Lord's money. Can we appropriate it to a better object than this? What means can be adopted that will be best adapted to carry forward the plan, and accomplish the object? The Executive Board have this business in charge, but the treasure is in the churches. It is customary among other denominations to have agents in the field to collect funds, and this plan has hitherto been pursued by us. The Executive Board may be under the necessity of adopting the same means again; but could we dispense with it, it would be better. Agencies are attended with many inconveniences, and many personal trials. The agents must journey through all places where their mission leads them, in all weather, and by some be unkindly received, because they are asking the people to pay their honest dues—the interest of what has been committed to them as God's stewards. They must be absent from their families most of the time, while they receive as a compensation barely enough for their support and necessary traveling expenses; yet they feel the burden of families that may be left, should they find a premature grave, without the comforts of life; while many of those with and for whom they labor, are securing a competence for old age, and their children after them. Such an agent will need as much to support him as a missionary in a foreign field; and could that be appropriated directly to the object, it would result in much good to the cause. We have but few men among us, who are so circumstanced in life as to engage profitably in such an agency. They are needed in the several churches over which they preside, and many more such could find employment to great advantage. Whenever an agent is employed, a place of importance is left vacant. I am not of the opinion that the labors of such a man will be lost; far from it. A prudent and pious man cannot labor among the churches, and scatter forth the seeds of the kingdom, in vain. His labor will be of lasting benefit, aside from the collecting of funds for the support of missions. But the question is, must we have an agent in the field, or can we sustain our institutions without one? To do without one, the pastors of the several churches must immediately interest themselves in the work, and then it can and will be done. It appears to me, that we ought to adopt the most simple means possible, with the least ostentatious show, and without making noisy appeals to the public. Let every pastor do his duty faithfully in his own congregation. Let him take his subscription paper, visit every family, and get their liberality, and all will be done that is necessary for this object. If circumstances forbid his doing it, let the church appoint some judicious one over this business, whose soul is fired with a zeal for missions. Such a work will be of lasting benefit to any one, whether a minister or a private member of the church, and through his labors others will be strengthened. This will make every minister a missionary agent, and every church a missionary society, according to apostolic practice. The best auxiliary societies that can be devised, in my opinion, are already formed at our hands, in our regularly-organized churches. They meet every Sabbath, and abundant means are at hand to adopt and carry out all necessary measures. This is not a society formed upon the spur of the moment, but many of the churches are of long standing; their foundation is sure, and upon such churches as are gospel-wise, both in principle and practice, we calculate with some degree of assurance, that they will not withhold in a day of trial. Let the churches thus consider themselves as organized missionary bodies, and that the principles of gospel discipline require them to carry out this object; then there will be an impetus given to the denomination that will be felt for ages to come. Something must be done. We have put our hands to the plough, not looking back. Our way is onward and upward. Let it never be said of us, that we began to build without counting the cost. It is not so. It is a subject upon which there has been much thought, and we withheld until we dare not withhold any longer. Here were brethren and sisters ready to go at our bidding, believing that God had called them to this work; our churches have come up nobly in raising the necessary means for their passage and outfit; and from the same fountain we trust the stream of liberality will continue to flow, for it is supplied by God himself.

W. B. GILLETT.

NEW MARKET, N. J., Feb. 7, 1847.

MISSIONARY STATIONS IN CHINA.

Canton is said to be the only one of the free ports of China at which foreigners are badly treated. There affairs seem to be growing worse every day. Dr. Brigham, of whose ill treatment we gave an account several weeks ago, sent in a complaint to the native authorities, who replied very coolly, that "he ought not to go so far from his own house." One of the missionaries at Hong Kong says, that "Canton is a bad place, ten times more closed against the gospel than it was ten years ago." We rejoice to learn, however, that in the northern part of China, particularly at Shanghai, to the vicinity of which place our missionaries have been designated, the feeling of the Chinese towards foreigners is very different. The Southern Baptists have determined to commence operations at Shanghai, and have designated to that place Messrs. Shuck, Tobey, Yates, and James, who are expected soon to sail from this country. A report of the Foreign Committee of the Episcopal Board of Missions for the United States, contains some valuable information respecting Shanghai and its vicinity. The following is an extract:—

This city, one of the five ports opened by treaty, is situated on the river Woosung, near its mouth, and lies in the southern part of Kaing-su, a province which contains more than thirty-seven millions of inhabitants, giving thus an average of one thousand persons to the square mile—by far the most thickly settled country of its extent on the globe.

Shanghai is surrounded by a very fertile country; and, independently of its agricultural advantages, it is also the seaport of two of the most populous cities of the empire, viz. Su-Chow-Fu and Nanking, which are distant from the first, thirty, and from the second, one hundred and fifty miles, places of high literary character, and of great wealth and commercial influence. The first of these is considered the metropolis of classic literature, the center whence the rays of native philosophy are dispersed over the millions of educated Chinese; the other, Nanking, is the old capital of the empire, and retains still a great influence over the other portions of that vast territory. In addition to these favorable circumstances, Shanghai approaches nearest to Pekin, the present capital, and from its position near the junction of the Yangt-sz-Kiang, and the grand canal of the empire, it has a communication with its most distant extremities.

Besides its own immediate population, amounting to two hundred thousand, and its advantages for disseminating the Gospel through the interior by means of a native agency hereafter to be employed, Shanghai opens, above all other places in China, a prospect of extending to other regions beyond the empire, a knowledge of the truth. It already possesses an extent of commerce exceeding the united amount of all other free ports, exclusive of Canton, while, at a distance of but little more than two days' sail, lie towards the south-east, the interesting group of the Loo Choo Islands, and to the north-east, Japan and its pagan millions. The climate of Shanghai, a matter of great importance, has so far proved healthy to the European constitution. The summers, though hot, the thermometer ranging as high as 100 deg. F. in the shade, are short, there being only about ten days of such intense heat, and about two months during which it ranges between 80 and 85 deg. The other months of the year are pleasant; and the winters are cold and bracing, the thermometer having during the last winter ranged between 15 and 20 deg. F. during six successive weeks; so that missionaries, who have resorted to it from the islands in the Indian Archipelago, have found themselves greatly improved in health.

The demeanor of the people of Shanghai towards our missionaries is also highly encouraging. So far from molesting them, the magistrates extend to them great courtesy, and the people exhibit none of the arrogance and dislike manifested by the inhabitants of Canton, but, on the contrary, much kind feeling and good will. The missionaries mingle freely with all, both within the city and in its neighborhood, without having ever met with the slightest difficulty.

The dialect of the place approximates more than elsewhere to the court dialect, which, notwithstanding local corruptions, is generally, with certain limitations, intelligible in all parts among the higher classes.

It is in reference to this city, in connection with the city of Ningpo, that the Rev. Mr. Smith, of the Church Missionary Society, after the closest investigation, makes the following report:—

Viewed as combining in themselves the several distinct advantages of salubrious climate, eligible residence, and friendly disposition of inhabitants—direct communication with Europe—comparatively quiet insolation from foreigners—contiguity to the strongholds of native science—local proximity to the second largest city in the empire—central position in reference to the whole of China—and of future bearings, of the most magnificent order, on the evangelization of the surrounding Archipelago, I cannot hesitate to pronounce the united stations of Shanghai and Ningpo as presenting one of the noblest and most promising fields in the East.

I would point to the map, and, after surveying their mutual compactness, their largeness of scope, and their central position amid surrounding regions, where one unexpected event of Providence may place millions of idolaters within reach of Christian philanthropy, can fearlessly and unhesitatingly challenge any spot on the Chinese coast, now open to us, uniting in itself so many facilities as these two stations, on either side of the bay, which forms the embouchure of the Tsien-Tang-Keang.

DEATH.

For what is death to him who dies
With God's own blessing on his head?
A charter—not a sacrifice—
A life immortal to the dead.
And life itself is only great,
When man devotes himself to be,
By virtue, thought, and deed, the mate
Of God's own children and the free.

A SAILOR'S PRAYER MEETING.

The following, from the Sailor's Magazine, is truly interesting, and at the same time instructive to one who reflects on the wide influence which may be exerted by pious seamen:—

Sometimes these meetings have an interest peculiarly their own. The place imparts interest. It is the Sailor's Home, and so unlike the haunts of dissipation and vice to which he has formerly resorted. The persons impart interest. Here the Swedes, Danes, and Norwegians; the dwellers in England, America, and Germany; the French and Finns, strangers of Rome, Jews and proselytes, Chinese and Sandwich Islanders, speak in their own tongues, the wonderful works of God. Such was the meeting on the second evening of the present year. The good spirit summoned all hands, belonging to at least eight nations, to take a part.

After singing, prayer, and reading a portion of the Scriptures by the superintendant, a German sailor arose, and said, he "tank'd Got, his heavenly Fadder, for this meeting. It did his soul goot to meet his brudder sailors once more."

He was followed by a Finnish sailor, who, in broken English, praised the Lord for the deliverances of the past, and the mercies of a new year.

Then a Danish sailor, who but two months before had confessed Christ, arose and gave utterance to his full soul. It was strange to him that he had come all the way from his native country to find an omnipresent and precious Jesus.

Another prayer was offered, when an American sailor addressed his shipmates with much effect. He wept freely as he spoke. He had experienced at sea the love of God shed abroad in his heart. It was on board the ship Brooklyn, on her last voyage to Italy. And he had experienced much of the goodness of God since. "Oh, my shipmates, let us be more faithful for Him, who has done so much for us!"

An English sailor then spoke in a similar strain. He had been in this Home and at this Saturday evening prayer meeting before. How often had he thought of this blessed spot in his watches at sea. Thankful was he for his return, and the privilege once more of joining his brethren in prayer and praise.

A Swedish sailor next addressed the meeting with much good sense. The readiness with which he quoted Scripture showed what is his chief companion in the house of his pilgrimage.

A Scotch sailor followed, summing up the instructions and impressions of the hour in a very forcible and happy manner.

In the progress of the meeting two or three others had taken a part; one of whom was a well-educated French sailor. If his shipmates had much to bless God for, he had more; for he had been rescued, not only from those sins to which sailors are addicted, but from the errors and dangers of Romanism. On board the ship "Silas Holmes" he had made the acquaintance of a pious sailor by the name of Montgomerie, from Scotland.

This allusion to Montgomerie recalled to the minds of some present the circumstance of his having arisen in a similar meeting in the same room about three months before and addressed them. He had that evening come directly from his ship, and stood before them a stranger. His remarks were substantially as follows:

"It was in this room I received my first religious impressions, and resolved on seeking the salvation of my soul. I went to sea, and during the whole voyage found no comfort. It was not till I returned to this Home, and to the meeting in this room, that I found peace in believing on Jesus."

The French sailor continued, "Montgomerie was very faithful to me. He showed me wherein my religion was deficient, and directed me to the New Testament to learn what I must do to be saved. Said he, you pray to the saints and to the Virgin Mary; but is that the way? Where does the Bible teach you to pray to them? If you want any thing of the captain, and he is accessible, do you go to the cook, or directly to the captain? Jesus Christ never told you to go to the cook, but to come to him. And blessed be the Lord, I did leave my Roman follies, and go to him. And what joy did I have then! What times we had on board the 'Silas Holmes!' But, my shipmates, one month ago this day he fell overboard and was drowned!" With an appeal to those present to be also ready, the French sailor finished his remarks, when the superintendant, after reminding those present of the approach of another Sunday, the importance of preparing for it, and of keeping it holy, closed the meeting. It was a blessed occasion; an emblem of that meeting gathered out of every nation to sing before the throne, Worthy the Lamb.

THE LITTLE BLIND BOY.

"To err is human,
To forgive, divine."

A little blind boy was asked what forgiveness was? He replied, "It is the odor that flowers breathe when trampled upon." Did not this sweet youth, to whom the world was dark, who could never more see the pleasant light of the sun, give the true idea of forgiveness? It is not difficult to feel kindly towards those that love you and confer favors upon you. But to have a store of good wishes and kind deeds for those that abuse and treat you ill—to be like the cinnamon tree that sheds a sweet perfume around the axe-man that wounds it, this is hard! But it is what the meek and lowly Jesus did, and what his true children do. Here, then, little folks, is a test to know if you love Christ. "If ye love them" only "that love you, what thanks have ye?" How do you feel when your playmates treat you ill? Can you return good for evil? Can you pray for those that injure you? If so, you are "the children of your Father which is in heaven, who maketh his sun to rise on the evil and on the good." Remember, now, that one way to manifest the spirit of forgiveness is by kind words. A missionary in Jamaica was questioning the little black boys on Matt. 5th, and asked, "Who are the meek?" A boy answered, "those who give soft answers to rough questions." This accords with what Soloman says, "A soft answer turneth away wrath, but greivous words stir up anger."

"Then deem it not an idle thing,
A pleasant word to speak;
The face you wear, the thoughts you bring,
A heart may heal or break."

FEMALE INFLUENCE.

Under God, I owe my early education, nay all that I have been or am, to the counsel and tutelage of a pious mother. It was, peace to her sainted spirit, it was her monitory voice, that first taught my young heart to feel that there was danger in the intoxicating cup, and that safety lay in abstinence.

And as no one is more indebted than myself, to the kind of influence in question, so no one more fully realizes how decisively it bears upon the destinies of others.

Full well I know, that by woman came the apostacy of Adam, and by woman, the recovery through Jesus. It was woman that imbued the mind, and formed the character of Moses, Israel's deliverer. It was a woman that led the choir, and gave back the response of that triumphal procession, which went forth to celebrate with timbrels, on the banks of the Red Sea, the overthrow of Pharaoh. It was a woman that put Sisera to flight, and composed the song of Deborah and Barak, the son of Abinoam, and judged in righteousness, for years, the tribes of Israel. It was a woman that defeated the wicked counsels of Haman, delivered righteous Mordecai, and saved a whole people from their utter desolation.

And not now to speak of Semiramis of Babylon, of Catharine of Russia, or of those queens of England, whose joyous reigns constitute the brightest periods of British history, or her, the young and lovely, the patron of learning and morals, who now adorns the throne of the sea-girt isles; not now to speak of these, there are others of more sacred character, of whom it were admissible even now to speak.

The sceptre of empire is not the sceptre that best befits the hand of woman; nor is the field of carnage her field of glory. Home, sweet home, is her theatre of action, her pedestal of beauty, and throne of power. Or if seen abroad, she is seen to the best advantage when on errands of love, and wearing her robe of mercy.

It was not woman who slept during the agonies of Gethsemane; it was not woman who denied her Lord at the palace of Caiaphas; it was not woman who deserted his cross on the hill of Calvary. But it was woman who dared to testify her respect for his corpse, that procured spices for embalming it, and that was found, last at night and first in the morning, at his sepulchre. Time has neither impaired her kindness, shaken her constancy, or changed her character.

Now, as formerly, she is most ready to enter, and most reluctant to leave, the abode of misery. Now, as formerly, it is her office, and well it has been sustained, to stay the fainting head, wipe from the dim eye the tear of anguish, and from the cold forehead the dew of death. [Dr. Nott.

THE RIGHT RELIGION.

There are four kinds of religion upon the earth, assuming the power to effect these great objects—that of Sentiment, that of Form, that of Feeling, and that of Principle. The religion of Principle consists in the intelligent adoption of a rule of right, and adhering to it. The rule is adopted, not from whim, or caprice, or custom, or civil authority; but because it is believed to be the will of God. It is adopted, not because it is beautiful, not because it will contribute to popular favor, but because it is TRUE. It may appear rough and rugged, harsh and severe; it may infringe on many customs in society, or even the laws of the land—it may require that our strong natural feelings should be suppressed, and the tender ties which bind to country and home should be sundered; but the will of God is regarded final in the case. It is not whether the matter at stake is of greater or less value, or whether what is done will be blazoned abroad or will be unknown. What is done, is done because it is RIGHT, not because it is beautiful or grand; what is resisted, is opposed because it is WRONG, not because it is an evil of vast magnitude, and the resistance will immortalize the man. In matters indifferent and not enjoined by the high authority of God, it is as gentle as the breathings of an infant, and yielding as an osier or aspen leaf. But in all that is matter of duty, it is like the oak on the hills. There it stands, its roots fixed deep in the earth, and perchance clasping some vast rock below the surface, its long arm stretched out, and its upright trunk defying the blast. There it stands—the same—whether the sun shines calmly on it, or the heavens gather anger, or pour upon it the fury of a storm. [A. Barnes.

THE SEVEN CHURCHES OF ASIA.

The last ordinary meeting of the Royal Asiatic Society for the year was held on Saturday, when the chair was taken by Professor Wilson. A letter was read from Lieutenant Newbold, giving an account of his recent visit to the Seven Churches in Asia, showing the remarkable coincidence of the present condition of their sites with the prophetic predictions of the Apocalypse. Ephesus, although it gives a bishop to the Greek church, all the rest being but suffragans, contains but one hut inhabited by a Christian family. Smyrna is well known as the most flourishing of all these ancient cities, with a population of 130,000 inhabitants, with three Latin, two Protestant, and five Greek churches, and eight Jewish synagogues, and several Christian schools, although those established by the Protestants have failed. In Pergamus also Christianity flourishes, there being two Greek and one Christian church, one of the former being pointed out as the church of the Apocalypse. Thyatira was for a long time unknown, until restored by the Turks, at the latter end of the sixteenth century, though it now contains a Greek and Armenian church; and Sardis is more forlorn even than Ephesus, there being only two Greek Christian shopkeepers in the place. Philadelphia, which ranks next to Smyrna, and is the residence of a Greek bishop, contains twenty-five churches, in twenty of which service is performed, whilst that of the Apocalypse is pointed out. The condition of Laodicea is very melancholy and forlorn, and the site was for a long time unknown, as it has long gone by a different name. [Ch. & State Gaz.

TO-DAY AND TO-MORROW.

The two elder sons of Time were the fair To-Day and the dark To-Morrow, and they both loved Virtue's noble daughter, the blue-eyed Duty, each seeking her for his bride. But Duty, won by the energy of To-Day, cared not for his brother, the dreamy To-Morrow. So she mated with the first-born, and Virtue, her loving mother, blessed their union. Then To-Morrow, moved by envy, went sorrowing to his father Time, and the gray-beard, folding him in his shadowy arms, drew his ill-gifted boy to his bosom, and thus consoled him:—"Grieve not, my child, that the greater vigor of thy brother hath found more favor than thyself in the eyes of the grave maiden, Duty—grieve not, for I will give unto thee, for thy partner, gay Folly; her whose laughing looks and merry mood hath won her countless followers, and whose realm is all the world. And, as a dower, I decree that twice the third part of that which belongs to Duty and To-Day, shall henceforth be set apart for Folly and To-Morrow." But when even-handed Virtue heard the harsh resolve, indignant that what was rightly her children's should be transferred to others, she ordained that the first-born of Folly and To-Morrow should dispossess them of their marriage portion. And when the child was born, they called it Procrastination.—[The Good Genius that turned Every Thing into Gold.

TEST OF PIETY.

If our path be one of daily, weekly, monthly, yearly *progress*—if we are growing substantially *better* as we grow older—if we are more penitent and kind, more meek, humble, and obedient, more diligent and self-denying, more anxious about *being* what we ought to be, and less anxious about *feeling* so or *appearing* so; then we may have hope that our religion is somewhat substantial—that it can stand against scorn and contempt without, and also against impatience, fretfulness, and despondency within—that we are, in some faint degree at least, unworthy as we are, yet in some degree "adorning the doctrine of God our Saviour"—that the path we have entered on is the path of the just, and will be found to be as the shining light, that "shineth more and more unto the perfect day"—even that perfect, glorious, endless day, when to Christ's humble, lowly, penitent servants, the Lord shall reveal himself as their everlasting light, and "the days of their mourning shall be ended." [Plain Sermon.

The Sabbath Recorder.

New York, February 25, 1847.

RIDERS.

There is a class of persons, frequently to be met with among Christians, for whom we can think of no more appropriate name than that of *riders*. They generally profess a deep interest in the *popular* benevolent enterprises of the day, and not only advocate them earnestly, but contribute liberally for their support. Indeed, from observing their movements, and hearing them talk, on public occasions, one would be inclined to think that their zeal for the cause of God was burning them up; or, at least, that no sacrifice was too great for them to make in order to promote that cause. Yet, strange as it may seem, these same persons, if you chance to fall in with them in their private walks, are as timid and cautious there as they were bold and confident in public.

Perhaps you have visited a person of this class for the purpose of enlisting his sympathies in some new enterprise, which involves the necessity of arduous labor on the part of somebody. The importance of the object he is ready enough to acknowledge; nay, he even professes a desire to see it accomplished. But having done this, he feels himself at liberty to commence raising objections, without being liable to the charge of opposing you. He sees all the real difficulties of the undertaking, and his imagination frames a thousand others, which it magnifies wonderfully. A mole-hill grows into a mountain before him. The way is hedged up, and guarded by lions. It would be, in his estimation, the height of folly and rashness to attempt the thing proposed. At any rate, *he* is resolved to wait a while, and see how it works, before he will hazard his reputation by becoming identified with it. Should the trial be made, and prove successful, he will be ready to take hold. But if it should not succeed, and that speedily, he will stand ready to taunt those who were less cautious than himself.

Perhaps you have visited one of these men for the purpose of giving him light in relation to some long-neglected truth, the knowledge of which you deem important to the salvation of the world. He lends an attentive ear to what you have to say, and it may be acknowledges that your views seem to be sound and healthful, although they conflict with his own practice. Sometimes he will go even farther, and express his surprise that any different views should ever have been entertained. But here he stops, and begins to suggest difficulties. He wants to know how many there are who believe with you, and whether there is any reason to hope that this truth will ever be generally received by the world. If you can make him believe the doctrine will yet become popular, and that without much labor on his part, you have secured him, and he will profess a willingness to go with you to any extent. But while he has a doubt on this point, all argument or persuasion is vain. It does not touch the spring by which he is moved, and may therefore just as well be spared.

Now the persons who answer to either of these descriptions we call *riders*. They can not think of engaging in the work of preparing the way of the Lord, and making his paths straight. That they would regard as degrading. But the moment the way is prepared, the track clear, and the car begins to move, they are ready to jump on, clap their hands, and stun everybody else with their boisterous exclamations of joy. After all this riding is sorry business. Better a thousand times cultivate that earnestness in religion which will fit you for actual labor. Then may you enjoy daily the satisfaction of doing something, and finally receive the reward of good and faithful service.

REVIVAL IN CRAWFORD CO., PA.

To the Editor of the Sabbath Recorder:—

Presuming that a few words relative to our present religious condition will be interesting to you, and the readers of the Recorder generally, I hasten to say, that we are in the midst of an interesting meeting in the small village where I reside, (Mosiertown.) The meeting has been held on first-days and evenings for some six or seven weeks. Our congregation is made up of five or six different denominations. The union which has prevailed thus far is gratifying to behold, and has called forth the admiration of unbelievers themselves. All have united in recommending to the returning prodigal and the awakened sinner the Bible as the only rule, and an all-sufficient rule, of faith and practice. The result has been, that its truths have taken effect. Pedobaptism has stood by the water to see its former friends immersed, and Sunday has been given up in some instances, and the Sabbath of the Lord God has been welcomed in its place. An interesting inquiry on the subject of the Sabbath is now going on in this place, the result of which, thus far, is gratifying. The physician of the place with his whole family, a Christian minister who has labored with us during the meeting, and one or two others, have embraced the Sabbath. There are many more investigating the subject, some of whom acknowledge frankly that the evidence is in favor of the seventh day. Seven persons have united with our church by baptism. Brethren, pray for us.

A. A. F. RANDOLPH.

Cussewago, Pa., Jan. 25, 1847.

CIRCULAR.

To the Members of the Seventh-day Baptist Denomination throughout the United States:

Dear Brethren,—It has been made known to you, through the columns of the Recorder, that our missionaries, brethren Carpenter and Wardner with their wives, have sailed for China, to make some part of that vast and benighted land the scene of their future labors. We are, therefore, as a people, fairly committed to the work of Foreign Missions.

According to a resolution of the Executive Board, adopted at its last quarterly meeting, it becomes my duty to advise you, that the funds you have hitherto contributed have been barely sufficient to start the work. After purchasing their necessary outfit, and paying their passage, a small sum remained for our missionaries to take with them, which will probably be consumed very soon after their arrival in China. It will be necessary to make them remittances at a very early day, and again from time to time as opportunity offers. We hope, therefore, that you will consider it, not only your duty, but your privilege, "to lay by in store according as God hath prospered you," for this object, and that without any delay. You have put your hands to the plough; do not even think of looking back. Let the zeal which you manifested when the design of sending missionaries to a foreign field was first conceived, suffer no abatement. The enemies of the Sabbath have eyed our undertaking with amazement, and said, "What do these feeble Jews?" We have replied, that we have counted the cost, and are prepared to meet it. We trust you will enable us to carry out our promise. It was the last parting exhortation of brother Carpenter, "Let me entreat you not to give up this glorious enterprise." His words were as the solemn voice of a dying man. Let them sink deep into every heart.

We desire that our ministering brethren in the different churches—and where there are no ministers, deacons or other leading brethren—consider themselves as agents to see to this business in their respective fields. If each minister would interest himself in the work according to its importance, the necessity of a traveling agent might be entirely superseded. Some of our brethren, we understand, complain that so much of the funds contributed is absorbed in the support of an agent. Gladly would we remove this cause of complaint. Only show us your readiness to help, by stirring your people and forwarding your contributions, and it is all we ask; no agent will then be sent to you.

It is desired that remittances be made to the Treasurer as soon as possible; and we sincerely hope that you will not wait to be called on by an agent, but that on the contrary we may have it to say, the people 'were willing of themselves.'

We desire also your earnest prayers for God's blessing on this work. We hope, that in your public assemblies, and in your private supplications, you will not cease to implore the God of missions to look kindly on our dear brethren who have gone to the heathen, and to open for them a great door and effectual, though there may be many adversaries.

On behalf of the Board,
THOS. B. BROWN, Pres.

New York, February 22, 1847.

SABBATH PETITIONS IN NEW JERSEY.

To the Editor of the Sabbath Recorder:—

The readers of your paper often inquire what the Legislature of the State of New Jersey is doing with the report of the Committee to whom was referred the petitions of the Seventh-day Baptists for a repeal of certain oppressive laws. The first petitions having been presented in the Senate, the Select Committee of the Senate reported in favor of ganting the prayer of the petitioners. Their report embodied a full statement of the grievances of the petitioners, together with a bill for their relief, which was adopted and ordered to a second reading. The Committee in the House of Assembly, to whom the petitions presented there were referred, have not yet reported, but are waiting the action of the Senate in this matter. When the bill reported in the Senate came up on its second reading, a Member offered a substitute, and urged its adoption, which was accordingly done. This substitute, I believe, is similar to the provision in the laws of the State of Connecticut for the relief of those inhabitants who observe the seventh day of the week as the Sabbath. I have not been apprised what farther action the House has taken on the bill. As soon as they come to the final conclusion of the matter, I will inform you, and forward for the Recorder the Report of the Committee, together with the substituted bill.

The Legislature seem inclined to do something for our relief; yet they move very slowly and cautiously, as though they were entering upon a treaty with half the inhabitants of the globe. It looks as though they were fearful that something will be done to militate against the popularity of Sunday—the great Diana whom they and nearly all the world worship. It is an easy matter to obtain relief for persons presenting different claims; pension after pension is granted; power is given some to enter into large and profitable enterprises; and others are having their names changed, together with their whole families, to enable them to obtain what they represent to be their right. But when the Seventh-day People respectfully petition for relief from unconstitutional and oppressive laws, they are put off and their claims unheeded or indifferently noticed, as though it was with the representatives a small matter. Such a course needs an apology. I can look at it in no other light than that they are fearful, if they grant us our constitutional right, that it will weaken the prejudices against the Sabbath of the Lord, and consequently lessen the veneration for the "Christian Sabbath," or first day of the week.

D. DUNN.

New Market, February 16, 1847.

EQUAL RIGHTS IN NEW JERSEY.

Bordentown, N. J., February 19, 1847.

To the Editor of the Sabbath Recorder:—

I have just received from Trenton, a copy of the Bill to protect Sabbath-keepers, which passed the Senate by a vote of *eleven* to *six*. The Bill is entitled—

An Act for the relief of Persons who observe the Seventh Day of the week as a Sabbath or day of Public Worship.

§ 1. Be it enacted, *by the Senate and General Assembly of the State of New Jersey*, That no inhabitant of this State, who conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, shall be liable to the penalties for performing secular business or labor on Lord's day, or first day of the week, prescribed in the revised statutes of this State, chapter xxiii., title 21; *provided*, such inhabitant disturb no other person while attending the duties of public worship.

§ 2. *And be it enacted*, That this Act shall take effect immediately.

This Bill, although not the one asked by our friends, may answer our purposes very well, as it removes the invidious ban over our heads, and virtually acknowledges *equal rights* to us. The bill originally reported was recommitted to the Judiciary Committee, and that Committee reported the above, whether of their own accord, or at the suggestion of any of our friends, I know not. The Member in the House from this place, informs me, that there is a good prospect of having it passed in that body, and that it will become the law of the land; but as the Legislature will adjourn on the 26th inst. some of our friends ought to be there to urge speedy action, and make interest for it, or it may still be lost.

W. M. F.

MATTERS AND THINGS AT ALBANY.

Albany, February 16, 1847.

An Act to amend an Act entitled, "An Act in relation to the Seventh-day Baptists," passed May 7, 1839.

Sec. 1. The first section of an Act entitled, "An Act in relation to the Seventh-day Baptists," passed May 7, 1839, is hereby amended so as to read as follows:

"No writ, summons, warrant, order, execution, or other process, in any civil suit, shall be served or executed on the seventh day of the week, commonly called Saturday, against any person whose religious faith and practice are to keep said seventh day as a day set apart by divine command as the Sabbath, and dedicated to the worship of God; nor shall any process be returnable, nor any trial be had, or any judgment be rendered on that day, in any civil suit, in any Justice's Court, against such person; nor shall such person be compelled to sit as juror in any Justice's Court on that day. *Provided*, that nothing in this section contained, shall prevent the service on that day of any writ, summons, or other first process in any civil suit, when the plaintiff, or his authorized agent, shall file an affidavit with the Court issuing said process, stating that the defendant, if the action be for trespass, has committed willful and malicious trespass, or, if for a debt or claim in contract, that the defendant is about to abscond, or is about to remove any of his property out of the jurisdiction of the Court in which the suit is brought, with intent to defraud his creditors, or has assigned or disposed of, or is about to dispose of, any of his property, with intent to defraud his creditors."

When this comes before the Committee of the Whole of the Senate, an amendment will be offered, that "no such person" shall be compelled to attend as witness. In this shape, I am assured that the Bill will pass the Senate. It will then go to the House. I have conferred with several members of the Judiciary Committee of the House, and have received from them the encouragement that they will favor its passage.

This Bill may not meet the wishes of our brethren, but I can assure them that I have tried to have a law made that shall in all respects make us equal to Sunday-keepers. But I have been told, We can pass so much into a law—if you add more, it will defeat the whole. Again, it will be remembered, that in the Bill now before the Senate, we have all that we at first designed to secure; and we shall find much relief if we obtain only this. It will be several weeks before the House will take action in the matter. I shall therefore return home, where any who are dissatisfied, or wish to make suggestions, can address me. A longer continuance here at present, would create expense without a corresponding profit.

J. BAILEY.

Dr. Baird.—A letter in the Journal of Commerce, dated at Athens, Nov. 28th, says that Dr. Baird expects to return from his European tour to the United States by the Liverpool steamer of the 4th February. After his arrival he designs to deliver a series of discourses 'On the State and Prospects of Evangelical Religion in Europe.' He says: "I intend to speak of *every* country in Europe, if I can command time to prepare so many discourses—ten or twelve—and which I hope to deliver in New York and Brooklyn in the first six months or a year after my return."

Catholicism in New York.—Bishop Hughes, of New York, has published a Pastoral Letter, in which he congratulates his people upon the progress of Catholicism in this community. When he entered upon the administration of the diocese in 1839, the number of clergymen in the mission was between forty and fifty. There was then no seminary or college for the education of candidates for the ministry, or of Catholic youth generally. To fill the want, an ecclesiastical school was commenced in the northern part of the diocese, and in 1841 removed to St. John's College, Fordham, where it has lately taken possession of a building erected expressly for it. For the College $13,000 have been contributed by the diocese, and upwards of $100,000 have been expended in all. It has been put into the charge of the Society of Jesus. St. Joseph's Theological Seminary has also been completed and occupied. The cost of the Seminary and Chapel has been between $37,000 and $38,000. During this period the congregations have more than doubled in number, besides increasing in size. From 55 to 60 new churches have been built, and the number of clergymen has increased from some 45 to 120.

Baptist Mission in Oregon.—Letters of a very interesting character have just been received at the Home Mission Rooms, from Rev. Ezra Fisher, of Twallity Plains, (about twenty-five miles northwest of Oregon City,) Oregon Territory, dated August 15th and 19th, 1846. They contain statements of difficulties and hardships endured by the missionaries in that country, but they are spoken of as such as were anticipated; and are endured not only without murmuring or discontent, but in a spirit of rejoicing that they are accounted worthy to endure them for Christ's sake. The prospects of the Baptist cause in Oregon are represented as quite encouraging. Mr. Fisher thinks it might be greatly advanced by the emigration of intelligent and pious men from the east, who would be able to give form and character to society.

Protestant "Popery."—The Catholic Herald, printed at Philadelphia, says: "The Sabbath Recorder attributes the religious observance of the *first* day of the week instead of the *seventh*, to the 'working of the mystery of iniquity, which had begun its movements even in the time of the apostles.' It is also stated in the same paper, that 'those who observe the first day of the week,' are to be regarded as 'symbolizing with Popery.' Our Protestant brethren will not relish this much. But there is certainly much truth in the latter part of the paragraph. It is impossible for them to defend the change of the Sabbath without resorting to the very arguments which Catholics, employ with still greater force, to defend other points which Protestants deny. There is certainly no express authority in Holy Scripture for the change. Consequently all consistent Protestants should be Sabbatarians."

Buying a Man.—Most of our readers are aware, that Frederick Douglass, the colored man who has been making such a stir among the English abolitionists for a year past, was a fugitive slave, and of course liable to be captured and taken back into slavery again. Several of his British friends, to prevent the possibility of such an event, purchased his freedom of his former master for $750, and made him a Christmas present of himself. This transaction is regarded by a portion of the anti-slavery press as not only impolitic, but as acknowledging the unsound principle that one man may hold property in another man. We question whether his words on behalf of the enslaved will ever again have the weight which they had when he could say of himself, "*I am a Slave, under the Constitution of the United States.*"

Piety Extraordinary.—A correspondent of the New York Tribune, giving an account of a visit to the London Zoological Gardens, says: "It is a trait of English piety, which would, no doubt, find its defenders among ourselves, not to feed the animals on Sunday, that their keepers may have rest—at least this was the explanation given us by one of these men of the state of ravenous hunger in which we found them on the Monday. I half hoped he was jesting with us. Certain it is, that the eagles were wild with famine, and even the grandest of them, who had eyed us at first as if we were not fit to live in the same zone with him, when the meat came round, after a short struggle to maintain his dignity, joined in the wild shriek and scramble with the rest."

Revival among the Lutherans.—The Lutheran Observer says, that a mighty work of grace is in progress in the Lutheran Church in Virginia. A respected correspondent writes: "The Lord is doing wonders for us in Western Virginia. We have had four protracted meetings during the fall and winter—two in brother Hawkins' charge, one in brother Greever's, and one in my own; and during these meetings about two hundred and seventy professed to have experienced a change of heart. Yes, the Lord has done great things, whereof we are glad!"

Sailing of Missionaries.—The Christian Chronicle has learned that the missionaries of the Southern Baptist Convention, Messrs. Shuck, Yates, Tobey, and Johnson, with Yong Seen Sang, expect to sail from Boston for China, in the ship Ashburton, on the 25th of this month.

Carlow's Defense of the Sabbath.—The American Sabbath Tract Society has recently issued a new and greatly-improved edition of George Carlow's Defense of the Sabbath, in reply to Ward on the Fourth Commandment. The work was first printed in London in 1724, and afterwards reprinted in this country in 1802. The present edition has been prepared for the press by a Committee of the Sabbath Tract Society, and is really a valuable addition to the list of the Society's publications. For pungency and heart-searching character we do not know a work superior to it.

"Land of Steady Habits."—The American Messenger states, that a volume agent found in one town in Connecticut, thirty-nine distilleries in full blast. In one parish in the town there were thirty-eight in operation and two not at work. In one street he passed four distilleries, in one afternoon, in the space of forty rods. There are five or six rum-selling taverns in the town, most of which are kept by professors of religion! He met with complaints against the Society's publications, because they say so much about temperance.

Jewish Missionary House Abandoned.—More than a year ago, the American Society for Meliorating the Condition of the Jews established a Mission House in New York for the purpose of furnishing a home for needy inquirers. After trial for a twelve-month, the Board of Directors have felt constrained to abandon this specific mode of action, and will confine themselves in future to the more familiar and acceptable instrumentalities of missionary operation.

Sabbath Lecture.—Mr. Brown's concluding Lecture upon the subject of the Sabbath, which would regularly have been delivered on Sunday evening last, was postponed on account of a severe storm. He intends to deliver it on Sunday evening next, at the Seventh-day Baptist Chapel in Eleventh-st., between Bowery and Third Avenue.

Benevolent Operations in 1846.—A correspondent of the Boston Atlas, reviewing the events of the year 1846, speaks of benevolent operations as follows:—

"It is cheering to learn that all the great benevolent Societies, which mark the age, have been steadily advancing, and enlarging their operations. About seventy new missionaries, sustained by different denominations, in addition to the many hundreds now shedding light from prominent stations throughout the pagan world, have been sent out from the United States the past year. While nearly two thousand Home Missionaries, and several hundred Colporteurs and Religious Book Distributors, have been sustained by the same benefactors, in the more destitute portions of our own country—including large numbers laboring especially among our immigrant population, with a view to make them good American citizens, as well as good Christians. And last, not least, a vastly greater amount of religious intelligence has been diffused through the secular press, than at any former period."

AID FOR IRELAND.

The accounts of poverty and starvation in Ireland seem to have aroused the humane and benevolent throughout our country. Public meetings have been held in all the principal cities and towns, and measures adopted for the immediate relief and future supply of the starving. Private individuals have in some cases given a thousand dollars each for the object. The inhabitants of the town of Northampton, Mass., raised five thousand dollars at their first meeting. Mr. Giles delivered a lecture in Brooklyn in behalf of the suffering poor, from which about five hundred dollars was realized. A committee appointed for the purpose in the city of New York, has received over thirty thousand dollars, a portion of which has been paid for corn-meal which is on its way to Ireland. A bill is before Congress, authorizing the Secretary of the Treasury to "expend the sum of five hundred thousand dollors in the purchase of articles of subsistence for the people of Ireland, now suffering from famine, and in paying the cost of transporting such articles to proper agents in Ireland, for gratuitous distribution." A Central Executive Committee has been appointed at Albany, to act on behalf of contributors in the State of New York. They have issued a Circular, inviting the speedy and cordial coöperation of their fellow citizens, and recommending as follows:—

That relief societies be organized in each town and ward in the State:

That contributions be made in money, flour, corn, rye, wheat, peas, beans, cotton or wollen cloth, shoes, stockings, or even second hand clothing, as the naked are nearly as numerous as the starving:

That the articles contributed be packed with great care, in boxes or casks, numbered, marked with the name of the town and county whence they come, and directed to "*Thomas James, Albany; for relief of Ireland*," the latter words being added, in order that they may come freight free, where canals and railroads, as many of them will, transport such articles gratuitously:

That the packages be delivered through the agency of intermediate societies or otherwise at the most convenient place, on railroad or canal, *free of charge*, to proper agents, and receipts taken and forwarded by mail to Thomas James, Albany, and the Corresponding Secretary, John W. Ford, also furnished by mail with a list of articles forwarded from each town or society, and the estimated value:

That all money be sent by mail enclosed to Theodore Olcott, Treasurer; and the Corresponding Secretary, John W. Ford, also advised by letter of the amount sent.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

In the SENATE, the Three Million Bill, with the proviso excluding slavery from any acquired territory, was under consideration all through the last week. Most of the speeches upon it had reference to the slavery question.

Mr. Calhoun made some interesting remarks relative to the Wilmot proviso, predicting the most fearful consequences to the Union, should its principles be carried out. He concluded by offering a series of resolutions, setting forth:— 1. That the territories of the United States are joint and common property of all the States. 2. That Congress, as the agent of all the States, has no right to make any law by which they shall be deprived of full and equal rights to any territory acquired or to be acquired. 3. That any law which would deprive the citizens of any State from emigrating with their property into any territory of the United States, would be in derogation of this perfect equality, and in violation of the Constitution, and tend to subvert the Union. 4. That the imposition of any condition upon a State, in order to its admission into the Union, other than that its Constitution shall be republican, would be a direct violation of the Constitution, and conflict with the principles on which our system rests. Mr. Calhoun asked that the resolutions be printed, which was agreed to. He hoped, when taken up, Senators would be prepared to vote on them. It was high time for the South to know where they stood.

Mr. Webster offered two resolutions: first, that the war with Mexico ought not to be prosecuted for the acquisition of territory to form new States to be added to the Union; and, second, that our Government ought to signify to Mexico that the United States does not desire to dismember that Republic, and is ready to treat for peace, for a liberal adjustment of boundary, and for a just indemnity for claims due by either Government to the citizens of the other. On his motion the resolutions were laid on the table to be called up hereafter, when he will speak on them.

A Bill to provide for the construction of four steam frigates was passed; also a bill to extend naval pensions for five years.

In the HOUSE OF REPRESENTATIVES, the bill for the admission of Wisconsin into the Union was passed. The Territorial Bill, to aid in the construction of certain roads in Wisconsin, was rejected. The bill to establish a new Territorial Government in Itaskia was passed. We do not notice any thing else of general interest done by the House.

FIFTEEN DAYS LATER FROM EUROPE.

The steamship Cambria arrived at Boston on the afternoon of the 20th inst., sixteen days from Liverpool. The following summary of her news is taken from the Tribune:—

The great feature of the news by this arrival is a decided decline in the prices of grain, flour, &c., in the chief British markets. The decline is not extensive, but universally conceded, and, being based upon immense receipts and stocks, as well as an increased stringency in the money market, is pretty certain to hold, and quite likely to be carried farther. Provisions generally (meats, butter, cheese, &c.) exhibit little change.

There was no abatement of the famine in Ireland, but contributions were beginning to flow in, and we hope that there will be less actual starvation hereafter than there has been. But portions of Scotland, Belgium, France, Germany, Italy, Hungary, &c., are only less exposed to this scourge than unhappy Ireland.

The proceedings of the British Parliament have been full of interest. The measures proposed by the Ministry in view of the existing dearth and dearness of food throughout the united Kingdoms are, 1. An entire remission of the duties on the importation of grain, which are now very low; 2. A suspension of the Navigation Laws, so as to allow the importation of foreign grain in any vessels, while it has hitherto been confined to British and those of the country wherein this grain was grown; and, 3. A remission of the sugar duties. The two former will pretty certainly be adopted.

France is suffering under a revulsion in money and business, and is threatened with famine, though so large a proportion of her industry is agricultural. The Government is doing its utmost to avert the crisis, reducing the duties on grain and provisions to a mere shadow, and itself importing 100,000 barrels of flour from this country, 35,000 of which had arrived, and the remainder was on the way. The exportation of potatoes and other vegetables, has been prohibited. The King appears to value a good understanding with this country, and is taking thorough measures to prevent the fitting out of privateers by French men or money to cruise against our commerce under the Mexican letters of marque so freely proffered. Still, our war upon Mexico is freely canvassed in the Paris journals. The *Journal des Debats*, the Ministerial organ, in giving place to a part of Mr. Polk's Message, combats its defence of the war, and declares that war, as it had frequently before declared it, unjust. It states that all Europe is unanimous in censuring the war, not from sympathy with Mexico, but because it shows that the United States have abandoned that policy of respect to law in which they so greatly distinguished themselves.

The deaths of Capt. Rathbone of the packet ship Columbia, of Capt. Pierce of the Utica, and C. Grimshaw, Esq. the well-known emigration and shipping agent, have caused much sensation among those interested in American trade. Capt. Pierce died on the passage of his vessel out to Havre; Capt. Rathbone, with his first and second mates, five seamen and a boy, was washed overboard from his vessel in a gale on the 13th ult. while on their passage hence to Liverpool, where his ship arrived on the 27th; Mr. Grimshaw died on the 1st inst. Capt. P. had been in bad health for some time, and purposed remaining in France on that account; Mr. Grimshaw died quite suddenly.

PERILS OF THE SEA.—Intelligence was received by a late arrival from Europe, that two passengers and two seamen were landed early in January, at Sicily Island, taken off the schooner Theodore Frelinghuysen. The Providence Journal says:—

"Mr. Israel Wood of this city, well known as a stucco worker, sailed from New York in November last, in the 'Theodore Frelinghuysen,' bound to North Carolina; and no account having subsequently been received from the vessel, it was generally supposed that she must have foundered at sea, and all hands perished. There is now too much reason to believe, that this was the fate of the vessel and residue of those on board; but we are happy to learn that Mr. Wood and his son, with two of the crew, were saved."

A letter from Mr. Wood, dated Liverpool, states that for 31 days after leaving New York, they were subjected to a succession of violent gales, driven a long way from the coast, their vessel much shattered, and their provisions and water nearly all consumed. On meeting an English ship, they requested to be taken off, which could not then be done, in consequence of the heavy sea; but the Captain promised to lie by until better weather. Soon after which, during the night, the two vessels came together, and before they separated, Mr. Wood and his son, and two of the crew, climbed on board the ship. In the morning the schooner could not be seen.

DESTITUTION AND AVARICE.—In New York, on Monday, 18th inst., a woman 59 years old, named Betsey Rich, having a broken arm, and living alone in a little room at 267 Sixth Avenue, while cooking a miserable meal with wood shavings in her fire-place, accidentally exposed her apron to the blaze, and was instantly enveloped in flames. Her cries speedily brought a crowd around her, but too late—her clothes were extinguished when nearly destroyed, and at the recommendation of a physician, she was conveyed to the Alms-House, where she died on Thursday morning. As she adhered to the Episcopal denomination, though not a member of the Church, a clergyman of that Church attended to give her a Christian burial, and an Episcopal lady volunteered to pay the funeral expenses, when the clergyman suggested that her apartment, which had been fast locked meantime, might as well be searched, to see whether she did not leave enough to pay the sexton. The suggestion was followed, when, to the astonishment of all, especially of the philanthropic gentleman who had been foremost in smoothing her dying pillow, and on whose charity she had subsisted all winter, there was found a good Bond and Mortgage for $2,800, (besides $100 accrued interest, which had been offered her, but she insisted on its being retained to draw interest with the Bond,) a Savings Bank book on which stood $96 69 to her credit, $38 in gold and silver in three purses wound up in list balls, besides a full chest of bedding, clothing, &c.

SUICIDE.—We regret to learn from the Utica News, that the Rev. Mr. Baily, pastor of the Baptist church in West Hartwick, Otsego Co., committed suicide last Saturday night, the 6th inst., under the following singular circumstances:—He had been observed to be deranged for nearly a week. He seemed oppressed with the idea that some person or persons had a design to poison him, and regarded his food with much suspicion. His friends were alarmed about him, and on the night of the fatal occurrence, the gentleman with whom he boarded slept with him, fearing some harm. About 12 o'clock, he said he wanted to smoke, and got out of bed and went towards the door. The gentleman with him started up, when Mr. B., with great expertness, sprang through the window, sash and all, ran three or four rods to a well, and plunged headlong into it. No cause is given for his derangement, except excessive study. He was a single man, about 34 years of age. His relatives reside in Connecticut.

SUMMARY.

The Providence Journal of Feb. 13, says that Mr. Frazer, who lives at the Spring Green Factory, was stopped on the Pawtuxet road, near Arthur Green's tavern, early Tuesday evening, by three men. He was knocked down, and one of the robbers held a pistol over him, while another rifled his pockets of $26. Mr. Frazer was walking by the side of his wagon when he was attacked. The same men made two other attempts to stop travelers on the road, but in both cases the horses were too quick for them. Mr. Frazer was severely wounded by the blows of the ruffians.

Mr. Robert Owen publishes in the Washington National Era, his plan for the abolition of slavery, viz. that all slaves born after the 1st of January, 1850, shall be educated by the State governments and prepared to become good and useful citizens, and after serving an apprenticeship equal to their assumed value to their owners, they shall be colonized in some territory set apart for them by the government; those in servitude at the date named, to remain in servitude, or otherwise, at the pleasure of the owners.

A large cotton planter near Vicksburgh asserts that he would prefer making corn at 25 cts. per bushel, to cotton at 8 cts. per pound, and has offered to plant his entire plantation in corn this year if he can contract for the same at 33 cts. per bushel, delivered on the plantation or on the bank of the river. A large corn operator offered to contract at 30 cts. per bushel, but the parties did not close.

The office of the "Voice of the People," the Equal Rights organ, published at Delhi, Delaware Co., was broken into, and the type for one half the paper, which was set up to be worked off the next day, taken off, together with the subscription list. The burglars are unknown. The outrage was perpetrated, it is supposed, to prevent the publication of certain anticipated strictures of a personal character.

A volunteer, writing from Parras, Mexico, says that he attended service in one of the Catholic churches there, and after the ceremonies were over, was politely invited into the *sacristy* by the attending priest. There he and his brother officers were regaled with cigars, wine and brandy. The priest was talkative, jovial, and very good company. The "boys" will certainly "join his church."

It is stated that the War Department, under the ten Regiment Act, will accept seven companies from New York and three from New Jersey, making one regiment for these two States. From Rhode Island, one company; Maine, three; New Hampshire, two; Connecticut, two; Vermont, two; or one regiment from New England. From Maryland, four companies; Delaware, one. It is said that Pennsylvania and Ohio will each furnish a regiment; and that North Carolina, South Carolina and Virginia conjointly will furnish one. The companies will be accepted from Illinois. The mounted regiment will probably be raised in Tennessee and Kentucky.

Indian corn is now selling at Terre-Haute, Indiana, (on the Wabash river and canal) for twenty cents per bushel—that same corn which is here worth a dollar, and in Ireland over $2 per bushel. Trade and transportation receive four times as much for bringing corn from the Wabash to this city as the farmer obtains for growing it, and then navigation charges twice and a half the farmer's price in addition for conveying each bushel to Liverpool.

The steamboats Oregon and Knickerbocker are to run to Stonington. A new line between this city and Boston, via. Fall River and the Old Colony Railroad, is to be formed by the Massachusetts, and a new boat now building, to be called the Bay State. This last mentioned steamer, it is said, will be larger than the Atlantic, and is to be fitted up in a style superior to that ill-fated vessel. Messrs. Brown & Bell are building a large boat for the Norwich and Worcester line. The Oregon is being altered and improved materially, strengthened and supplied with an additional mast.

THE BILL TO SUPPRESS GAMBLING, which has passed one House of the Pennsylvania Legislature, makes gambling a penitentiary offence, and authorizes the officers of the law to break open houses to search for gambling apparatus, upon the oath of any person made for the purpose before the justice of the peace, and also subjects the offender to heavy fines for breaches of the law. If any person shall invite another to a place of gambling, he shall be held personally responsible for all losses the person thus invited shall sustain, and be fined not exceeding five hundred dollars, nor less than fifty dollars.

We know not when or where the experiment of comparative freedom was ever more successful than in Great Britain under the cheap postage system. The result is that the annual income to the Government from the mail service, over all expenses, exceeds four millions of dollars, although letters are carried throughout the Kingdom for a penny, in advance, and newspapers for nothing, and both are delivered to individuals, at their doors, without charge.

Dr. Alexander, of Charlestown, Va., reports a case of a person stabbed in an affray, the weapon passing entirely through the left ventricle of the heart, entering the pericardium and wounding the diaphragm, who lived 78 hours after this dreadful wound.

A wealthy man here, says the St. Louis Gazette, has a boy named "Reuben," almost white, whom he caused to be branded in the face with the words "A Slave for life." The man who perpetrated this act is an Englishman.

The prize of $150, recently offered by the proprietor of Graham's Magazine, for the best poem that should be submitted in competition, has been awarded to "Autumn," by Jesse E. Dow, Esq. at Washington City.

The Episcopal Church in Angelica, Allegany Co., was entirely consumed by fire on the 10th, together with all its contents, an organ, bell, &c. The church cost $2,500, organ $600. Insured for $1,500.

A woman is going round the country pleading for assistance on the ground of having been one of the saved from the steamer Atlantic. She probably has not read the newspapers, or she would know that there was no woman saved from the wreck of that ill-fated vessel.

The Marshal Print Works, located near Hudson, in Columbia Co., N. Y., were recently destroyed by fire. The works and the material which they contained were estimated at $200,000. Everything is lost. Scarcely a wreck remains; and, as we understand, there was not one dollar insurance.

The Maine License Law, enacted at the last session of the Legislature, authorizes the heirs, or widows and orphans of the unfortunate drunkards, to recover money paid for liquors.

It is estimated that the wheat and corn raised last year in the Western States, was in the aggregate 640,000,000 bushels. In the State of Ohio alone, the quantity of corn is estimated at 60,000,000 bushels. In one county the quantity was 359,336 bushels, and on one farm 50,000.

The stock is all subscribed for the Rome and Oswego Plank Road, and the work is to be commenced immediately. Petitions are before the Legislature for plank roads from Rochester to Greece, to Churchville, to West Henrietta, and to Brighton.

During the recent flood in Rome, half of the city is said to have been at one time under water. A great inundation has also occurred in Egypt, by which ninety-three villages were destroyed.

The St. Louis Republican gives a list of 36 steamboats sunk or destroyed on the Western rivers in 1846. The aggregate of loss and damage is estimated at $1,000,000.

A regular train of passsenger cars left the Preston, (England) station, a few days since, without a single passenger. It is perhaps the only instance of the kind ever heard of.

A client once burst into a flood of tears after he had heard the statement of his counsel, exclaiming, "I did not think I had suffered half so much till I heard it this day."

Rev. Mr. Begley recently stated in a public assembly, that of forty-eight deaths that had occurred in one parish in Ireland in one week, it was his conviction that thirty had died by starvation.

A new vein of gold has been discovered near Asheborough, N. C. It is said to be one of the richest veins in the United States, as it has been traced to the depth of thirty feet, and varies in thickness from twelve to eighteen inches. It is calculated that each bushel of ore will yield $50 worth of pure metal.

The New Haven Palladium mentions a singular suicide which occurred at Wolcottville, Conn., a short time since. A young man joined a party of skaters on a mill-pond, and borrowing a pair of skates, remarked that he would "show a trick the devil couldn't do." After adjusting the skates, he started off at full speed, and deliberately run over the dam into the deep water below, when he was carried under the fall, and soon drowned.

The average cost of railroads in England has been $160,000 per mile, while that of railroads in America is only $43,650.

The Senate of Ohio have indefinitely postponed the consideration of the several bills pending in that body for the repeal of the Black Laws. This is equivalent to a flat refusal to repeal.

Enos Peasly, of DeRuyter, Madison Co., a member of the Society of Friends, aged 74 years, committed suicide on the 31st ult. on account of pecuniary embarrassment.

In Milwaukie land district, in Wisconsin, 700,000 acres of land have been sold within twelve months, leaving but 500,000 subject to entry.

A bill lately passed the Missouri Senate, granting permission to John Edmunds to keep a tavern without license, provided he does not sell spirituous liquors. The ground for this piece of extra legislation, it appears, was that Edmunds has *nineteen children*, all living.

Benjamin Letts was found frozen to a rum-jug in a field, in Seward, N. Y., 5th inst. The appearance of his corpse indicated that he died in terrible agony. He left a large family of children.

The births and deaths among the Indians in New York, during the last year, were exactly equal—121 births, 121 deaths.

The moon will pass the month of February, this year, without a full. She has not been guilty of a similar omission in thirty-six years.

The National Era, of Feb. 11, has a remonstrance against the Evangelical Alliance, signed by the Committee of the American and Foreign Anti-Slavery Society, and addressed to the Christian Abolitionists of Great Britain.

The British and Foreign Bible Society have addressed a communication to the American Bible Society, proposing to the board a coöperation with them in a large contemplated distribution of the Scriptures in China.

Charles Hulse has recovered $10,000 in Philadelphia, from Joseph Pegg, for maliciously arresting him in 1843, as he was about sailing for England.

On the night of the 22d ult., the house of Medare Perrault, at Lavahrie, near Montreal, was burned, and four lives lost, two men and two children.

The house of John Connor, in the township of Lanark, Canada, was burnt to the ground recently. Mr. C. perished in the flames, together with his wife, five children, and a servant girl.

The Bey of Tunis has offered to Louis Philippe the celebrated Cleopatra's needle; the gift has been accepted, and will be conveyed to Paris, and placed in the center of the Palace du Carrousel.

A cattle-drover from Dutchess Co., finding it difficult to get his drove across Cayuga bridge, undertook to cross them on the ice. Several of them going to a hole to drink, the ice broke, and 29 head were drowned.

In the Virginia regiment, there is a company from Stanton, having twenty men, each over six feet high.

MARRIED,

In Whitestown, Oneida Co., Feb. 14th, by Rev. Beriah Green, Mr. SAMUEL W. GREEN, of the "Patriot" office, Albany, to Miss CORNELIA S., daughter of Mr. Reuben Wilcox, jr., of Whitestown.

Also, at the same place and time, by the same, Mr. J. DELOSS UNDERWOOD, of Herkimer, to Miss MARCIA D., daughter of Rev. Beriah Green, of Whitestown.

On the evening of the 13th inst., by Eld. Samuel Davison, Mr. RICHARD SAYRES, of Ohio, to Miss RUTH EWING, of Shiloh, N. J.,

In Plainfield, N. J., on Thursday, Jan. 21st, by Rev. Simeon I. Drake, Mr. A. DUNHAM TITSWORTH, to Miss MARY R. STELLE, daughter of Dea. Benj. Stelle, all of Plainfield.

DIED,

Near Shiloh, N. J., Feb. 1, 1847, of consumption, REBECCA DAVIS, daughter of Zebediah Davis, in the 30th year of her age. For several years she had been a worthy member of the Seventh-day Baptist Church at Shiloh. By her general deportment in health, and patience and resignation during a protracted illness of nearly two years, she gave evidence of her faith in Christ, and of the sanctifying influences of the Holy Spirit upon her heart We trust she has gone to reap the reward of the faithful in Christ.

In Stoecreek, N. J., Feb. 10th, PARTHENIA MARRYOTT, aged 32 years She made a profession of religion about ten years ago while living in the vicinity of New Market, N. J., and united with the church in that place. Her life corresponded with her profession. During the last six years she had been the subject of affliction, which she bore with remarkable fortitude and resignation to the divine will.

On the 22d day of January, Dr. WELCOME A. CLARKE, of Cleveland, Ohio. He was a son of Eld. Henry Clarke, deceased, and formerly resided at Whitesboro, N. Y.

In Shiloh, Feb 8th, of bronchitis, HANNAH, daughter of William T. and Abigail Sheppard, aged nearly 4 years.

LETTERS.

Samuel Davison, Wm. M. Fahnestock, David Dunn, Thos. Avery, Luke P. Babcock, Thomas P. Lanphear, Otis B. Hopkins, Wm. B. Maxson, E. Church, James Bailey, George Tomltnson.

ACKNOWLEDGMENTS.

Geo. M. Frisbie, Scott,	$2 00	pays to vol. 3	No. 52
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DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

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☞ Editors of newspapers and other periodicals giving this prospectus three insertions each year, will, by forwarding the papers containing them, receive the entire work as it is published.

Jan. 10th, 1847.

Miscellaneous.

ON THE DEATH OF A CHILD.

BY SHERIDAN.

In some rude spot where vulgar herbage grows,
If chance a violet rear its purple head,
The careful gard'ner moves it ere it blows,
To thrive and flourish in a nobler bed.
Such was thy fate, dear child,
Thy opening such!
Pre-eminence in early bloom was shown;
For earth too good, perhaps,
And loved too much—
Heaven saw and early marked thee for its own.

A CHILD'S EVENING PRAYER.

BY S. TAYLOR COLERIDGE.

Ere on my bed my limbs I lay,
God grant me grace my prayers to say.
O God! preserve my mother dear
In strength and health for many a year;
And, O! preserve my father too,
And may I pay him reverence due,
And may I my best thoughts employ
To be my parents' hope and joy;
And O! preserve my brothers both
From evil doings and from sloth,
And may we always love each other,
Our friends, our father, and our mother;
And still, O Lord, to me impart
An innocent and grateful heart,
That after my last sleep I may
Awake to thine eternal day! AMEN.

ALEXANDER PUSHKIN.

BY JOHN G. WHITTIER.

On the 29th of the 1st month, 1837, in one of the stately mansions of the Northern Capital, on the banks of the Neva, a great man lay dying. The rooms which led to the chamber of suffering were thronged with the wealthy, the titled, the gifted, of St. Petersburg, anxiously inquiring after the condition of the sufferer. A great light was going out. Alexander Pushkin—the poet and historian, the favorite alike of the Emperor and people—stricken in a fatal duel two days before, lay waiting for his summons to the world of spirits. And when, at last, the weeping Jukovskii, himself only second to Pushkin as a poet, announced to the anxious crowds in attendance, that his friend was no more, prince and peasant bowed their heads in sorrow. The cold heart of the North was touched with the pang of a great bereavement. The poet of Russia, the only man of the age who could wear with honor the mantles of Derzhavin and Karamsin, had passed beneath that shadow, "the light whereof is darkness."

Now, who was Alexander Pushkin? Can it be possible that this man, so wonderfully gifted, so honored, so lamented, was a colored man—a negro? Such, it seems, is the fact, incredible as it may appear to the American reader. His maternal grandfather was a negro, named Annibal, who was patronized by the Czar, and became an officer in the marine service. Of his African origin, Pushkin bore, in his personal appearance and mental characteristics, the most unequivocal marks. An article in Blackwood, for the 6th month, 1845, describes him as follows:—

"The closely curled wiry hair, the mobile and irregular features, the darkness of the complexion, all betrayed his African descent, and served as an appropriate outside to his character."

At an early age, Pushkin became a pupil in the imperial Lyceum, then recently established and richly endowed by Alexander. While here, the young man, after reciting one of his pieces, on a public occasion, was pronounced a *poet* by the aged Derzhavin, the author of that sumblime ode to the Supreme, which has no equal out of the Book of Books. On leaving the Lyceum, in 1817, he was attached to the Ministry of Foreign Affairs. While in this honorable position, he published his first poem, which immediately attained a high degree of popularity. He now became a traveler, visiting all the romantic sections of the vast empire. His principal poetic work, "Evgenii Oniegin," is said to be the fullest and most complete imbodiment that exists in Russian literature of the nationality of the country. His small poems and brief stories or novelettes, were published in several volumes in rapid succession. His tragedy of *Boris Godunoff* is spoken of by the writer in Blackwood, whom we have quoted, as belonging to the highest order of dramatic literature. He had just finished his History of Peter the Great, when he became involved in the quarrel which resulted in his death, at the age of thirty-eight.

He was not ashamed of his negro ancestor. On the contrary, he seems to have been proud of his descent. He has consecrated more than one of his smaller poems to the memory of the black sea captain, and his works contain frequent allusions to his African blood.

We have alluded to this remarkable man for the purpose of exposing the utter folly and injustice of the common prejudice against the colored race in this country. It is a prejudice wholly incompatible with enlightened republicanism and true Christianity. It degrades the possessor as well as its victim. With our feet on the neck of the black man, we have taunted him with his inferiority; shutting him out from school and college, we have denied his capacity for intellectual progress; spurning him from the meeting-house and church communion, we have reproached him as vicious, and incapable of moral elevation. What is this, in fact, but the common subterfuge of tyranny, seeking an excuse for its oppression by maligning its unhappy objects, and making the consequences of its own cruelty upon them an apology for its continuance? With such examples of the intellectual capacity of the colored man as are offered by L'Overture and Petion, of Hayti; Dumas, of France; Pushkin, of Russia; and Placido, the slave poet and martyr of Cuba, to say nothing of such men as James McCune Smith, Frederick Douglass, Henry H. Garnett, and Henry Bibb, in our own country, it is scarcely in good taste for white mediocrity to taunt the colored man with natural inferiority. Do not Toussaint's deeds for freedom, and Pushkin's songs of a great nation, waken within all hearts the sympathies of a common nature?

"There spoke our brother! There our father's grave
Did utter forth a voice!"

In the colored man's follies and crimes, his loves and hatreds, his virtues and weaknesses, we but recognize our common humanity, and realize the truth of the inspired Apostle's language—"GOD HATH MADE OF ONE BLOOD ALL THE GENERATIONS OF MEN." [National Era.

A HEBREW WEDDING.

A few days ago, a Hebrew wedding took place in this city, between a young couple who had been engaged some year and a half to each other. In order to give all their friends and companions an opportunity of being present on the occasion, the Minerva Rooms in Broadway were engaged.

The ceremony was to take place in the afternoon, and the carriages continued to arrive with ladies and gentlemen until 3 o'clock. The gentlemen repaired to the large saloon, which was brilliantly illuminated with gas. In the afternoon, prayers were said by the officiating priest, and the ceremony of singing and witnessing the contract then took place—the bridegroom only singing the various obligations in use since the Babylonish captivity. That concluded, a canopy of crimson damask was opened, and held by four young gentlemen, wearing the insignia of groomsmen, and from an opposite door the bride entered, dressed richly in white satin, her head ornamented with white flowers, from which was suspended a rich veil which covered her face. A troop of bridesmaids, dressed in white, followed in her train, together with her mother and a large number of ladies, dressed for the occasion. The parties were placed facing each other, sustained at each side by parents and friends; the priest, holding a glass of wine in his hand, chanted the marriage ceremony with becoming solemnity—when the bridegroom, taking a ring from a waistcoat pocket, exhibited it to those around him, to satisfy them of its genuine character, saying in Hebrew, as he placed it on the fore-finger of his bride, 'Lo, with this ring do I wed thee, according to the laws of Moses and Israel.' Then tasting the wine, over which the blessing had been said, the bridegroom dashed the glass to pieces, in proof of the instability and insecurity of all earthly blessings, and the usual congratulations and embracing of parents, relatives, and friends, took place. The whole party then retired to one of the saloons to partake of various refreshments. The ceremony was so very impressive, that their wedding-day will be the theme of conversation, and a day of jubilee, for the rest of their lives. So Jacob married Rachel, Moses married Zipporah, and King Ahasuerus married Esther. [M. M. Noah.

COMBAT BETWEEN A HORSE AND A LION.

A nobleman, in the early part of the reign of Louis XV., having a very vicious horse, which none of the grooms or servants would ride—several of them having been thrown, and one killed—asked leave of his Majesty to have him turned loose into the menagerie, against one of the largest lions. The King readily consented, and the animal on a certain day was conducted thither. Soon after the arrival of the horse, the door of the den was accordingly drawn up, and the lion, with great state and majesty, marched slowly to the mouth of it, when seeing his antagonist, he set up a tremendous roar. The horse immediately startled and fell back—his ears erected, his mane raised, his eyes sparkled, and something like a general convulsion seemed to agitate his whole frame. After the first emotion of fear had subsided, the horse retired to a corner of the menagerie, where, having directed his heels towards the lion, and having reared his head above his left shoulder, he watched with extreme eagerness the motions of his enemy. The lion, who presently quitted the den, sidled about for more than a minute, as if meditating the mode of attack, when, having sufficiently prepared himself for the combat, he made a sudden spring at the horse, which defended itself by striking his adversary a most violent blow on the chest. The lion instantly retreated, groaned, and seemed for several minutes inclined to give up the contest, when, recovering from the painful effects of the blow, he returned to the charge with unabated violence. The mode of preparation for this second attack was the same as the first. He sidled from one side of the menagerie, to the other for a considerable time, seeking for a favorable opportunity to seize his prey; during all which time the horse still preserved the same posture, and still kept his head erect and turned over his shoulder. The lion at length gave a second spring, with all the strength and velocity he could exercise, when the horse caught him with his hoof under his lower jaw, which he fractured. Having sustained a second and more severe repulse than the former, the lion retreated to his den as well as he was able, apparently in the greatest agony, moaning all the way in a most lamentable manner. The horse was soon obliged to be shot, as no one dared to approach the ground where he was kept.

M. THIERS A LAW-STUDENT AT AIX.

An amusing and characteristic anecdote is related of the early period of his career. A prize was offered for competition in 1819, the subject of which was an eulogy on Vanvenargues, by the Academy at Aix. Thiers determined that he would compete for this honor, and accordingly sent in his manuscript, in the customary manner, accompanied by a sealed packet, containing the name of the author, not to be opened except the composition was declared to be successful. It had, however, transpired, that the author of the piece, which was, beyond comparison, the best of those which were tendered, was the turbulent little Jacobin, who had excited, to such a degree, the fears and hostility of the professors, who were chiefly Royalists. It was consequently declared that the prize would not be granted to any of the pieces, but would be postponed to the following year. When the next year arrived, the piece of Thiers was again offered, as before; but to the infinite delight of the superiors, a composition had been transmitted from Paris, incontestibly superior, to which the prize was awarded; but, in order to compensate Thiers for the decision of the preceding year, they granted him an *acccssit*, which is an official acknowledgement of his piece having held the second place of merit. On opening the packet, containing the name of the candidate to whom the prize itself was awarded, the astonishment and mortification of the Professors may be conceived at finding, that the individual, on whom they must confer the honors, was M. Thiers himself. In fact he had caused the second essay to be transcribed by another hand; and the more completely to blindfold the judges, had sent it to Paris, from whence it had been forwarded to them, thus impressing them with the idea, that it came from a Parisian candidate. Both the prize and the *accessit* were, in spite of the hostility of the heads of the Academy, conferred on Thiers.

POVERTY AND SHORT LIFE IN BOSTON.—Not long since, a large public meeting was held in Boston, to devise ways and means for providing the poor people with better and cheaper tenements than they now have. A long report was presented to the meeting, speaking of which, the Boston Medical and Surgical Journal says:

1. The present population of the first section, says the report, is nearly as dense as that of the central parts of London. 2. The number of individuals to the house, throughout the whole city, is greater than in the principal commercial and manufacturing towns in England. 3. The distribution of the population is shockingly unequal, producing crowds in certain sections rarely surpassed. 4. The proportion of deaths among infants has been steadily increasing, and the average duration of life decreasing. 5. Infant mortality is vastly greater among Catholics, than in the whole population, and the average duration of life with them less. 6. The average of life in Boston is less than in London or Ireland! 7. The average duration of life among the Catholics of Boston, is less than that of operatives and laborers in the great cities of England.

These statements are gleaned from a document drawn up with great care, and it is enough to excite the attention of philanthropists. To what is this blighting mortality of infantile life to be attributed? The report declares that the bad, miserably filthy, unventilated, dark, pig-stye houses of the poor, up the narrow lanes, under low dark arches, and under-ground places which they occupy, is the true cause of this sad waste of human beings. And the report is right, for we can bear testimony to the truth of all its declarations, from years of observation.

THE DIAMOND.—Carbon is known by the names of diamond and charcoal, from the fact that the two latter substances, although so different, and almost opposite in physical characters, are, according to unexceptional experiments, chemically almost the same.

The diamond is simple carbon, as shown by the following experiment. M. Morveon exposed a diamond to intense heat, shut up in a small cavity; he found the diamond entirely gone, and the iron around converted into steel. This shows that it is pure carbon which combines with iron to form pure steel, and not charcoal, which is generally an oxyd of carbon. The peculiar harshness of steel is to be ascribed to its union with a portion of pure carbon or diamond. It is no uncommon thing for jewellers to expose such diamonds as are foul, to a strong heat, imbedded in charcoal, to render them clear; but in this process, great care is taken to have a sufficient quantity of charcoal to exclude the atmospheric air; otherwise, the intense heat would produce combustion.

ANECDOTE OF A COW.—Some years ago, having occasion to reside at a farm-house in the country, I was much alarmed one morning by the unusual bellowing of a cow under the window of the apartment wherein I was sitting. Looking out, I perceived her to be one belonging to a herd, which I previously understood were enclosed in a field near a mile distant. Alarmed at her appearance, I went out in order to take her back; but as soon as I left the house she ran before me, apparently in the greatest concern, frequently looking back to see if I was following. In this manner she continued across several fields, till she brought me to the brink of a deep and dangerous morass; where, to my surprise, I beheld one of her associates nearly enveloped in the swamp underneath. The distressed animal after much difficulty was extricated from its perilous situation, to the no small satisfaction of the other, which seemed to caress and lick it as if it had been one of her own offspring.

CHOKING.—Neat cattle, fed on apples or potatoes, are very liable to get choked, and many a valuable animal has been lost from not knowing how to afford relief in time to save life. The following remedy is therefore published, with the fullest and most confident reliance in its efficacy:—

As soon as an animal is found to be choking, pour into the mouth, from a bottle, a pint of oil, rubbing the throat externally at the same time, with the hand. A friend who, by the way, is a skillful veterinary surgeon, assures us that he has never known this remedy to fail, and the relief afforded is almost instantaneous. The oil lubricates the gullet, and facilitates the ejection of the obstructing substance, without the slightest pain. If oil is not immediately attainable, soap and water may sometimes be substituted with equal success. [Maine Farmer.

PULPIT INGENUITY.—A popular preacher, at the close of a sermon soliciting a contribution for a certain object, added the following short address: "From the sympathy I have witnessed in your countenances, and the strict attention you have honored me with, there is one thing I am afraid of, that some of you may be inclined to give too much. Now it is my duty to inform you, that justice, though not so pleasant, should always be a prior virtue to generosity; therefore, as you will all be waited upon in your respective pews, I wish to have it distinctly understood, that no person will think of putting any thing into that plate who cannot pay his debts." This produced an overflowing collection.

LABOR.—The more we accomplish, the more we have to accomplish. All things are full of labor, and therefore the more we acquire, the more care and the more toil to secure our acquisitions. Good men can never retire from their works of benevolence. Their fortune is never made. I never heard of an apostle, prophet, or public benefactor, retiring from their respective fields of labor. Moses, and Paul, and Peter, died with their harness on. So did Luther, and Calvin, and Wesley, and a thousand others as deserving, though not so well known to fame. We are inured to labor. It was first a duty. It is now a pleasure. Still there is such a thing as overworking man and beast, mind and body. The mainspring of a watch needs repose, and is the better for it. The muscles of an elephant, and the wings of a swift bird, are at length fatigued. Heaven gives rest to the earth because it needs it; and winter is more pregnant with blessings to the soil than summer with its flowers and fruits. But in the war for truth and against error, there is no discharge. [A. Campbell.

VARIETY.

A temperance lecture was delivered at Columbus, Ohio, on the 28th ult. before the inmates of the 'prison house,' and on a vote being taken, it appears that out of the 480 males then present, only 84 had been totally abstinent before their incarceration; 60 had in some manner been connected with the sale or manufacture of ardent spirits; and 180 had committed the crimes for which they were then paying the penalty either as a consequence of drinking ardent spirits, or when under its immediate influence. A vote was also taken on their determination, when released from their present bonds, to abstain in future from the use of intoxicating drink, when all excepting *two* persons arose and expressed their determination to abstain.

Oregon City contains 500 souls and 80 houses, two churches, two taverns, two blacksmith's shops, two cooper's shops, two cabinet shops, four tailor's shops, one hatter's, one tannery, three shoe shops, two silversmith's, and a number of other mechanics; four stores, two flour and two saw mills, and a lath machine. Three years ago it was a dense forest of fir and underbrush, and was laid out by Dr. McLaughlin on the west side of the Wilamette. Opposite the city and falls is Linn City, which contains one tavern, one chair manufactory, one cabinet shop, and one wagon shop. Multnomah City immeditely adjoins Linn City, and boasts as yet of nothing but a "beautiful site."

The police reports of the Richmond Republican afford us occasional instruction as to the iniquitous laws by which the "peculiar institution" is sustained. The report of the 1st inst. states that Wm. Pleasants, a *free* negro, who had been committed to jail and subsequently sold to pay jail fees, "was delivered to his owner this morning." Also that a slave boy was whipped for playing marbles in the street. The pure moral code of Richmond even punishes a white boy for playing marbles in the street. The white boy, however, is subject only to a fine; but the slave receives not less than 15 lashes for each offence!

There are thirteen men in Boston who are worth $22,000,000. Seven millions, divided among them, would give to each a fortune of $540,000, or an income of $25,000 a year, equal to the salary of the President of the United States. The remaining fifteen millions would supply the whole of the starving population of Ireland with 3,000,000 barrels of flour; that is, 9 barrels to each family of eight persons, of the 312,500 pauper families. How easy it were to relieve all the sufferings on earth, were the rule of Christian benevolence strictly conformed to by the millionaires of the world!

The Commercial speaks of a clergyman who can look back on twenty-five years' connection with his present congregation, during which time he has administered the sacrament of the Lord's Supper to his people quarterly, making one hundred times, and on every occasion, save three, has admitted members into the church. During the time he has received into church fellowship eight hundred and seventy-three persons, and seven other churches have sprung out of the one over which he presides.

An enterprising Yankee at Canton has recently built a Chinese junk of 300 tons, fitted and rigged entirely after the Chinese mode, which he intends taking to New York, loading her with every species of Chinese knicknacks, curiosities, etc., to be sold on board after her arrival off that city. He takes also a Chinese crew, a theatrical and juggling company, males and females, and everything curious, illustrative of the manners and customs of the Celestials.

Among the petitions presented in the Massachusetts Legislature, Monday, was one from John P. Andrews, for the erasure of the motto from the State seal, and the substitution therefor of the words, "It is only the sword of the spirit, which is love, that conquers;" and two from Jonathan Blake and others of Leominster, and sundry citizens of Abington, for the peaceable secession of Massachusetts from the Union.

Since May, 1846, 24,770 volunteers have been received into the service. The latest returns show a falling off of 4,000. Of these, 76 were killed at Monterey; 637 died ordinary deaths; 2,202 were discharged, nearly all disabled; and 331 deserted; the balance are on the sick list. And all this within the period, for the most part, of sixty or ninety days after joining the army in the field.

An old lady being asked her opinion of a neighbor, replied: "Why, I don't like to say any thing about my neighbors, but as to Mr. Jones, sometimes I think—and then again I don't know—but, after all, I rather guess he'll turn out to be a good deal such a sort of a man as I take him to be."

An English paper states that the far-famed Gretna is on the direct route of the recently opened Lancaster and Carlisle railway; and that, if the electric telegradh should be established on the same line, elopements will become almost impracticable.

The Washington Fountain countains a communication, sigeed by members of Congress, recommending General Taylor to the consideration of the Whig National Nominating Convention as a suitable candidate for the Presidency of the United States.

Hon. John Quincy Adams, whose detention from his seat in Congress by severe illness has been felt as a national calamity, passed through New York last week on his way to Washington. He was accompanied by his wife, and his son, Charles F. Adams, Esq.

A meeting of the women of Philadelphia was held Feb. 6, at Franklin Hall, to confer on the subject of slavery, and to take measures to petition Congress and the Legislature of that State for its abolition.

In the Baltimore Prison there is an old negro who was convicted forty years ago of the murder of his master, and was sentenced to be hung, but which was commuted to imprisonment for life. Old Bob, as they call him, seems not desirous of liberty.

Burritt, the learned blacksmith, is making quite a sensation in England. He is a regular contributor to Douglas Jerrold's newspaper, and through its columns has made some important suggestions for the alleviation of the distress in Ireland.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 23, 1846.

DE RUYTER INSTITUTE.

The Winter Term of this Institution will commence on the 6th of January, 1847, and continue fourteen weeks, under the care of J. R. IRISH & G. EVANS.

DERUYTER, Nov. 1, 1846.

BEALES' DAGUERRIAN GALLERIES.

MR. A. J. BEALES invites the attention of the public to his Premium One Dollar Daguerrian Galleries, at Nos. 156 and 175 Broadway, New-York. Having adopted the latest improvements, he has reducrd his prices one-half, and guarantees to take pictures equal to any in the city, in any position or dress, and with any desirable shade or color. Gold lockets of all descriptions constantly on hand. Attendance from eight in the morning until sunset.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" Hiram P. Burdick.
Berlin—Wm. B. Maxson,
" John Whitford.
Brookfield—And'w Babcock.
Clarence—James H. Cochran.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P Langworthy.
Hounsfield—Wm. Green.
Independence—S. S Griswold,
" J. P. Livermore.
Leonardsville—Jabish Brown.
Newport—Abel Stillman.
New London—C. M. Lewis.
Otselic—Joshua Clark.
Petersburg—Geo. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richburgh—T. E. Babcock.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Watson—Wm. Quibell.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

RHODE ISLAND.
Westerly—Alex. Campbell,
" S. P. Stillman.
Hopkinton—Joseph Spicer,
" A. B. Burdick.
Newport—E. D. Barker.

NEW JERSEY.
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—R. Babcock.

VIRGINIA.
Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph.

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISKONSAN.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke.

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The Sabbath Recorder.

☞ Some two months ago, an editorial article appeared in the Philadelphia "Christian Chronicle," the organ of the Baptist denomination of Pennsylvania, favoring a thorough discussion of the Sabbath question. This article drew forth comments from one of the correspondents of that paper, which were replied to by another correspondent. Hence arose a discussion, which is yet in progress. We give below the remarks of the editor, together with the first two articles of his correspondents. The remaining articles will appear in the future numbers of the Recorder. It is seldom that the editor of a denominational paper will open his columns to such a discussion. In pursuing a different course, especially at the present time, the editor of the Chronicle has set a noble example to his brethren. Our readers will agree with us, that the articles are exceedingly instructive. In due time it may be deemed advisable to suggest some of the reflections to which they naturally give rise.

[Ed. Sab. Rec.

From the Christian Chronicle of Dec. 23, 1846.

SABBATH DISCUSSION.

The Rhode Island correspondent of the New York Baptist Register says, that "lately a meeting of Sunday-School teachers was held in Providence, where, among other questions, the following was discussed: 'Is there sufficient in the New Testament to prove the first day of the week the Sabbath?' The time would not allow arguments sufficient on both sides; the meeting was adjourned to meet in the lecture-room of the First Baptist Church, the third Monday evening in December, to renew the discussion. Friends of the Seventh-day Sabbath are invited to be present and advocate their views. It is said Rev. Dr. Cleveland, of the Congregational Church, and Rev. Mr. Granger, of the Baptist, are to take a prominent part in the discussion—of course, in favor of the *first-day* Sabbath."

That is right. Persevere in examination till the truth is discovered. This is the true policy. The advocates of the seventh day are active, and are making it expedient for others to examine the reasons for the observance of the first day. It would have been better had the question been—"Is there sufficient in the New Tesment to prove the seventh day of the week the Christian Sabbath?" We apprehend that a full examination of the Sabbath question will make it necessary for some old notions to be surrendered. Let each one ask only what the Bible teaches. We are opposed to all that goes beyond or falls short of what is therein enjoined.

[Ed. Ch. Chronicle.

From the Christian Chronicle of January 6, 1847.

Mr. Editor:—Your paper of Dec. 23, records a notice of a discussion of the Sabbath question, lately occurring in Providence, Rhode Island. I agree with you, that all points of difference in doctrine among the professed followers of Christ, ought to be fully, fairly, and amicably discussed. Truth is the gainer when her claims are canvassed. This Sabbath question seems to me to be most strangely misapprehended. The very expressions, "the first day," and "the seventh day," seem to mislead the mind. The form of the question as presented before "the meeting of Sabbath-School Teachers," is a virtual surrender of it to the Sabbatarians. "Is there sufficient in the New Testament to prove the first day of the week the Sabbath?" Now, sir, using the phrase according to the prevailing notion of Christians on the subject, "the first day" as opposed to "the seventh," I unhesitatingly answer, No. The law says unequivocally the "seventh day;" and, allowing the law to have binding force still, as most believers in the Sabbath do, there is not, in the whole New Testament, one syllable whispered about a change. The Sabbath was enforced by a special statute; expressed in language definite and explicit; and carefully recorded, for preservation. This law, being moral and permanent, can be changed in none of its essential provisions, except by statute or its equivalent, emanating from the same source with the law. The New Testament no where records such statute or its equivalent. You search in vain for it. They who attempt it only prejudice their own cause. This ought to be conceded frankly and at once. The "first day of the week," as we currently designate it, was distinguished among Christians immediately after the resurrection. This our opponents ought to concede. That they observed it as a Sabbath, cannot be proved. The probability is that the day, which, from such a circumstance as the resurrection of Christ, became so marked among the disciples, gradually among the Jewish, and completely from the first among Gentile converts, supplanted what is commonly called "the seventh day." It is a fact, that the "first day" now is, and from very early times has been, observed as "the Christian Sabbath." There must be a cause for this. That cause was not the arbitrary act of the Roman Emperor. He found the day distinguished among Christians, as a day of worship, and gave to it the sanction of law. Since then it has been almost universally received, as the accredited "Sabbath" of the church. In vain then do we look for a divine sanction, either by precept or apostolic example, for the substitution of one day for another. He who insists that "the first" and not "the seventh day" is the only lawful Christian Sabbath, will find it hard to make good his position. Christianity recognizes a Sabbath. Christ and his apostles sanction it. That Sabbath is the one enforced in the law.

The whole question, then, about the day is to be determined by the law. What are the provisions of the law? "Six days shalt thou labor, and do all thy work; but the seventh is the Sabbath of the Lord thy God." This quotation contains the substance of the law. It contains two points only. Six days shalt thou labor. The seventh is the Sabbath. How may this law be violated? If I work five days and keep the sixth—if I work seven days and keep the eighth—if I keep portions of two days in the seven, for the law says, "Thou shalt labor six days," and not five, nor seven; nor yet two parts of days—not the seventh portion of the time, but the "seventh day." This is all the law embraces. It does not say, Thou shalt keep Sunday, nor Saturday, nor yet Friday! It expresses the seventh day, nothing more. He who insists on Saturday, or Sunday, or any other particular day, as exclusively the Sabbath, adds to God's law. I ask him for the law to justify such demands. "Where there is no law, there is no transgression." If any brother asks me my warrant for keeping Sunday, I point to the law, as requiring the seventh day to be kept holy. If he replies, the law does not specify Sunday; I rejoin, it does not specify Saturday. He may say, It requires the seventh day to be kept. I say, I keep the seventh day; and ask him to count his fingers. If I, being a servant, am commanded by my master to go to Philadelphia, I may ride or walk, go by railroad or steamboat, without being a transgressor. If a fellow servant insists that I must walk the distance, I ask him to show me *that* in the command. Saturday is no more the seventh day than Sunday is. If it is so, will you, my brother, show it to be so. Show us the law. Such an attempt, I am inclined to think, would be very much as if a blind Ethiopian, with an unlighted candle, in a dark cellar, at midnight, should search for a black cat, which, after all, was not on the premises. The law of the Sabbath, as interpreted by some of both parties, enjoins an impossibility. As it stands in the sacred code, written by the finger of God, it is perfectly feasible, and is a provision of the highest service to man. "To the law and the testimony." These additions, changes, substitutions, and modifications, are the cause of many divisions in the one church of Christ our Lord. E. W. D.

From the Christian Chronicle of Jan. 20.

Mr. Editor:—I am glad to see that the subject of the Sabbath is engaging the attention of yourself and your correspondents. It is one which I have long wished to have candidly and thoroughly discussed, particularly in our own denomination; for I frankly confess, that my mind is not satisfied with the prevailing views, as at present advised. The spirit of your few remarks, two or three weeks since, pleased me well, as inviting consideration to the subject, and the appearance of an article touching it, with the signature "E. W. D.," redoubled my gratifycation. On reading this article, however, I must say, that my hopes were not sustained. I cannot but think that your correspondent's argument is a more direct "surrender of the question" to the Sabbatarians than "the form in which it was presented before 'the meeting of Sunday-School Teachers.'"

He seems to think that we have no specific instructions in regard to the Sabbath in the New Testament; that the notices of the first day of the week do not justify us in supposing that it was then held as the Sabbath; and yet "Christianity" (where, if not in the New Testament?) "recognizes a Sabbath." "Christ and his disciples sanction it." Must it not be some other day, then, than the first of the week? is a question which naturally arises in the mind of the reader. How is it answered? By a reference to the law—i. e., the Jewish law as given by the hand of Moses—which says, "six days shalt thou labor and do all thy work; but the seventh is the Sabbath of the Lord thy God." The seventh from what? The obvious answer is, The seventh in some well-understood order then existing, which order, if it still exists, as is commonly allowed, will teach us at once what day is the seventh, and therefore the Sabbath. But this would lead to Sabbatarianism, and your correspondent takes a different course.

If I understand him, he holds that the "seventh" may be reckoned from any point; that it matters not which is the first, nor what the order according to which we reckon; but that having fixed on some beginning, if we regularly keep the seventh day holy, this answers the demands of the law. I fail to see, *as yet*, why, if each seventh portion of the citizens of this city, had fixed on a different day of the week to observe as their Sabbath, each day that passes over our heads would not be the Sabbath of Jehovah our God. And this might well be, perhaps, if the law in question had been an independent statute, communicated without any history of the circumstances, or statement of its design. But when we consider the circumstances, that a day had already been set apart in the wilderness, the order of whose recurrence was fixed and well known, how can we suppose that the law meant any thing more than to give the solemn sanction of Sinai to *this very* order which had already been divinely enjoined? And when we add to this, that the day was set apart as the rest-day of the people, the ends of which could hardly be secured without uniformity in its observance, and farthermore, that one incidental object of its appointment was to commemorate God's rest-day, which was the seventh in an order, supposed, at least, to be identical with the one now recognized, is it possible that there can be any mistake as to what particular day is meant by *that* law? Would the *Jew* have been held innocent by Jehovah if, during the former dispensation, he had chosen to say that it mattered not whether he kept the first, third or seventh day in the existing order, provided only he worked six, and regularly kept some one of the seven? And if the Jew would not be innocent, how can we, if we come under the same system, and place ourselves *on the same platform with the Jew* in this respect, be less guilty while doing that very thing?

These doubts are suggested, I trust, in the spirit of candid inquiry, to elicit information and truth. Not that I have the slightest practical leaning towards Sabbatarian views, or a particle of difficulty in regarding the first day as the *Christian Sabbath*, if, indeed, it be proper, which I doubt, to apply this designation at all to the Lord's Day. But the above queries indicate something of my perplexity in endeavoring to base the religious observance of the Lord's day on the fourth commandment, or connect it in any way with the Mosaic law. And now let me propose one question more, and *the* question, after all, as I suppose, which needs to be more thoroughly settled, in order to the satisfaction of many minds. What right has your correspondent to say that "the whole question about the day," a question of such immense moment to us as Christians, "is to be determined by the law" of Moses? What practical concern have we with the weekly Sabbath there enjoined, more than with the sabbatic year, or the year of Jubilee? If it be said, "this law," i. e., the particular statute relating to the weekly Sabbath, "is moral and permanent," on what ground does this assumption rest? Is it the circumstance that it is found among the ten commandments? Then *how* does this circumstance, of itself, prove the law spoken of to be "moral and permanent?" The difficulty is, in short, as to what authority that law, or any part of it, has, to decide *for us*, as to the religious celebration of any day. Light on this subject from any quarter will be cordially welcomed by

INDAGATOR.

RELIGION IN SHANGHAI.

The following letter from a lady in Shanghai, to Bishop Meade, will give some idea of the state of society and of religion in that place:—

"The religious state of these Chinese is, to me, a very surprising one. Wherever we walk through the city, we meet the priests of Budha, and see spacious temples dedicated to him, all, of course, supported by the people; and yet they seem to care not a straw either for priests, temples or idols. The most bitter reproach they can bestow upon an idle young man is to tell him he is fit for nothing but to be a priest; and when we have seen religious ceremonies performed, there was not the least semblance of devotion in either priest or people.

"Their only objects of reverence seem to be their ancestors and dead friends, and these, certainly, have a very strong hold upon them. The Roman Catholics are quite numerous here, and a few miles from Shanghai they have a village inhabited altogether by them. But although there are many priests here, they seem able to do little more than preserve the faith among the descendants of those who were converted many years ago, in the reign of Kang-hi, by the Jesuits; very few proselytes are said to be made now. It is really a most depressing thing to walk through these crowded streets, and see the hundreds of children growing up untaught, and the hundreds of old people just ready for the grave, who have never so much as heard of the Saviour; and then think of the fewness of our numbers, and of the time that must pass before even we, who are here now, can make any direct effort for them.

"Is it possible that there are still no young men at home, who are willing to leave their friends, and come here to labor? I say, 'leave their friends,' because really that is almost our only trial. We have all the necessaries, and most of the comforts of life in abundance, and are not entirely without society. There are said to be nearly one hundred English merchants now living here, and the number is increasing. It is a great comfort to us to know that this is a far more moral foreign community than is usually found in eastern cities. It is the only city out here, I believe, in which the merchants close their houses on Sunday; and the English service at the consulate is well attended."

AN ABYSSINIAN CHURCH FESTIVAL.

Early on the 14th of November, accompanied by Lik Atkum and Getana Mariam, I rode to Koskam, in order to be present at the festival in memory of Christ's return from Egypt, which is celebrated with peculiar solemnity in the church at that place. Numerous groups of people, some on foot, others mounted on mules, but all with clean clothes, were proceeding along the road from Gondar to Koskam; and when we arrived there we found the church already so crowded that it was only through the influence of Lik Atkum that we obtained a place, which, as it was close to the ark, enabled us to take a share in the festival. Outside the church were stretched awnings, with blue, white, and red stripes, a foot in breadth, in order to screen the crowd from the sun. The attention of those present was directed to a group of priests in the foreground, who, with a fearful howl, which in this country is called singing, convulsively moved their bodies, and sprang by turns wildly in the air. This dance was intended to glorify the Deity. Each priest had in one hand an Egyptian rattle, in the other a long staff resembling a crutch; and most of them had also a book, containing the text of the hymns. The rattle is shaped like a two-pronged fork, which is closed at the top by a small cross stick; and on it are fixed several metal rings, which, when shaken, serve by their rattling noise, to beat time to the singing and dancing priests. In the midst of contortion-making priests, one sat on the ground and beat a large Turkish drum, made of silver plates. After this religious diversion had lasted some time, all the priests formed a procession within the church, round the sanctuary containing the ark. Two of them wore on their heads very large semi-spherical helmets of gold plates, richly embossed. These are the two crowns which the Emperor Joas, and his father, the Emperor Jasu, wore during great solemnities, and which were presented to the church of Koskam by Jasu's mother, Itegeh Mantouab. Some of the priests wore a kind of chasuble of brocade, which was very thread-bare; others carried staffs with large Greek crosses of bronze, and over the superior was carried a large blue satin canopy, fringed with gold. The whole solemnity was disorderly, and excited, at least in me, rather an inclination to laughter than any religious feeling.—[Reise in Abyssinien, von Dr. Ruppell.

From the Christian Souvenir.

OBEDIENCE.

BY MRS. L. H. SIGOURNEY.

God bade the sun break forth in light,
And yonder paler flame,
With silver lamp to lead the night,
And stars to beam with cresents bright;
And heedful of his word of might,
Each to its oribt came.

God bade the Spring awake, and tread
On Winter's icy reign,
She touched the snow-drop in its bed,
The iris at the brooklet's head,
And tinged the queenly rose with red,
With green, the leafy plain.

God bade the Autumn yield its store,
And bending o'er the world,
The trees resigned the fruit they bore,
The berry burst its luscious core,
While harvests to the sickle pour
Their sheaves of ripened gold.

God to the heart hath said, "be still,
When sorrows o'er thee sweep!"
And doth it, heedful of His will,
O'er rifled bower and perished rill,
Even when its bitterest tears distil,
In meek submission weep?

God to the heart hath said, "be mine!"
And hastes it not to bring
Its buds that blush, its flowers that twine,
The earliest clusters of its vine,
Its first affections to the shrine
Of its Almighty King?

TEACHING SUBMISSION.

The relations between parents and children are of the most interesting and important character, both for this world and the world to come. One of the first lessons which parents ought to teach, and children learn, is prompt and entire submission. Children who never learn submission to their parents, will, it is to be feared, never learn submission to God, and will, therefore, never enter heaven. The following stories are printed for the benefit and instruction both of parents and children:—

THE THREE BOYS.

This story is to teach submission, as related by a parent who had taught his children this important lesson.

My son, of four years, says, "Father, may I ride with you to-day?" "No, my child, you must not go to-day." He turns away without strife, but disappointed, and melts into tears. From the moment he heard his father call for the carriage, he had set his heart upon the ride, and he could not cheerfully give it up. He has yet something to learn of submission. Perfect submission sheds no tears.

My three boys are fond of going to church. Sometimes they can all go together; other times one or two must stay at home; and the question often is, which shall go. On a bright Sabbath morning, they will all spring up from the breakfast-table, and hanging upon their father:

"Papa, may I go to church to-day?"

"Only one of you can go to-day."

All three at once, "Then, papa, let *me* go."

"Which wants most to go?"

"I," "I," "I."

"Which is most willing to stay at home?"

No reply.

"Which of you will stay most willingly, if your father requires it?"

No reply. And the two youngest, who are oftimes denied, look sad.

"Now, my dear boys," says the father, "you might all go, if I thought best; but does either of you wish to go against your father's will?" All reply, "No." "Who, then, will stay at home most cheerfully, if your father requires it?"

"I," "I," "I."

"Well, my children, that pleases me. The oldest may go, and the two younger may remain at home."

So Edward qiuetly goes to prepare for church, and Alfred and George as quietly seat themselves with their hymn-book and catechism; and their father is happy to see them so cheerfully yield their wish to his.

ANOTHER LITTLE BOY.

A father of my acquaintance relates the following:—

"I placed my little boy, at eight months old, upon my knee, took his rattle from him, and laid it on the table, directly before him, and within his reach. When he placed out his hand to take it, I drew back his hand, and spoke sharply to him. He looked up in my face, half frightened, half grieved, gave a deep sigh, and again reached out his hand for the rattle. I spoke sternly again, and again drew back his hand. He burst into crying with grief and anger; and after a violent struggle of ten minutes, ceased crying, and again reached after the rattle. I then let him take hold of it, but held his arm extended, continued to speak sternly, and snapped his fingers lightly with my pen, till he let go the rattle. He cried long and bitterly before he let it drop; and several times, at short intervals, took it up again. But I bore with inflexible though gentle authority upon him, till he perfectly understood my intent, and submitted; and then, after a few moments diversion of his thoughts to quiet his sobbing, he turned, with the tear standing in his eye, and fell to patting and rubbing his hand on the table, without touching the rattle, though it lay all the time within his reach. After a few moments, I held the rattle before him. He directed in my face a fixed look of solemn inquiry, which I met with an inviting smile, still holding the toy before him, till he took it and turned to his play. The next day I took him again upon my knee, and in a mild but firm tone, bade him lay it on the table. He looked deeply serious for a moment, sighed, and obeyed.

"My boy is now eight years old; and I do not remember to have seen him since that time shed a tear in any conflict with his feelings against his parents' will."

JEWS' BURIAL GROUND AT GLASGOW.

The cemetery at Glasgow, called the Necropolis, has a high and pleasant locality on the banks of a stream, surmounted by what is figuratively and appositely called the "Bridge of Sighs." Though it was opened only in 1833, it contains many imposing and costly monuments. A doric column, and colossal statue are erected to John Knox on the apex of the hill, and were placed here several years before the spot was set apart for the purposes of general sepulture.

It was a bright morning when we walked there, and the sun rested pleasantly upon the homes of the dead, the turrets of the fine old cathedral in its vicinity, and the noble city stretching itself beneath. That portion of the cemetery appropriated to the Jews was deeply buried in shades, and had an air of solemnity bordering on desolation. Over the entrance was inscribed, "I heard a voice from Ramah, lamentation, mourning and woe, Rachel weeping for her children, and refusing to be comforted, because they were not."

On the shaft of a column, which is finished in imitation of Absalom's pillar in the King's dale at Jerusalem, are the stanzas from Byron's Hebrew Melodies, commencing—

"Oh, weep for those, who wept by Babel's stream."

How adapted to the dispersion and sorrow of the chosen, yet scattered people, is the close of that pathetic effusion:

"Tribes of the wandering foot and weary breast,
Where shall ye flee away and be at rest?
The wild dove hath her nest, the fox his cave,
Mankind his country, Israel, but a grave."

On the opposite side of the column is the magnificent poetry of one of their own prophets: "There is hope in thine end, saith the Lord, that thy children shall come again unto their own border. How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven to the earth the beauty of Israel, and remembered not his footstool in the day of his anger. But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men."

[Mrs. L. H. Sigourney.

PRES. EDWARDS' VIEWS OF HOLINESS.

This eminent servant of God, in a brief narrative of his religious history, gives his views of holiness, at an early period of his Christian experience, in the following language:—

"I remember the thoughts I used then to have of holiness; and said sometimes to myself, I do certainly know that I love holiness, such as the gospel prescribes. It appeared to me, that there was nothing in it but what was ravishingly lovely; the highest beauty and amiableness—a divine beauty; far purer than any thing here upon earth; and that any thing else was like mere defilement, in comparison of it.

Holiness, as I then wrote down some of my contemplations on it, appeared to me to be of a sweet, pleasant, charming, serene, calm nature; which brought an inexpressible purity, brightness, peacefulness and ravishment to the soul. In other words, that it made the soul like a field or garden of God, with all manner of pleasant flowers; enjoying a sweet calm, and gently vivifying beams of the sun. The soul of a true Christian, as I then wrote my meditations, appeared like such a white flower as we see in the spring of the year; low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrancy; standing peacefully and lovingly, in the midst of other flowers round about, all in like manner opening their bosoms, to drink in the light of the sun. There was no part of creature holiness, that I had so great a sense of its loveliness, as humility, brokenness of heart, and purity of spirit; and there was nothing that I so earnestly longed for. My heart panted after this—to lie down before God, as in the dust; that I might be nothing; and that God might be ALL, and that I might become as a little child."

Duty First.—A pious monk, one day when he had been unusually fervent in his devotions, found his darkened cell suddenly illuminated by an unearthly light, and there stood before him a vision of the Saviour, his countenance beaming with godlike love, his hand outstretched with a gesture of kind invitation. At that same moment rang the convent bell, which called the monk, in the regular course of his duty, to distribute alms to the poor at the gate. For an instant he hesitated; but the next instant found him, true to his vow of charity, on his way to the gate. The poor relieved, the work of love complete, he returned in sadness to his cell, doubting not that the heavenly vision had taken flight. But to his surprise and joy, it was still there, and with a smile even more full than before of divine beauty and ineffable love; and there came from it the words, "Hadst thou staid, I had fled." [A. P. Peabody.

A Fragment.—When I look upon the tombs of the great, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tomb-stone, my heart melts with compassion; when I see the tombs of parents themselves, I consider the vanity of grieving for those whom we must quickly follow; when I see kings lying by those who deposed them; when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind; when I read the dates of the tombs, of some that died as yesterday, and some six hundred years ago, I consider that great day, when we shall all be contemporaries, and make our appearance together. [Addison.

The Sabbath Recorder.

New York, March 4, 1847.

CONCLUDING LECTURE ON THE SABBATH.

On Sunday evening last, Mr. Brown delivered his concluding lecture upon the subject of the Sabbath. He commenced by saying, that he had now unfolded the distinguishing doctrine of that class of Christians known as Sabbatarians or Seventh-day Baptists. They hold that the seventh day of the week, commonly called Saturday, is the only Sabbath enjoined by the Bible, and that it is their duty, on that day, to lay aside all worldly business, to assemble for the public worship of God, and to occupy the entire day in such exercises as are in strict consonance with the nature of a Sabbath. They begin their Sabbath at the closing in of the evening on the sixth day of the week, and end it at the same hour on the seventh day, according to the injunction of Scripture, "from evening to evening shall ye celebrate your Sabbaths." On the first day of the week, they claim it to be their privilege freely to attend to their ordinary work as on any working day. In respect to all other doctrinal points, they agree with the Baptist denomination generally; holding with them to the congregational form of church government, and that each church has a right to manage its own affairs, without being amenable to any ecclesiastical judicatory, bishop, or pope. In illustrating their views of the Sabbath, he had aimed to magnify the Word of God, and to build upon it. He had shown, however, that in the department of *history*, they have nothing to be ashamed of; the ancient Sabbath having been recognized by the Christian Churches of the East for at least six hundred years, and having found advocates here and there throughout the thousand years of papal darkness. No Protestant denomination can trace its organization farther back than the Reformation, although nearly every denomination claims to have discovered some traces of its principles at an earlier period, particularly among the Waldenses. The observers of the seventh day claim to be quite equal to their fellow Christians in this respect. In presenting the *scriptural* argument, he had aimed to show that the Sabbath was a commemorative institution, designed to be a standing monument against Atheism and Idolatry, which purpose it could not serve, unless it was observed as originally given upon the seventh day of the week;—that it was an important part of the religion which God would have proclaimed to all men in all ages of the world;—that although the Sabbath was one of those institutions which theologians call *positive*, yet it was bound up with a code of laws confessedly *moral*, and therefore formed an important part of that system of religion usually denominated the Moral Law;—that it was not designed to be limited to the nation of Israel, but was intended for all mankind;—that those texts of Scripture usually adduced to prove a transfer of the sabbatic rest to the first day of the week, prove no such thing;—and that the argument in favor of the first day, drawn from a supposed analogy between the work of redemption and that of creation, was unsound, the analogy being altogether defective.

These arguments, Mr. Brown thought it not too much to suppose, had made an impression upon the minds of some of his hearers too strong to be easily effaced. This impression he had from the outset designed to make if possible. But he did not design merely to unsettle their minds with regard to the sacredness of a day they had been accustomed to venerate. He had a higher and holier object, which was to bring them to obedience to the law of God. Many professing Christians, even after their judgment is thoroughly convinced, so that they will give it as their deliberate opinion that the seventh day of the week is the true Sabbath, and that the Bible requires no other, still rest quiet in the neglect of duty. Do they mean to say that God is not worth minding? Such is the language of their actions, although they would be horror-struck at the idea of speaking out such a blasphemy from their lips. God has said that his wrath is revealed against such as hold the truth in unrighteousness; that those who know their Master's will, and do it not, shall be beaten with many stripes; that the soul that doeth aught presumptuously, reproacheth the Lord. Indeed, sterner rebukes, and more startling admonitions, are dealt out against those who act contrary to the convictions of their judgements than against any other class of persons. Such conduct has a most disastrous influence upon the hearts of those who are guilty of it. It is only by means of the truth that God sanctifies his people and makes them free. Hence those who resist even one item of truth, not only deprive themselves of just so much of its sanctifying power as resides in the portion which they reject, but they commit an act of rebellion against God, thus hardening the conscience, and rendering themselves less susceptible of sanctifying impressions from the rest of God's word. Such conduct on the part of Christians also operates disastrously upon those who witness it. It strengthens unbelieving sinners in their determination to resist the whole system of gospel truth. Though the Christian himself may act under the mistaken notion that he is rejecting only a very small item of truth, yet the most fearfully mischievous results may hang upon it.

When the claims of the Sabbath are presented, some persons endeavor to quiet their consciences with the idea that by keeping the first day of the week they comply with the *spirit* of the law, although they do not comply with the *letter* of it. This idea was answered by showing that the spirit of a law may embrace *more* than what the letter of it requires, but never *less*—just as the law, "Thou shalt not kill," embraces the prohibition of even angry emotions. And certainly, if the spirit of the law never requires less than the letter, it cannot be met by the performance of something directly different from what the letter of it enjoins. Sunday-keeping, instead of being a compliance with the spirit of the Sabbath law, is an entirely different thing, and does not pretend to commemorate the same event.

There are other persons who, when the claims of the Sabbath are urged, comfort themselves in the assurance that the first day of the week must be a heaven-approved institution, because the observance of it has been attended with such great blessings. But who knows that God has put his blessing upon the first day of the week? The preaching of the Gospel on that day may have been blessed to the conversion of multitudes of souls. But then the divine blessing was not upon the *day*, but upon the *truth;* and had the same truth been preached on any other day to the same people, no doubt the blessing would have been quite as great. In all this reasoning, a false cause is assigned for the effects. God has overruled the observance of the day for good, but has not placed his blessing upon it. The seventh day needs not the evidence drawn from such occurrences, since it has the express declaration of the Bible, that "God blessed and sanctified it." In this connection, the lecturer expressed himself firmly of the opinion, that the observance of the first day of the week has, on the whole, been a curse to the world rather than a blessing. The adoption of it conceded a fundamental principle of Popery, that the church has power to ordain festivals, and to command men under sin for the neglect of them. Besides, by making void an express command of God, it led to erroneous and perverse reasonings about the divine law, which resulted in the multiplication of heresies and sects that have arrayed themselves in hostility to one another. Those who consider what a curse Popery has been to the world—how she has carried upon her front the names of blasphemy, and has made herself drunken with the blood of the saints and martyrs of Jesus—will be slow to admit that the introduction of the Sunday festival, which gave countenance to the papal system, was a blessing.

The lecturer then took up the objection that the discussion of the Sabbath question tends to mar the existing union among Christians, and to introduce confusion. He showed that the only union to be desired is a union in the truth. Those who refuse to consider and embrace the truth, instead of promoting union thereby, pursue a course exactly adapted to perpetuate discord, and to retard the time when all the followers of Christ shall be one, as He and the Father are one. Having thus answered the principal objections raised by inquirers, the speaker closed his series of lectures by a solemn appeal to his hearers to "buy the truth and sell it not."

☞ On Sunday evening next Mr. Brown proposes to preach a discourse at the Chapel upon the subject of Christian Union, which the public are invited to attend.

ENCOURAGING MISSIONARY REPORT.

To the Editor of the Sabbath Recorder:—

I have just returned from a missionary tour in Lewis and Jefferson Counties, where I spent about six weeks, laboring principally in Pinkney, Lewis Co., and Philadelphia, Jefferson Co. I left home on the 5th of January, and arrived in Pinkney on the 8th, where I found a precious revival in progress. A Seventh-day Baptist church, consisting of twenty members, had been organized about two weeks before, by a council from the church at Adams. About two-thirds of the members were from the church at Adams; one was from the Methodist Church; the rest were recent converts, who were baptized by brother Langworthy.

I tarried in Pinkney and vicinity something like four weeks, preached nearly twenty discourses, visited most of the families, baptized five persons, and received eight into the church, two of whom embraced the Sabbath while I was there. There is a prospect of farther additions soon.

I left Pinkney, and went to Philadelphia, where I met brother Varnum Hull, who had been laboring there a few days, but who left for Diana the next. There are a few Sabbath-keepers in Philadelphia, who, until within a few months past, were in the observance of the first day. I found a number of families who were pretty thoroughly convinced of the truth of the seventh-day Sabbath, some of whom I am satisfied will soon commence its observation. A number more said they would investigate the subject, and, if convinced, would embrace it. I found the religious denominations, consisting of Presbyterians, Methodists, and Baptists, very jealous of Seventh-day Baptists, and it was apparent that they used a secret influence to prevent people from hearing me. Of course my congregations were small, especially at the commencement. There were, however, some honorable exceptions. I found it difficult to get up appointments which would be generally attended, as there would be other appointments, either religious, literary, or social, which would prevent my getting a full congregation. It seemed that I was the occasion of making Pilate and Herod friends. I tarried in this region about ten or twelve days, preached eight times, attended two prayer meetings, and one temperance meeting, where I heard an excellent lecture from the celebrated Mr. Coffin, made a number of family visits, distributed a number of Sabbath Tracts, and held conversation with a number of individuals on the subject of religion in general, and the Sabbath in particular, with some apparent success.

I think that if a missionary, in whom were united the wisdom of the serpent and the harmlessness of the dove, were sent there at the proper season of the year, a respectable Seventh-day Baptist Church might be established. The season most favorable for missionary operations, I think, would be the fall of the year, as soon as the evenings become long enough to hold evening meetings. I recommended to the friends of the Sabbath to hold regular Sabbath meetings, and when they could not have preaching, to hold prayer and conference meetings. This advice they approved of, and I think it will be adopted. I gave them an assurance that I would use my influence with the Central Association to send them a missionary next fall. ELI S. BAILEY.

Brookfield, Feb. 19, 1847.

CHURCH ACTION ON ODDFELLOWSHIP.

The following Preamble and Resolution, together with a Report by a Committee appointed for that purpose, were adopted by the Seventh-day Baptist Church at Pawcatuck, R. I., at a meeting held Feb. 14, 1847:—

Whereas, in the opinion of this church, the institution of Oddfellowship, and other Secret Societies, are unnecessary in the promotion of Christianity, benevolence, and truth—in their nature dangerous to republican institutions—and corrupting in their influence upon the church and the world; therefore—

Resolved, That it is inconsistent with our professions to countenance or aid them, and we shall deem it a subject of grief for any of our brethren to unite with or continue in their Society.

The following is an abstract of the Report adopted:—

In considering the subject presented to your Committee, they will confine their observations more particularly to the Order of Oddfellows, as embodying the essence of all that is good or evil in kindred societies. Bound together by the holiest ties of association, and a common interest that knows no selfishness, the *Christian Church* has justly been regarded as the great engine for the advancement of civilization, benevolence, and truth. It was instituted to carry on to a glorious consummation the work begun by its great Head, viz. the salvation of souls and the melioration of the condition of mankind. Pure in its principles, and expansive in its benevolence, no mystery may be thrown around its actions to hide them from the world. "Ye are the light of the world; a city that is set on a hill cannot be hid; let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." It is her peculiar province to cheer the widow and orphan in their afflictions, to relieve the destitute, to undo the heavy burdens which a selfish world has bound on the helpless, and to be forward in every enterprise calculated to benefit mankind and lead them to God. Such being the design of its great Founder, we may safely conclude, that any other association not necessarily growing out of this, which has for its object the accomplishment of the same ends, is unnecessary in the promotion of Christian benevolence and truth, and without a warrant from Christ the living Head.

Having thus briefly premised the design and duty of the church, we come to examine the principles and practices of Oddfellowship, so far as the veil of mystery which it has drawn around itself admits of development, that the church and community may better judge whether it is worthy of their confidence. Holding honor and truth as its motto, charity and benevolence its cause, friendship and peace its standard, love and unity its shield; composed alike of professed Christians, men of the world, haters of God, profane swearers, Sabbath-breakers, &c., styling themselves "sons of light;" they "seek to restore the unity of the race, which the unhappy divisions of the Christian church have so deplorably disturbed, and to realize in a more beautiful and efficient form the holy ideas of charity, love, and brotherhood." See Modern Eleusinia, page 44. Such is their object, as given by one of their members, who professes to be not only a disciple of Christ, but a preacher of his word. They characterize the Eternal as the Supreme Grand Master, "whose approbation alone they seek." The kingdom of heaven they represent as the Grand Celestial Lodge above, and promise to its votaries an entrance there through the efficacy of Oddfellowship alone. The proof of this is from their own documents. See Introduction of Narragansett Lodge, No. 7.

"If we faithfully perform our duty as *men* and ODDFELLOWS, be assured that heaven will shed its rays of light and glory around the impressive emblems of our Order. The tear on the widow's cheek shall be succeeded by the widow's joy; the orphan shall be rescued from penury, want and ignorance; and the reign of humanity shall not cease, until by all the dwellers on earth its plastic influence shall be enjoyed in the peaceful bowers of a second paradise, more beauteous than the first."

"To accomplish so glorious a consummation, may we ever continue to cherish the sacred principles of our beloved institution—to *guard well* the avenues to our temple against improper intrusion, and then, should a storm of persecution surround us with the chilling influence of its cold and icy wind, a stronger than Moses will guide and safely conduct us to the land of peace and rest, where we will better understand the sacred principles of Friendship, Truth, and Love."

"To him of benevolent heart and broad philanthrophy, it is the home of the heart, and, next to his own fireside, the shrine of his best affections."

Such is their language, and such undoubtedly is the meaning intended to be held out to a large class of its votaries who have long sought to climb to heaven by some other way, and to enter the portals of bliss without the cleansing efficacy of the blood of Christ, and the humiliation and self-abasement that characterize the followers of the lowly Redeemer. We view it as one of its worst features, that while such is its manifest tendency, it has an air of religious sanctity thrown around it, to allure the unguarded professor into its fine-woven snare, and secure his influence in the propagation of its own pernicious sentiments. It stands the great competitor of the church, and the antagonist of religion, aiming directly at the overthrow of the one, and the subversion of the other. Claiming "the heart's best affections," which, next to our own fireside should ever cluster around the church and its interests, it draws them off and centers them around an institution professing to aim at the same ends, while it embraces many who are hostile to the religion of Jesus Christ, and who would glory in its downfall. Professing to ensure the present enjoyment of the sacred fruits of friendship, love, and truth, it perverts those social virtues, which are as expansive as the universe, by making the payment of money an indispensable prerequisite; thus rudely dragging those heaven-born attributes of religion down to the mean level of dollars and cents. By withholding membership from those who are unable to contribute to its funds, and in general confining its beneficence to its own members, it excludes those most worthy of the consoling effects of charity and benevolence, and resolves itself, in essence and fact, into a Mutual Insurance Association, for the benefit of its *own* members. We object not to this feature of the institution, while passing under its own appropriate name; but we believe such *benevolence* is but the effusion of selfish hearts, unworthy of the name, and in all its features unlike the benevolence inculcated by the great Head of the church. Whatever may be the character of its meetings, (except so far as thought best to publish,) the stamp of eternal secrecy is placed upon them. The fettered victim can never know the depth of the pit till he pays for the privilege of sinking still deeper, and pledges himself never to reveal the scenes it may unfold.

Bound together from one end of the nation to the other—their designs and proceedings veiled from the view of the world, and even from its own members, except as they pass through the successive steps of the higher orders—with a rapidly-increasing fund—we cannot but view it as an engine of immense power, and dangerous to all our republican and religious institutions.

Again, we are presented with an association, professedly organized to promote morality, secure the triumph of truth, turn the widow's tears of grief to joy, and bring peace to the sorrowing sons of earth, expressly forbidding the discussion of national, political, local, or religious subjects, such as slavery or abolition, temperance or anti-temperance, moral reform, &c. Now, in the effects of the enumerated evils and remedies is involved the misery or happiness of all men, and therefore they open to the Christian an extended sphere of philanthropic and benevolent action. But, as an Oddfellow, he is forbidden to give utterance to a single emotion touching these questions; and the causes and remedies of all the ills of earth cannot be mentioned in an Oddfellows' lodge-room dedicated to friendship, love, and truth.

It claims Christianity as its central idea, and affirms without qualification, "that there is no human institution which has so many claims upon our reverence and sympathy"—that there is no religious organization, no Christian church, more vigilant in watching over the conduct, or more strict in its discipline of its members." While it professes "to have done more for the civilization of the world, and the progress of society, than *all* other means combined," and to receive none but *moral* men to its mysteries, no religious test is required, and its doors are thrown open to violators of every precept of the divine law, thus virtually admitting that swearing, Sabbath-breaking, &c., are consistent with morality and religion.

Having thus taken a brief view of the design and duty of the church, and also of the claims and professions of Oddfellowship, we are led to inquire, What fellowship can exist between them? The former, in its designs, is as expansive as the universe, and as pure and disinterested as the source whence it emanated; while the latter, making equally high pretensions, lowers the standard of benevolence to a mere name, undermines the fundamental doctrines of Christianity, and is in its tendency dangerous to republican institutions, and corrupting in its influence upon the world. What communion, then, can they have without a compromise of principles which all Christians cherish. "Be not unequally yoked together with unbelievers; for what fellowship hath light with darkness, and righteousness with unrighteousness; and what part hath he that believeth with an infidel?" In coming to the conclusions expressed in the preamble and resolution, we entertain no other than the warmest sentiments of Christian affection for those our brethren who may differ with us. We doubt not their sincerity and good intentions, and cherish a hope that a candid review of the subject will induce them to renounce it as opposed to Christianity and the best interests of the church.

JONATHAN MAXSON, Jr., }
DARWIN E. MAXSON, } Com.

Rev. Dr. Baird.—Dr. Baird returned to this country by the last steamer, from a tour of religious observation in nearly every part of Europe. On the 25th of January he gave, at Exeter Hall, in London, an account of his travels in Portugal, Spain, Italy, Greece, Malta, Turkey, Switzerland, France, and other continental countries, and explained the position and prospects of evangelical religion in each. His views are very encouraging, as they lead to the hope that a revival and extension of pure religion may be expected at no distant day. An English paper, after speaking of the Doctor's address, says:—

"We congratulate the religious bodies of America on the service they render to the cause of truth and liberty by the agency of our honored and distinguished friend. Europe is his debtor; and not a few of her crowned heads feel and own the obligation. With some of them he holds intimate personal intercourse, and by some of them he is honored with familiar correspondence. Nor would we forget that, by these services, he confers honor on his own, his native land. We have the testimony of a gentleman holding high office in France, that no American citizen has ever gained more of the confidence of enlightened Europeans, and done more to recommend his country and her best institutions to the attention and admiration of the subjects of monarchial governments. His large and comprehensive views—his benevolence—his philanthropy—above all, his unostentatious piety, fit him to become of on a large scale, the friend of freedom and of man. May he long live to benefit Europe and honor America!"

Religious Liberty in Germany.—The "London Universe" announces, upon authority entitled to implicit reliance, that the King of Prussia is about to issue an edict or law granting a very large measure of religious liberty to the inhabitants of his kingdom. The measure is understood to be so comprehensive that it will cover completely all such movements as those of Czerski, Ronge, and their adherents. In a word, whosoever is dissatisfied with the existing Protestant, Catholic, or Jewish modes of worship, may have such as they prefer, upon engaging to support it at their own charges, and to maintain a due regard to the existing laws which enforce good order and propriety. This act of the King is considered as constituting a most important epoch in the history of religion in Germany. It is worthy of the enlightened and excellent monarch of Prussia—a man who fears God, and seems desirous of doing what he can to advance the interests of true religion.

Dr. Wolff and the Nestorians.—The celebrated Dr. Wolff has published in a London paper a characteristic address to the "noble-minded and generous people of England," in behalf of the Nestorian Christians. He says that "the tyrant Bader Khan, a Kurd, whose cruelties and atrocities are well known, for his people inflicted upon myself, when traveling in Mesopotamia, in 1824, two hundred lashes, has threatened to exterminate the whole body.' Hence he calls upon the people to petition Parliament for measures to stop "the horrid bloodshed now going on in Koordistan." He professes himself quite ready to face the Koordish tyrant, though he is "tired, fatigued, and worn out," by his late expedition to Bokhara, but has no doubt that Government will be able to adopt "more energetic measures than merely sending forth such an humble individual" as himself.

Pastoral Change.—The Rhode Island correspondent of the N. Y. Baptist Register, under date of Westerly, February 4, says: "The Seventh-day Baptist Church of this village is soon to change its pastor. The Rev. Mr. Campbell, a most devoted and faithful man, and one who will be a blessing to any community, is, on account of ill-health, to return to his old home at DeRuyter, and the Rev. Mr. Moore, from New Jersey, is expected to take his place. Mr. Moore appears to be a very fine man, and has lately united with that denomination, from among the Baptists. It is often a matter of congratulation with other denominations, that so many from the Baptists unite with them. It *ought* to afford Baptists equal joy, that they have so large a number of good men as to be able to afford so many efficient laborers to feebler denominations."

Revival.—Rev. B. S. Williams writes to the Baptist Register, from Plymouth, Chenango Co., New York, that fifty-five, in that place, have recently given evidence of a change of heart; "numbers of backsliders have been reclaimed from the error of their ways, and many of the drooping sons and daughters of Zion have been revived, and led to exclaim, 'What hath God wrought!' Among the converts are a number of heads of families, and men of extensive influence. God grant that it may be wielded henceforth on the side of God and truth."

The Hutchinson Family.—These inimitable singers have come to town again, and are to give a concert at the Broadway Tabernacle on the evening of March 5th. The character of their pieces is well known to be of the highest order, and the style of their execution has won almost universal applause. They deserve to be greeted with a full house.

Blackwood's Magazine for February has been reprinted by Leonard Scott & Co., and was laid on our table just twenty-eight days after its appearance in Edinburgh. Among its contents are "Memoir of the late John William Smith, of the Inner Temple, Barrister-at-Law," "Modern Italian History," "The Reign of George the Second;" "The Early Taken;" "A Ride to Magnesia;" "Direct Taxation," &c. Published at 112 Fulton-st.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

The SENATE passed the following Bills: To provide for [the transportation of the mail to Oregon, to extend the franking privilege of members of Congress, and to purchase the Madison Papers. Mr. Crittenden introduced a bill appropriating $500,000 to be expended in provisions under the direction of the President, and in transporting the same to the famishing poor of Ireland and Scotland in a national vessel. The principal subject of discussion before the Senate was the Three Million Bill, which was debated more or less every day of the week. Speeches were made by Messrs. Benton, Calhoun, Evans, Breese, Hannegan, and Niles.

The HOUSE passed the Army Appropriation Bill, a Bill making appropriations for the services of the Post Office Department, the Indian Appropriation Bill, and a great number of private bills. Mr. Boyd, from the Military Committee, reported the Senate bill organizing the ten regiments into brigades and divisions, and making provisions for an additional number of general officers, with amendments—one giving the President power to assign the chief command of the army, until the expiration of the war, to any General, Major or Brigadier, regularly commissioned, of the Regulars or the Volunteers, without regard to the date of commission. These amendments were passed.

Monday.—The bill appropriating $500,000 for the relief of Ireland, after passing the Senate, was sent by the House to its Committee of Ways and Means, which is considered as equivalent to putting it asleep. The Lieutenant-General Bill seems more likely to be killed in the Senate. Congress will adjourn on Wednesday.

IMPORTANT FROM MEXICO.

A Washington correspondent of the N. Y. Tribune says that by arrivals at New Orleans, Tampico dates have been received to Feb. 8th, Brazos to the 6th, Matamoros to the 5th, Camargo and Vera Cruz dates to the 2d, the city of Mexico to the 29th Jan.

A detachment composed of eighty Kentucky and Arkansas cavalry was cut off when thirty miles beyond Saltillo, by Gen. Minon. They formed an outpost, and were surprised and taken prisoners without resistance. Maj. Borland, C. M. Clay, and Maj. Gaines, were captured.

The capture of Lieut. Ritchie and 10 dragoons, with dispatches from Gen. Scott to Gen. Taylor, is confirmed. One account says that they were cut off between Monterey and Victoria, and were all killed. The dispatches are said to have contained the whole plan of our operations. Another account says that the ten dragoons had reached Victoria in safety, but there is no doubt of the death of Lieut. Ritchie. Young Ritchie was lassoed and dragged across a corn field.

An officer of the Ohio Regiment, supposed to be Lieut. Miller, had been murdered near Chihuahua, and awfully mutilated, by the Mexicans.

Gen. Scott was to embark immediately on his destination to Lobos, a distance of 75 miles from Vera Cruz. The attack on Vera Cruz, it was supposed, would take place about the first of March.

The ship Ondiaka was wrecked about thirty miles south of Tampico. She had on board the 2d Regiment of Pennsylvania Volunteers. A detachment sent out to their assistance, is said to have been made prisoners, and all the volunteers of Capt. Magruder's forces had started for the wreck, and the whole brigade were said to have followed. The main body of the volunteers who were wrecked, had certainly not reached Tampico; and at last accounts from them, were engaged in conflict with a body of Mexicans, far superior in numbers and equipments.

The U. S. ships Statesman, Prentice, and Catharine, were off the Bar at Tampico on the 9th inst., filled with troops. The Mississippi Volunteers were on board of the Statesman, suffering terribly by sickness, and dying daily in great numbers. The New Yorkers on board of the Catharine were in good health. About 7,000 troops were at Tampico, of regulars and volunteers. Lieut. Gibson, of the second artillery, died on the 6th, of fever.

The rumored assassination of Santa Anna turns out to be unfounded; so also does his active opposition to securing the Church property.

There are some farther accounts of the capture of Chihuahua. The Mexicans admit that over one hundred of their numbers were killed.

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LETTER FROM FATHER MATHEW.—The Freeman's Journal publishes the following letter from Father Mathew to Rev. Mr. Kelly of Jersey City. It is dated at Cork, Jan. 11, 1847, and may no doubt be relied upon as giving a true account of the state of things in Ireland:—

"No sum of money, in the present state of this country, could afford such relief as shipments of Indian corn, and other breadstuffs—and to be sent immediately. The individuals concerned in the corn trade of England and Ireland, have raised the price to an enormous amount. Indian flour is to-day in this city £19 the ton, and in the country £28. Our wretched population is rapidly pining away and sinking into the grave. The only consolation we have is the pious resignation with which they submit to this dire visitation of an all-wise Providence. We have seven months of famine still before us. But with the bright prospect that now opens upon us, of having our markets reduced to reasonable rates by the benevolence of our commiserating brethren in the States, we hope to stay the ravages of famine.

Untoward, unexpected impediments, have obliged me reluctantly, for the last two years, to postpone my visit to your happy country. Until the Lord, in his mercy, stay the hand of the destroying angel, that is now decimating the Irish people, I cannot promise myself the happiness of spending a few months in America."

"HOW THE OTHER HALF LIVE."—Attended by polite officers, and a few curiously disposed gentlemen from out of town, we lately paid a visit to the old "Brewery Building" in Anthony street. We had to pass through what is called 'Murderer's Alley," which is about 100 feet long, when we found ourselves in a very large and rickety building, which was cut up in small rooms. The number of families which are supposed to call that their home is *sixty*, and a more miserable set of beings we have never seen. Our visit was in the night-time, and most of the residents were at home. In one room we saw a husband and his wife, with three children, sound asleep, on a bed of shavings, and the furniture of the room consisted only of a pine box, a wooden bowl, which was full of meal, and a tin cup, while on the hearth of the empty fire-place, were scattered a few meatless bones. In another we saw a woman in a beastly state of intoxication, whose child, wrapped in some filthy rags, was lying upon a bed of *warm ashes*, in one corner of the fire-place. In one room a lot of half-clothed negroes were fighting like hyenas; and in another a forlorn old man was suffering with delirium tremens. As our leader walked on, peering into the dark rooms of poverty and infamy, we were forcibly reminded of Dante's description of Hell. The majority of women were widows, and we were informed that the rent they paid varied from 2 to 6 shillings per week. Our guide directed our attention to the back-yard, where, within the last two years, upwards of twenty persons have been found dead. Their histories remain in mystery, and we were told of the very strange fact that a funeral has not been known to occur at the Brewery for many years—as it is the market place for anatomists and their menials. We could hardly believe, until we saw it, that such a place as the Anthony Street Brewery, actually existed in the Empire City.

* * *

MESMERISM AND SURGERY.—The *Zoist*, a large and respectable Magazine of Magnetic Surgery, Physiology, etc., published in London, and now in its fifth year, gives in its January number a multiplicity and great variety of cases of surgical operations performed while the patients were respectively under the mesmeric influence, in India, France, various parts of Great Britain, &c. &c. Among these are the removal, by Dr. Esdaile, in Calcutta, of an enormous tumor weighing over *one hundred pounds*, in the presence of seven physicians and four other gentlemen, without pain or peril to the subject, although the loss of blood was appalling. The patient was utterly unconscious throughout. In another case Prof. Durand, at Cherbourg, France, removed a large and deep-seated tumor from the neck of a young woman, on the 19th of September last, as is attested by fifty of the first citizens. She knew nothing of the operation till awakened after its conclusion. A third case was the removal of the diseased tonsil of a child, by Mr. Aston Key. One tonsil had previously been removed without mesmerism, causing intense agony, and rendering the child consequently adverse to any farther operation, and almost thrown into convulsions by the bare mention of it The child was partially awakened by the violence of the process, but did not know any operation had been performed. In a case of amputation of a crushed leg at Kilmarnock, the patient, (who had been then mesmerized for the first time,) was awakened by the sawing of the bone. Cases of the extraction of the most painful and difficult teeth, are frequent and well attested.

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SERIOUS ACCIDENT IN THE MINES.—The Pottsville (Pa.) Miner's Journal of Feb. 27th, says: On Friday morning of last week, one of the most dreadful accidents that ever occurred in our vicinity, happened at the mines of George Spencer & Co., in Minersville. It is supposed to have occurred by a spark of fire falling from a lamp carried by William Brennan, into a cask of powder, near which he was seen standing a short time previous to the explosion. Brennan was instantly killed—his body being horribly mangled. The couplings and props in the gangway for a distance of about fifty yards, were thrown down, causing a fall of dirt and coal, which killed Patrick Lawless, Patrick Donohue, who lived for some time in that terrible situation, conscious of the efforts which were being made to save him, and conversing with those who were endeavoring to extricate him—all their efforts, however were in vain, and the rubbish settling down upon him, ultimately caused his death. Lawless was a young man, and had only been married the preceding week. Donahue is spoken of by those who knew him, as being an excellent man. Four other persons were injured by the accident. Thomas McAvoy had his leg broken, and the injuries of the others were comparatively trifling.

* * *

MARRYING IN NEW YORK.—There is probably no place on this continent where persons wishing to get married may be done for with greater expedition, or at a cheaper rate, than in this City. A Baptist clergyman, a few days since, had a call for his professional assistance in this line. The juvenile aspirants were soon made one flesh by the declaration of the Parson, according to Scripture, when the groom, with a satisfied air, told his reverence he would call in a day or two and settle. Now our minister was not one of the green ones, and having been gammoned in this way before, determined not to let off the happy pair so easy; so he told the swain he would have his *certificate* ready when he called; hereupon the newly married, putting his hand in his breeches pocket, exclaimed, "I guess I might as well pay now," so the certificate was filled in a jiffy and handed over, and the minister received in exchange a small parcel wrapped carefully in a piece of paper, which on examination, after they had retired, was found to contain the monstrous sum of FOUR CENTS. [Trib.

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The Albany Evening Journal says: We cannot accustom or familiarize ourselves to the magical rapidity with which intelligence passes over magnetic wire! Ten minutes after the steamer Cambria arrived at Boston, on Saturday, the fact was announced to us. This morning we received a request from the editor of the Toronto (C. W.) Colonist for the Cambria's news, by telegraph. An answer referring them to Buffalo for the news, was returned, and a response received saying that they would get their news from Buffalo, all in the space of half an hour!

SUMMARY.

In the British House of Commons, Jan. 21st, Lord Palmerston, in reply to questions from Mr. Roebuck, stated that the British Government had no knowledge of the existence in that country of any office for the issue of Mexican letters of marque; and that with respect to a notice given by the Government of the United States, some time since, that any foreigners found serving in Mexican vessels of war would be treated as pirates, he (Lord Palmerston) had instructed the British Minister at Washington to express his expectation that such threat would not be carried out against British subjects.

In the first twenty-three days of February there were 124,772 bbls. flour and 956,148 bushels of grain exported from New York. Reducing the flour to wheat, the aggregate exports were over a million and a half bushels of grain, equal to about 4,900,000 bushels per month. This is truly enormous. In addition to this, a large quantity of corn meal has gone and will go forward, which will increase the quantity to at least two millions and a quarter of bushels, worth three millions of dollars.

The ship Venice, from Liverpool, arrived at Boston on Monday evening, with 170 steerage passengers, no less than twelve having died at sea on the passage. The survivors are represented by the Boston Post to be in a most deplorable condition. The ship, while lying to in a severe gale, under a close reefed main-topsail and mizen-staysail, had her topsail blown away, which caused her to fall off, when a tremendous sea broke over the quarter, which swept away a boat, broke down the top of the house aft, filled the cabin with water, and washed away the wheel-house with two men in it, who perished.

The Housatonic train for Albany from New York, Feb. 25, was run into near Great Barrington by a freight train. A car of the passenger train had got off the track, and while it was being replaced, the freight train came up. A boy who resided at Great Barrington was standing in front of the car which was off the track, and was thrown down by the collision of the trains, and so dreadfully mangled that he died instantly. Two of the passenger cars sustained some damage, but no other person was hurt.

The Utica Gazette gives the proceedings of a meeting on the 18th, of the officers and patients of the Lunatic Asylum in that city, for the relief of Ireland. Dr. Brigham was in the chair, and one of the patients acted as secretary. Appropriate resolutions were adopted, and some of the convalescent patients addressed the meeting in eloquent speeches, and an ode written by a young lady, a patient, was received with great applause. The sum of $106 38 was contributed by the officers and attendants only; many of the patients desiring to add thereto, but being refused by the superintendent.

The Boston Advertiser learns that the British Government has made provision for the transportation free of charge to Great Britain, of aid from this country to Ireland and Scotland. A letter from Mr. Burritt, which has been accidentally delayed, is published by the Christian Citizen, at Worcester. It contains a note in answer to a letter by Messrs. Hill & Warren, to Lord John Russel. This answer is dated Feb. 2, and states that the Lords of the Treasury will be prepared to pay the freight of any provisions or clothing which benevolent persons in the United States may send to the distressed in Ireland or Scotland, on proper proof of its character.

The steamship Sarah Sands sailed from New York on Wednesday last, for Liverpool, taking the following cargo:—

Flour, barrels	1,800
Corn Meal, barrels	600
Corn, bushels	4,005
Cheese, boxes	461
Cotton, bales	275
Bacon, bales	111
Jalap, bales	20
Onions, barrels	50
Potatoes, barrels	90
Chrone Ore, tons	30
Rice, tierces	68
Apples, barrels	50

The packet-ship Constitution sailed on the same day, with the following cargo—

Wheat, bushels	10,000
Corn, bushels	25,000
Corn meal, barrels	2,700
Flour, barrels	4,000
Soda biscuit, boxes	160
Cotton, bales	661
Clocks, boxes	42
Beeswax, barrels	19

Ship Eliza Warwick, Capt. Loring, from New York, at Liverpool, reports: At 8 P. M.. on the 12th Jan., was pooped by a sea while scudding, in lat. 44 N., lon. 42 30 W., which instantly killed Capt. Loring and the two men at the wheel—carried away round-house wheel, binnacle bulwarks, carved-work from stern, and stove in the after part of house, filling house and cabin with water.

A subscription of over five hundred dollars was raised among the passengers of the Cambria for the benefit of the suffering poor in Ireland and Scotland. The subscription was set on foot by Rev. Dr. Baird. Gen. Tom Thumb headed the list with the sum of fifty dollars. The little fellow, before leaving London, presented one hundred pounds sterling to the charitable fund for the same benevolent object.

The British Government has lately received information from its agents on the western coast of Africa of a frightful occurrence, which, however, is not yet so novel in the annals of slavery. A negro chief having 2,000 slaves upon his hands, and being unable to dispose of them, had them all killed before his own eyes. The French Government had also been made acquainted with this horrible massacre.

The citizens of Hatfield, Mass., have contributed 300 bushels of corn for the Irish poor. The Day Police of Boston have given two days' pay ($100) for the relief of the Irish. If the capitalists of the country would contribute two days' income (which they can much better afford to do than the laborer) what a bounteous sum would be raised.

Dr. Hitchcock, of Middleboro, Mass., and Mr. McKennison, were so severely injured by a collision on the Fall River Railroad, at Randolph dépôt, that both died.

The Boston Times states that the steamship Hibernia must have earned a rich freight on her recent trip. The specie paid half per cent, or about 14,000 dollars; the passengers $15,000 or more, and the goods probably ten or twelve thousand; making in all some $40,000, besides the great purse of the British Government for the mail.

The united population of Great Britain, France, Netherlands, Belgium, Denmark and Sweden, is 73,735,000. The united people of this little social circle of kingdoms are saddled with an aggregate war-debt of £1,027,000,000 which is £13 18s. to every person of the aggregate population. The interest of this debt at five per cent. would amount to £51,355,000.

The Wisconsin Convention has passed a law against the collection of small debts:—Sec. 1. There shall be no law imposed within this State for the collection of any debts of less amount than one hundred dollars, contracted within this State after the adoption of the Constitution.

The premium of $50 for the best Tract on Dancing is awarded, by Rev. Dr. Tyng and Rev. Messrs. Hallock and Andrews, to Rev. Austin Cary, of Sunderland, Massachusetts. The tract will forthwith be published by the American Tract Society.

The beautiful Congregational Church in Brimfield, Mass., was consumed by fire on Sunday forenoon last. It broke out during divine service, and took from one of the stove-pipes in the ceiling through which it passed. Loss between $5,000 and $6,000; insured $3,000.

Mr. C. D. Wright, of Haddam, Ct., has recently invented and put in operation, a tail block for saw-mills, with important improvements, whereby the position of the log is adjusted in either direction as required by the machinery, connected and secured in its place, without any immediate attention from the sawyer.

There are seven cotton factories in Allegany city, opposite Pittsburgh, which consume about 5,000,000 pounds of cotton every year, which, at ten cents per pound, costs $500,000. The manufactured articles produced are worth about $1,000,000, thus leaving a created capital of half a million of dollars.

It appears by the census of 1845, that the total agricultural products of the State of New York, together with the income of all mechanics and manufacturers, and the amount earned by the public conveyance of merchandize and travelers, amounts to $280,000,000.

The editor of the Cincinnati Atlas has been presented with a quill of the Condor of the Andes, which is two feet three inches in length, the barrel six inches long, and nearly as large as the forefinger.

It is stated that the amount of money now in the Chancery Courts of the State of New York, exceeds nine millions of dollars, which will be liberated by the abolition of these courts.

The Swedish Government has resolved, gradually, to *abolish slavery* at St. Barthlomew's, and has devoted £2,000 per annum for that purpose until the slaves are liberated.

The bill to repeal the charter of the Paterson Mechanics' Bank has passed the Senate of New Jersey unanimously. It had previously passed the House.

A petition has been presented to the court at New Orleans, to set aside a will, on the ground that the person who wrote it was blind at the time.

Another long train of loaded cars, numbering 122, lately passed over the Western Railroad to Boston. It measured about three quarters of a mile.

During the recent collection of contributions for Ireland, $1,000 was sent in by a lady, without any trace by which the generous donor could be identified.

There are said to be as many slaves in Brazil as in the United States—three millions. But little is said or known of the domestic policy of that country.

The Government of Uruguay abolished slavery from the 26th of October last, the nation to reimburse the owners at the conclusion of the war.

There are in Pittsburgh, Pa., at present, nine daily newspapers. Fifty years ago the place was a wilderness.

The Washington Union says that 5,000 postmasters have recently resigned for want of compensation.

E. R. Rockwood, keeper of the Troy Alhambra, was a short time since fined $250 for a violation of the excise law.

It is estimated that upwards of one hundred thousand Roman Catholics have left the mother Church within the last two years, and united with the German Catholics.

It is said that a grandchild of "Billy Gray," formerly the richest man in Boston, is now a pauper in the alms-house in Dorchester, Mass.

Col. Jonathan P. Miller, whose mission to Greece during the struggle of that ill-fated country for freedom will be remembered by all, died at Montpelier, Vt., on the 17th inst.

Review of New York Market.

MONDAY, MARCH 1.

FLOUR AND MEAL—Genesee Flour $7 12. Michigan 7 00. Rye Flour 5 12. Corn Meal 5 12.

GRAIN—Jersey Wheat 1 40. Illinois Wheat 1 62. Corn 95 a 99c. Rye 90c. Oats 48 a 50c.

PROVISIONS—Prime Pork 12 50. Mess Pork 14 75. Lard 10 a 11c. Cheese 7 a 8½c. Butter 14 a 25c., according to quality, there being no table butter below 20c.

MARRIED,

In Hopkinton, R. I., Feb. 11, by Eld. A. B. Burdick, Mr. ASA S. BRIGGS of Charlestown, to Miss MARY C. BURDICK, of Hopkinton.

Also, by the same, Feb. 27, Mr. WILLIAM LANPHEAR, of Westerly, to Miss JULIA COTTRELL, of Hopkinton.

In Alfred, on the 18th ult., by Eld. N. V. Hull, Mr. CALEB WILCOX, of Hartsville, to Miss CLARINDA S. TRUMAN, of Alfred.

Also, on the 20th ult., by the same, Mr. ASHBEL SMITH to Miss LUCINDA BURDICK, all of Alfred.

DIED,

In Alfred, Feb. 27, 1836, Mr. JOHN ALLEN, in the 76th year of his age.

Also, Feb. 18, 1847, ABIGAIL ALLEN, relict of John Allen, deceased, in the 84th year of her age.

Also, in Alfred, on the 19th ult., ELMINA, daughter of Ezra and Content Potter, aged 3 years, 9 months, and 24 days.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

SCRAP PLATES FOR SALE.

FORTY of the BEAUTIFUL ENGRAVINGS, used in the Lady's Book, will be sent to any person on receipt of One Dollar. They are all from Steel Plates, and are a handsome addition to a Scrap Book.

Address, L. A. GODEY,
Publisher's Hall, Philadelphia.

NOTICE TO CARRIAGE-MAKERS.

THE subscriber, wishing to be relieved from the charge of the carriage business, is desirous of either letting his shops, or procuring some one to take charge of them, on advantageous conditions. As he has become proprietor of a new and valuable improvement in carriage springs and hangings, his shop will be capable of competing with any in this section of the country. Any person wishing to obtain the situation may address the subscriber at DeRuyter, N. Y.

JOHN MAXSON.

DAGUERRIAN GALLERY.

GURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors blow the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

N. B. No charges made unless satisfaction is given.

oct22 6m

FOREIGN PERIODICALS.

REPUBLISHED BY
LEONARD SCOTT & Co., NEW YORK.

THE LONDON QUARTERLY REVIEW,
THE EDINBURGH REVIEW,
THE WESTMINSTER REVIEW,
THE NORTH BRITISH REVIEW,
—AND—
BLACKWOOD'S EDINBURGH MAGAZINE.

THE above Periodicals are re-printed in New York, immediately on their arrival by the British steamers, in a beautiful clear type, on fine white paper, and are faithful copies of the originals—Blackwood's Magazine being an exact fac-simile of the Edinburgh edition.

The wide-spread fame of these splendid Periodicals renders it needless to say much in their praise. As literary organs, they stand far in advance of any works of a similar stamp now published, while the political complexion of each is marked by a dignity, candor and forbearance, not often found in works of a party character.

They embrace the views of the three great parties in England—Whig, Tory, and Radical—'Blackwood' and the 'London Quarterly Review' are Tory; the 'Edinburgh Review,' Whig; and the 'Westminster,' Radical.

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TERMS.

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For any three,	do.	7 00	"
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For Blackwood and the 4 Reviews,		10 00	"

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Four copies of any or all of the above works will be sent to one address on payment of the regular subscription for three—the fourth copy being gratis.

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N. B. The Postage on all these Periodicals is reduced by the late Post Office law, to about one-third the former rates, making a very important saving in the expense to mail subscribers.

⁂ In most of the large cities and towns in the United States lying on the principal Railroad and Steamboats routes, these periodicals will be delivered FREE OF POSTAGE.

NEWMAN'S ONLY PERIODICAL ON BOTANY! Prospectus of THE ILLUSTRATED FLORA, edited by John B. Newman, M. D., &c.

Profiting by the results of past experience, and confident of public support, we offer in the second year of our botanical enterprise, the Flora enlarged and remodeled, so as to differ from any thing ever before presented, combining four departments—Floral, Medical, Introductory, and Biographical. The first comprises the classification and description of each plant, its history, minute cultivation, and floral emblem, spiced with anecdote and original or selected poetry. The second, written of course in a popular style, gives the medicinal properties of the plants, and of each part of them, when there is any difference; the extracts and their mode of preparation, doses; and, in particular cases, sketches of diseases to which they are applicable; added to the whole is a history of this branch of the science from the earliest times, accounts of its discovery, and theory of the operation of medicines on the animal frame. The Introduction commences with the lowest of the Vegetable Kingdom, giving in its progress a brief account of every system before the Linnean, which last, with the natural method, will be fully entered into and thoroughly explained; making it as instructive and interesting as possible, by being eminently practical. For instance, the Fungus tribe, which is in our first number, enables us to give the history, description, and mode of preparing the eatable mushroom, tuber, morel, &c., thereby not only teaching the science in order, but affording besides much curious and valuable information. The Biographical department begins with Linnæus; it contains a short and interesting account of the lives and works of eminent living or deceased botanists, selected at pleasure from our own and other countries. Consulting the standards on Botany, Gardening, Chemistry, and Medicine, we intend to combine every useful item of information, and without lessening its value, present the whole in a concise and pleasing form. To allow ample opportunity for illustration, the work is of large octavo form, every number consisting of six plates and forty eight pages of letter-press. The first three plates contain each separate flower; the fourth a tree in exact proportion, with a separated branch to show the leaves, flowers and fruit; the fifth, an explanation plate for the introductory department; the sixth and last, a finely engraved portrait. The flowers are drawn and colored similar to those in the previous numbers, which are universally acknowledged to be specimens of the highest style of the art.

TERMS.

The first series will be completed in sixty monthly numbers, every six of which will form a volume of 288 pages, and 36 plates, making ten volumes in all; each year's numbers, however, being complete within themselves. The publishers at first proposed to issue the work for Two Dollars, with thirty-two pages and four plates, but the present plan was adopted as by far the best. It is furnished to subscribers at Three Dollars per annum, in advance, or two copies to one address for Five Dollars; so that at a cost of Fifteen Dollars, a botanical library—unequaled for gorgeousness of illustration, and utility as a work of popular science—will be procurable, containg 2280 pages of letter-press, three hundred splendidly colored engravings, and botanical portrait gallery of sixty eminent individuals.

The first number is dated January, 1847. The publishers guaranty that the mailing of numbers to subscribers will, in every case, be completed by the 25th of the month preceding the date, and on failure in this respect, or in the mechanical execution, the subscription money will be promptly refunded to subscribers whenever desired.

☞ Competent agents wanted to circulate the work, whom a very liberal discount will be made.

All communications must be addressed (post paid) to the publishers, LEWIS & BROWN, 272 Pearl-st., N. Y., where subscriptions will be received and agents supplied.

☞ Editors of newspapers and other periodicals giving this prospectus three insertions each year, will, by forwarding the papers containing them, receive the entire work as it is published.

Jan. 10th, 1847.

Miscellaneous.

CHINESE DOMESTIC LIFE.

Mr. S. W. Williams, who has spent twelve years in China, and is well-informed on all questions pertaining to that interesting country, is delivering a course of lectures at the Central Presbyterian Church in Broom Street, which are very justly commanding a good deal of attention. We are indebted to the Journal of Commerce for an interesting report of his third lecture, the subject of which was Chinese Domestic Life, embracing under this general head the Chinese architecture, social intercourse, dress, food, &c :—

The architecture of the Chinese, he said, was peculiar, retaining the original form of a tent, in all its parts; indeed, it has never been a study, as in India; and it is remarkable that, in a country so full of people, so little attention should have been paid to it. The usual materials are brick and mud. The color of the former is blue, owing to some peculiarity of their composition, while their tiles are red. The bricks have the same size as with us, and are laid with considerable skill. The mud used in building is a compound of sand, lime and oil. The walls are laid up between boards, and the mortar beaten together. Thus formed, they are more durable than the walls built of brick. This material is most frequently employed in towns and villages near rivers, where the sand is easily obtained. The poorest classes live in houses of mats.

The pagodas, so peculiar to China that any views of that country are hardly complete without them, are edifices both of a religious and superstitious nature. They are not only temples of the Buddhist religion, but are supposed in some way to affect the harmony of the elements; for this purpose they are built on eminences, and reared to a great height. They have always an odd number of stories, and only the smaller pagodas are used as temples. The celebrated Porcelain Tower is two hundred and twelve feet high, and covered with porcelain tiles; it has nine stories, and some twenty or thirty images in each; it is still in a good state of preservation.

The appearance of a Chinese house is that of a dead wall with a large gateway. The roof projects over the doorway, and under it are suspended lanterns inscribed with the name of the owner, and his title if a public officer. Entering the gate, one passes into a small paved court, on each side of which a roof covers the passage to the principal apartments. The door-keeper and servants have small rooms near the entrance, and on the left side, in a niche, stands the god of the threshold. The principal room appears very gay when the lanterns and furniture are new; when these are a little faded it looks cheerless and poor, the floor being of tiles, or sand and lime, and the walls unbroken by windows, the light entering only from above; in the summer, however, the front of the room is left open, and in winter closed by folding-doors. At the head of the wall is the altar, and behind it some tutelary divinity, an image, or a picture. The host receives his guest at the entrance of the hall, and conducts him to a broad sofa. On each side of the room are commonly four chairs with tables between them. The furniture is rich and heavy, being made of a species of ebony, but it is not beautiful. On the walls are hung long scrolls containing passages from their classics, and between these landscape paintings.

Their gardens have received much attention, and display a great deal of skill and taste. Some years ago there was a garden in Canton, in the vicinity of the factories, which embraced about two acres, and was said to have cost $125,000. A small stream meandered through it, forming a lake in the center, in the middle of which, on a rocky island, stood a summer-house; summer-houses were also built around its margin. Rocks scattered in the wildest combinations, and artificial hills and valleys, were part of its plan; and its apparent size was greatly increased by the curious device of uncouth figures, half finished, in the shelly walks, which beguiled the visitor to delay and study their incomplete forms, till the winding path seemed long. The imperial gardens are said to cover five or six square miles, and contain fields, mountains, forests, dells and caves.

The structure of the temples is similar to that of the houses. The god stands in a niche at the head of the first room; before him is a mat on which the devotee kneels, and a drum and bell which the priest strikes to rouse his godship's attention. The priests live in the rear of the principal hall. Temples are built on commanding sites, and much skill is displayed in disposing the ground and improving its natural features.

The general appearance of a Chinese town or city is very plain; an extensive succession of red-tiled roofs, with the long flag-staffs rising above them, which designate the houses of the principal officers; on a gala day five or six banners, hung transversely, stream from each of these, giving the city a very gay appearance. The streets are more lively and imposing. The shops are open, and the counter projects so far that the customer can be served in the street. The streets are never more than ten feet in width; in Canton the average will not exceed seven. There are no sidewalks, no carriages, and women are seldom seen walking, as they use the sedan chair when they go abroad.

The shops are not numbered, but the streets are divided by gateways, and the sections differently named. Small towers rise at intervals of fifteen or twenty rods, on which the watch are stationed to give alarm of fires, and to cry the hours.

The Chinese Government raises the poor tax by quartering the beggars upon the different streets of the city. They are mostly women and children, many of them blind, and are allowed to go from shop to shop in their sections. They seat themselves at a shopman's door, and commence singing, shouting, or creating a noise in some way, and if he has a customer, he is glad to give them a *cash* (the eleventh of a cent) to get rid of them; if not, it is a trial of patience between the parties. The beggars from the country go to the temples to importune the votaries, and there such sights of misery as one can hardly conceive are often witnessed; the diseased, at night, cold and starving, and the living covering themselves for warmth with the corpses of the dead; while above them the shouts and merriment of the theatre roll on unheeding.

After describing the junks and the population of the rivers and harbors, Mr. Williams proceeded to speak of the dress of the Chinese, which he pronounced both comfortable and imposing. The material is silk or cotton, the favorite colors blue and purple; furs are highly prized, and handed down from father to son; indeed, as their houses are without fire-places, the defense against cold is by an accumulation of garments, and sometimes as many as ten gowns are put on at once. The conical cap is of bamboo, or felt, covered with silk; the boots are also of silk, with soles not less than an inch thick. Those who can afford it carry two watches to regulate each other. They have also pouches for the betelnut and tobacco, which is in very general use among both sexes, and sometimes for the chop-sticks and fan.

The dress of the female is modest and elegant. That which attracts the attention of foreigners soonest, is the compression of the feet, a custom which is well nigh universal. It is done in infancy, by bandages, and occasions but little severe pain. The large toe is bent directly back till it lies flat on the foot; the other toes are bent under, and the smallest is laid across the others; the foot thus compressed is some three and a half inches long. The gait is awkward, but the women walk quite rapidly, and the custom does not seem prejudicial to health. Its origin and object are alike unknown to foreigners and natives.

Their diet is nutritious and abundant; their rice is hulled, and cooked by steaming; their wheat ground and boiled; they never make bread. The products of the dairy are not in use, and when we reproach them for eating kittens, they think it a triumphant reply that we eat cheese.

They have most of our vegetables and fruits, and some very valuable varieties which have never been introduced among us; they have excellent grapes, but make no wine; they raise many plants for their oil, as the pea-nut and castor bean; sugar is used in great quantities; their liquors are tea, and spirits made from rice; they have not even a name for coffee; their principal meats are poultry and bacon. Fish are used along the coast more than in any other country; indeed, the Chinese eat every thing that comes from the sea, except a kind of porpoise.

Mr. Williams concluded with a description of the usual marriage festivities in China. These give occasion for manifesting all their love of display and parade. The betrothal is made by the parents at a very early period, At the appointed time, the procession starts from the house of the bride; the betrothed is borne in the "flowery sedan," attended by a procession of seventy-five or one hundred persons, bearing tablets inscribed with the rank of her father, heralded by music, and followed by her dowry. Her approach is announced to the bridegroom, who receives the sedan in the hall, and taking the key, opens it to behold his bride for the first time in his life; they then worship together. A goose, the emblem of conjugal love, is present at the ceremony, and the sacrifice to his ancestors is the banquet of the festival to which her relatives are never invited; she is considered dead to them, and some days afterward goes formally to renew acquaintance with them.

Many evils result from this early betrothal, and suicide is not unfrequent among the unhappy victims of an unfortunate union. On the other hand, there are few unmarried persons in China, and the welfare of the community is doubtless greatly promoted by the universality of the domestic relation.

THE BEAR AND THE SAILOR.

A sailor who belonged to the crew of a ship employed in the whale fishery, once undertook to attack a large Polar bear which he saw on the ice at a distance. It was in vain his companions tried to persuade him to give up his design. He laid hold of a whale-lance, and approached the bear. The bear was, however, as brave as the sailor, and stood waiting for the attack. The sailor, seeing him so bold and powerful an animal, grew faint-hearted, and after standing for some time motionless, took to his heels. The bear pursued him with monstrous strides, when the sailor dropped the whale-lance, his cap, and then his gloves, one after another, to prevent the bear from following him. Bruin examined the lance, tore the cap in pieces, and tossed the gloves over and over; but, not being satisfied with his spoil, he still pursued the sailor, whom he would without doubt have torn in pieces, had not the rest of the crew, seeing the danger of their companion, sallied forth to rescue him. The affrighted sailor ran towards his comrades, who opened to him a passage, and then prepared to attack the bear. The bear was, however, as prudent as he had proved himself to be brave; for, after surveying the force of his enemies, he effected an honorable retreat. The valiant sailor, who had fled before his courageous enemy, never stopped for a moment in his flight, until he had reached the boat, preferring to be laughed at for a coward, rather than remain to encounter a bear.

SINGULAR INSTINCT OF A PELICAN.

When a British regiment was returning to England from the expedition to Egypt under the talented and gallant Abercrombe, there accompanied it a tom Pelican which had been taken in Egypt with a broken wing, and which had been amputated by the surgeon. It so happened, that while it was on board the ship the other wing was also broken, and it had to undergo the same operation. Severe as this was, however, the bird recovered, but always appeared alarmed when the surgeon came near him, though perfectly familiar and at ease with the rest of his fellow passengers, both those of the regiment and the ship's company—taking fish and other food with great familiarity out of their hands. One day, however, he appeared very ill, so much so that all thought he was dying—when with the fine point on the end of his huge bill, he opened a vein under the stump of one of his wings, and thus let himself bleed—after which he soon recovered, and was brought by the officer to whom he belonged to Scotland. This singular bird was well known to many persons in Edinburgh, having attached himself to the lady of the house, and fortunately to the cook, both of whom it would follow like a dog. But it was observed to be exceedingly afraid of going into the water, aware probably that by the loss of its wings, it had lost its balance, which is so necessary to birds both on the water and on the wing.

◆

Poison.—Cyrus, of Persia, when a young prince, visited his uncle Cyaxeres; and to show that there was no merit in being a good cup-bearer, took the cup from Sacas, who acted in that capacity.

Astyages, history informs us, admired his skill, but laughingly observed, "The young waiter has forgotten one thing."

"What have I forgotten?" asked Cyrus.

"To taste the wine before you handed it to me and your mother."

"I did not forget that, but I did not choose to swallow poison."

"Poison?" exclaimed the king.

"Yes, there must be poison in the cup, for they who drink of it sometimes grow giddy and sick, and fall down."

"Then you never drink in your country?" inquired Astyages.

"Yes, but we only drink to satisfy thirst, and then a little water suffices."

This occurred nearly two thousand four hundred years ago, yet it is as true as if it were an event of yesterday, that intoxicating drink is a "poison."

◆

Revenge.—Many years since, a gentleman in Newington, a parish of Weathersfield, Conn., who was a very religious and conscientious man, married one of the most ill-natured and troublesome women he could find in the vicinity. This occasioned a universal surprise wherever he was known, and one of his neighbors ventured to ask him the reasons which had governed his choice. He replied, that having had but little trouble in the world, he was fearful of becoming too much attached to things of time and sense, and thought that by experiencing some afflictions, he should become more weaned from the world, and he married such a woman as he thought would accomplish his object. The best part of the story is, that the wife, on hearing the reasons why he married her, was much offended, and, out of revenge, became one of the most pleasant and dutiful wives in the town; declaring that she was not going to be a pack-horse to carry her husband to heaven.

◆

Peter Parley.—Daniel Webster, (the Newburyport Herald is our authority for the anecdote,) after his return from Europe, asked a friend to guess whose were the American names better and more universally known and admired in England than all other American names put together. His friend answered, Washington and Chief Justice Marshall. No, said Mr. Webster, I mean living persons; and they are Judge Story and Peter Parley; for while the former is known to every lawyer in England, and generally among the educated classes, the latter has entire possession of the young hearts of old England—that whenever he went into an English family, and the children were brought in and presented to him as Mr. Webster, an American gentleman, they would be sure, with scarcely a single exception, to approach him, and looking him in the face, with the utmost anxiety expressed in theirs, would ask, "Do you know Peter Parley?"

◆

Try.—There was once upon a time a good little dwarf named Try, who was so powerful that he overcame almost every thing he attempted; and yet he was so small and ill-favored, that people laughed when they were told of his wondrous powers. But the tiny man was so kind at heart, and loved so much to serve his unfortunate and desponding brethren, that he would go and beg of those who knew him better, to intercede for him, so that he might be allowed to help them out of their troubles; and when once he had made them happy by his noble deeds, they no longer despised him or drove him from them with sneers, but loved him as their truest friend. Yet the only return this good dwarf sought for all his services, was, that when they heard of any one who wanted a helping hand, they would say a good word in his favor, and recommend them to—TRY.

◆

Longevity of Quakers.—It has been ascertained, from authentic statistics, that one half of the human race die before reaching the age of twenty-one years; and the bills of mortality published in large cities, show that one half die before attaining the age of five years. With these undisputed facts before us, it will seem strange that the average age of Quakers in Great Britain is fifty-one years, two months, and twenty-one days. This is, no doubt, attributable to the restraints and moderation which the principles of that sect impose upon its members—the restraint they are under in mingling in many of the dissipations and pernicious indulgences that hurry thousands to premature graves. What an excellent example for the instruction of the world.

◆

Irish Mode of Boiling Potatoes.—Wash the potatoes clean without breaking or cutting the skins. Drop them into a pot of boiling water, adding a little salt, and let them remain until sufficiently soft for a fork to be easily thrust through them. Pour off the liquid in which they have boiled, and dash in cold water in its stead. Let the potatoes remain two minutes, pour off the cold water; place them over a slow fire, with the pot-lid partially removed, and let them steam until nearly dry. Then peel and place them on the table in an open dish.

◆

Gibbon, author of the "Decline and Fall of the Roman Empire," had a face that showed signs of any thing but intellect. His cheeks protruded so far as to be on a level with his nose. On his being introduced to a blind lady, who was in the habit of passing her hand over the faces of those who were presented to her, in order to form some idea of their features, she pushed him away, exclaiming, "Take off that mask—such jesting is scandalous!"

◆

A French paper informs us that a new plough has been constructed at Vitry sur Seine, the invention of M. Blot. It is provided with three shares, one or all of which may be used at a time, as the operator or character of the surface may require. The trial of this instrument was, it is said, perfectly successful. With this plough a man and a span of horses will easily plough six acres per day. So says the French account.

VARIETY.

A visitor in Lowell writes:—"In looking over the pay rolls or book, which I accidentally picked up from the table, I found on twenty-seven consecutive pages containing eight hundred signatures, nearly all girls, but a single one that had made a mark of X, all written in a good, and many of them in a most elegant hand. The clerk observed to me that Lord Morpeth, when on a visit to this country some years ago, happened to be present on pay day: 'What, do your operatives write?' 'Certainly, sir,' said the clerk, 'the Americans all write.' Directly there came in a man who made his mark. 'Ah!' said his lordship, with a smile, 'I thought you said all wrote.' 'All Americans, your lordship'.—this was an Englishman."

It is stated by those who keep night watch in the menageries, that in cages where there is more than one animal, it is always the custom for one to keep watch while the other sleeps. The sentry is relieved with as much regularity as in a well-regulated camp of soldiers, although not probably with as much precision in regard to time. The sentinel paces back and forth, and is very careful not to do any thing to arouse his comrades. Occasionally he lies down, but always with his head towards the front of the cage, and never sleeps until relieved.

The Scientific American says that a new cannon has recently been invented by a Mr. Detheredge, of a novel and convenient construction for being carried by hand or on horseback over mountains, forests, or marshes, where an ordinary cannon would be altogether useless. The cannon consists of staves, hoops and screws, all made of wrought iron, and nicely finished; and while it is stronger than common cast iron cannon, it can readily be dissected, and each section may be shouldered by either pedestrian or equestrian artillerists, and when required, the parts may be put together and secured ready for action in ten minutes.

The Scientific American learns, from an exchange paper, but without any specification of time or place, that a combination of the Daguerreotype and the Microscope has recently been invented, by which impressions are taken in a magnified state. With a compound microscope, a spider's claw measuring by the micronometer 1-60 of an inch in its longest dimension, was transferred to a plate, a beautifully defined figure, magnified 75 diameters, or superficially 5,625 times. Severel other objects have been tried with equal success.

A cow will give more milk when kept warm than when exposed to the cold. Every farmer knows that cattle eat more in severely cold weather; and notwithstanding cows then give less milk; still few farmers take sufficient care to protect their stock from the severity of the weather. Hogs, also, gain more on the same food when kept warm.

Various pictorial representations have from time to time been made of the Divine Being. One person of the Trinity has been painted as an aged man, another as a youth, a third as a dove. How prone are men to forget that "God is a spirit!"

Men are more civilized by their pleasures than their occupations. Business dispenses not only with ceremony, but often with common civility; and we should become rude, repulsive, and ungracious, did we not recover in our recreations the urbanity which in the bustle of our labors we disregard.

The Boston Chronotype, speaking of the determination of the New Jersey Railroad not to enter into another contract to carry the mail on Sunday, says:—"This determination may be very good, but unfortunately for the motives of the monopolists, they make money by it. Put a rival railroad across New Jersey, and see what they will do.

During a recent prize fight, near Buxton, England, the wife of one of the pugilists was present, and between the rounds stepped forward and kissed her husband, who thus encouraged redoubled his combative effort, and was finally victorious.

A colporteur reports that there is a settlement among the Alleghany Mountains, containing 60 inhabitants, but in which, prior to his arrival, there was neither Bible, spelling books, nor page of reading matter of any kind.

The revenues of New Jersey from her permanent resources during the last fiscal year amounted to $118,669 40, and her expenses to $155,174 47. She had on hand at the beginning of the year $5,298, and has borrowed $40,000.

An exchange paper remarks: "It is a settled principle with us, not to trouble ourself with the affairs of men who have neither the honor, nor yet the honesty, to pay the postage on letters relating to their own business."

The Pittsburgh Commercial Journal says:—"The Hibernia was telegraphed at Boston at six o'clock on Monday morning. Her intelligence was before the readers of the Pittsburgh Commercial Journal the same afternoon, in extras, printed 500 miles from the place at which she arrived."

It is stated that the Rev. John Angel James, of London, has publicly announced his intention not to accept of the degree of D. D., conferred upon him by the University at Glasgow.

Mrs. Brown, wife of Rev. N. Brown, Missionary to Assam, arrived in this city, with her two children, last week. A child of Rev. Mr. Barker came also with her.

It was not Mar Yohannah, the Nestorian Bishop who visited this country a few years ago, but another man named *Mar Johannah*, who suffered the dreadful death described in our recent intelligence from Turkey.

A cannon ball in its flight, though invisible to those whom it passes, may be distinctly seen from behind the piece.

Notwithstanding the scarcity of bread in England, the quantity of grain used in the breweries during the last year is stated at 22,682,223 bushels.

There are three brothers in Kentucky—Nathaniel Burrows, aged 86, Edmund 84, and Samuel 82—having a sister 78—aggregate 330.

The Mayor of Salem has offered a standing reward of $500 for the detection and conviction of any person who has heretofore, or may during the present year, set fire to any building in that city.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

DE RUYTER INSTITUTE.

The Winter Term of this Institution will commence on the 6th of January, 1847, and continue fourteen weeks, under the care of J. R. IRISH & G. EVANS.

DeRuyter, Nov. 1, 1846.

BEALES' DAGUERRIAN GALLERIES.

MR. A. J. BEALES invites the attention of the public to his Premium One Dollar Daguerrian Galleries, at Nos. 156 and 175 Broadway, New-York. Having adopted the latest improvements, he has reduced his prices one-half, and guarantees to take pictures equal to any in the city, in any position or dress, and with any desirable shade or color. Gold lockets of all descriptions constantly on hand. Attendance from eight in the morning until sunset.

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Oporto—Job Tyler.
Tallmadge—Bethuel Church.

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Milton—Joseph Goodrich,
" Stillman Coon.
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The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

PRINTED BY EDWIN G. CHAMPLIN.

VOL. III—NO. 38.

NEW YORK, FIFTH-DAY, MARCH 11, 1847.

WHOLE NO. 142.

The Sabbath Recorder.

For the Sabbath Recorder.

CORRECTION AND EXPLANATION.

In the Recorder of the 28th of January, I find an article by "CRYPTIC," containing strictures on an article written by myself in answer to INQUIRER, on the propriety of churches having "a written Covenant and Articles of Faith." It appears to me, that Cryptic's remarks have done me injustice. This is done by setting up a new issue, and by making improper quotations with remarks upon them. The question asked by Inquirer is plain, and cannot be misunderstood. To this I replied. Cryptic says, "The question is, I think, whether the covenant and rule of faith, written under the direction of the great Author and Finisher of our faith, will admit of any other not possessing like evidence of inspiration." This is another question altogether, to which I have not replied. I shall not hold myself responsible for any conclusion deduced from my reply, when applied to Cryptic's question. I know that it is the right of Inquirer to explain or correct his question; but as he has made no such explanation or correction, I understand, as before, that he meant what he said. This is all that I think his remarks call for in this part of his article. But still, under the circumstances, to save myself from misapprehension in the minds of others, I would add a few things.

Cryptic says, he thinks it is universally admitted among Protestants, that we should take the New Testament covenant as a church bond. He also says, "The question is, I think, whether that covenant and rule of faith, written under the direction of the great Author and Finisher of our faith, will admit of any other not possessing like evidence of inspiration." I suppose that the Protestant world is as much agreed on the last as on the first. No Protestant church that I know, suppose that they have a right to form a new covenant, as a church covenant, *essentially* differing from the one in the Gospel. Do not understand me to say, that man has not made a different covenant; this is another question. Farther, there can be *no* gospel churches but such as are bound together by a gospel covenant. I did suppose that the expression "gospel-wise" would fully guard me against any misunderstanding. Cryptic says, "But he saith not who is to be the writer of this covenant—whether the Holy Spirit, or some modern world's convention," &c. True enough, I did not, neither was it my business, for this was not the question. It is a matter of no importance, "*only let the covenant be gospel-wise.*" Again, he says, "Now if Bro. Prestonian wished to say that it was proper for a church to have this divinely-inspired covenant, he was answering, I think, an unasked question." So I think. The question is not whether we may have an "inspired" or "humanized" covenant. This cannot be a question, for Cryptic says that it is admitted by all Protestants, that we should take the New Testament covenant as a church bond. He says again, "It is evident that there can be no church without this same new covenant." No one has denied it, that I know of. He also says, "God has given us a covenant, a perpetual covenant; this is gospel-wise, none other can be." Just so I think.

In remarking upon what I said relative to Articles of Faith, Cryptic says, "Prestonian says, 'as to Articles of Faith, I would ask, Is it proper for churches to have faith? Most assuredly; for by it the elders obtained a good report, and through faith we understand that the worlds were made by the word of God, and by it they wrought righteousness. In fact, without faith it is impossible to please God,' &c. Here our brother proceeds to cut and slash the above into parts of firstly," &c. This is not correct. Cryptic will please read *again*. No wonder that he should think I "jumped at my conclusions." I do not suppose there was any design to misrepresent, but I think there should be a little more carefulness. But what surprises me most of all is, that he should assert that Paul "said nothing in favor of articles of faith; and as all the sacred writers treated them with the same neglect, I think that I am safe in such good company, and think the church is *infinitely* better off without them." Then we MUST be in a sad plight if we have "articles of faith."

Brother Cryptic, there seems to be a difficulty in talking on this question. The notion prevails, that Articles of Faith exist only where they are "written" or spoken. Out of this mistake, I think, the difficulty grows. We should remember, that the writing and speaking of articles is *one* thing, and the articles themselves is altogether another. What I understand to be "Articles of Faith," is simply the various doctrines of the Scriptures, as, for instance, the existence of God, the fall of man, the atonement, &c. Whoever believes these doctrines, has articles of faith, whether they are written or unwritten. I do not know whether you hold to these articles of faith or not. But the church to which I belong does. Now can you say that we would be "infinitely better off without them." No; take away these articles of our belief, and dark infidelity hangs in prospect over our path, and all our joys are gone; yes, forever gone. The cup of hope is dashed from our lips, and trembling seizes every nerve. Time, with its mighty current, is urging us on our heavy and downward way to the dark abyss. Every moral restraint is thrown off, and we say, "What advantageth it me that I have faught with beasts at Ephesus?—let us eat and drink, for to-morrow we die." Will you say, that "Paul said nothing in favor of these articles?" Read that portion of my communication giving the quotation from Hebrews, which you left out, and there you will find that he has said, "He that comes to God *must* believe that he *is*." As to the fall of man, "As in Adam all die." As to the atonement, "The good shepherd giveth his life for the sheep." If Paul does not speak in favor of *Articles* of Faith, I should not know how to. It is of no use to say that he did not say, "through *articles of* faith," and "by *articles of* faith." The articles are here, name or no name, not by proxy simply, but in person. I shall not strive about words. We have the substance, and not the sign. I do not think that it is wicked for a man to write down what he believes, and consequently I think we may have *written* articles of faith.

V. HULL.

PITCAIRN, Feb. 9, 1847.

From the Christian Chronicle of Jan. 27.

SABBATH DISCUSSION.

Reply to "Indagator."

MR. EDITOR:—I find in your paper some exceptions to an article of mine on the Sabbath question. At this I am not surprised. "Indagator" seems to think my argument surrenders the question to the Sabbatarians. In this, I think he is utterly mistaken. I have not my article before me; but, it is presumed, I remember the views there stated. I "think we have no specific instructions in regard to the Sabbath in the New Testament." If we had, it would be an end to all controversy. Where are those "specific instructions?" I "think that the notices of the first day of the week do not justify us in supposing that it was then held as a *Sabbath*." I "think that Christianity *recognizes* a Sabbath." "Christ and his disciples sanction it." The frequent notices of it in the New Testament are "*recognitions*" and "*sanctions*;" and not "specific instructions."

I hold that the "*seventh*" may be reckoned from any point. The law does not specify either Saturday or Sunday. It does specify the "seventh day." It says just nothing about any settled order of succession. This is one of many human additions. It is an addition, moreover, which renders the observance of the law, under some circumstances, an impossibility. The order existing when the law was given, was purely incidental. It was not fixed by law. In the nature of things it could not be. God's laws are practicable. Human additions introduce confusion and controversy. "If each seventh portion of the citizens of this city, had fixed on a different day of the week to observe as the Sabbath, each day that passes over our heads would be the Sabbath of Jehovah our God." Just so. The law indicates no preference. It says, simply and only, "Six days shalt thou labor. The seventh—i. e., the day after the sixth—is the Sabbath of Jehovah your God." Where there is no law, there is no transgression. If I work six days, and keep the seventh, I fulfill the law to the very letter. Tradition may have fixed another. God never did. If he did, let it be shown when and where. If citizens choose to keep different days, it would be very inconvenient, and foolish, and capricious, and hence sinful. Its sinfulness, however, would not lie in its opposition to the sabbatic law.

"What right has your correspondent to say, that the whole question about the day is to be determined by the law of Moses?" I must defer this question till "a more convenient season." It may involve difficulties, not so easily settled, as to the character of the law. I will now briefly observe, that "Indagator" has not carefully studied my language. "The question about the day" is universally referred to the law of Moses. Why is it that the seventh day, rather than the fifth or the eighth, is observed? Is not this determined wholly by the law of Moses? Where, in the whole Bible, is there any other specification on the subject? Partizans of both sides of the Sabbath question refer to the law of Moses. The controversy must be settled by the law to which all direct us. The New Testament contains no law on the subject. If the law of Moses is not now in force, we are without law on the subject.

"If it be said, 'this law is moral and permanent,' on what ground does this assumption rest?" If it be a mere "assumption," we need not care about the ground on which it rests. If the sabbatic law be moral, I presume its permanency will be conceded. What makes any law moral? Is it not its essential utility? The law prohibiting theft is "moral and permanent," because the welfare of the human race is promoted by its observance. The Lord says: "The Sabbath was made for man"—for the benefit of man. It is universally confessed that the observance of the sabbatic law is deeply interesting to mankind—i. e., it rests on a moral basis. It is as clearly moral as any commandment of the decalogue. If it be intended to commemorate the rest after creation, does not this relate to all the tribes and generations of men?

These few desultory remarks must suffice for the present. I should be happy to join "Indagator" in an investigation of the deeper points of the sabbatic law. While the law is regarded as in force, the interpretation of the law is to determine the controversy. My argument was intended to be an *argumentum ad hominem*. How far the law may be binding on the Christian church, may involve doubts in the minds of good men. I do not think the Sabbath question is scripturally inculcated by writers on the subject. I have herein indicated my views, so far as the interpretation of the law goes. The law determines what day to be kept. It does not enjoin either Saturday or Sunday. He who properly keeps either, keeps the law. His brother has no right to condemn him. I simply say, in closing, that I regard the sabbatic law as still binding.

E. W. D.

From the Christian Chronicle of Feb. 3.

MR. EDITOR:—I lately ventured to propose some queries to your correspondent "E. W. D." with a design to elicit light on the subject of the Sabbath. Their particular aim was two-fold—to test the *interpretation* which he had given in your paper, of the law of the Sabbath in the fourth commandment (allowing this to be still binding;) and then to call in question the *validity* of that law altogether, so far, at least, as we are concerned. The more natural order would be, perhaps, to inquire first, Is the law of the Sabbath referred to, binding on us, any more than that, for instance, of the sabbatic year; and if it is, then, secondly, does it not restrict us to the religious observance of the seventh day of the week?

Now it is apparent that until the former of these questions is settled affirmatively, we need feel little concerned about the other. I am quite content, therefore, to pass over, for the present, what "E. W. D." in his "few desultory remarks" last week, has advanced in support of his opinion that the law does not designate any particular day of the week as the Sabbath; and to proceed to "an investigation of the deeper points of the sabbatic law." In quitting this subordinate point, I would barely add, that if he admits, with most writers, if not all, the division of time into weeks, as having been established before the age of Moses, and that some day of the seven (which were probably called the first day, second day, &c.,) was intended to be set apart as a day of public rest and worship; and yet holds that although the law specified the *seventh* day, the Jew might observe any other as well, why then indeed I must wonder at the elasticity of his hermeneutical principles; though I have no disposition to press the point. According to this, they are justified who, from the prohibition "thou shalt not kill," because absolutely expressed, infer, in the face of all the limitations and applications of this general principle in the law itself, the unlawfulness of capital punishment for murder. I suspect that if our Saviour, standing triumphant over the rifled sepulchre, had said, "Ye shall keep the *first* day holy, and labor the remaining six," we should none of us think it indifferent what day of the week Christians observed. As little ambiguity or want of definiteness was there in the law of the Sabbath to those for whom it was given; and the man seized while gathering sticks, would have been justly held guilty, I apprehend, even though he could have alledged sincerely that *his* Sabbath only came on a different day from that of the Lord his God. Would not "the sinfulness of *his* conduct have lain in its opposition to the Jewish law." But I did not mean to say ten words on this topic.

If we *were* intent on searching thoroughly the common interpretations of this law, we should have reason to inquire whether it, *as stated simply in the Decalogue*, is "practicable," as "E. W. D." affirms, or even, for practical purposes, intelligible. Could a mind not enlightened from other sources, gain from the fourth commandment *alone*, more than the faintest idea of the real design of the Sabbath, and the manner of observing it? And while seeking for information on these points, through the law at large, would he be left in doubt as to the appointed time?

It was for the very purpose of securing an "investigation of the deeper points" of this subject, that I addressed to your correspondent the principle question above stated; and I hope that at the first "convenient season" it may receive his deliberate attention. Are we bound to keep the weekly rest prescribed in the fourth commandment? No one denies that in general the body of the institutions and precepts of the Jewish system, is abrogated. Such is the case with circumcision, the festivals, sacrifices, and many other things. Why not with the Sabbath also? What is the reason for regarding this as permanent, while all the rest have "waxed old and vanished away." This is to my mind *the* question. If the law of the spirit of life in Christ Jesus makes His disciple free from the law of sin and death, why should he be constrained by the statue touching the Sabbath, and not by those of circumcision and the distinction of meats? If it be said that the law written in the hearts of Christians requires obedience to things which are commanded, the question at once comes back, where has God commanded *us* to keep the Sabbath?

The common answer to this is that the law of the Sabbath is *moral*, (as distinguished from positive, or ceremonial, or civil, &c.) which, if it were true, in the sense commonly attached to the term "moral," would prove our duty to keep the Sabbath, not merely because it is enjoined in the Decalogue, *but equally whether it were enjoined there or not.* "Moral duties," says Bishop Butler in his *Analogy*, "arise out of the nature of the case itself, prior to external commands." The other duties prescribed in the Decalogue may be, and are, I think, all of this description. But is that of keeping the Sabbath? So far from it, the very ground on which a moral character is claimed for this by many is, that it is commanded in the Decalogue. It cannot be in the above sense, then, that "E. W. D." can maintain that the law of the Sabbath is "as clearly moral as any law of the Decalogue." He seems, indeed, to set up another standard of morality, in "essential utility;" but I see not how he can so apply this, if it were correct, as to distinguish the morality of the Sabbath from that of other Jewish institutions which are now obsolete. Many practices, surely, are "deeply interesting to mankind," which have not the same obligation upon our conscience as the fundamental principles of the great law of love.

Having thus, under the pressure of very engrossing duties, re-stated, with some enlargement, the difficulty which I have felt in admitting some of the common views of the Sabbath, I shall await with interest, the further developments of "E. W. D." in relation to the vital points of the matter. Though I have freely propounded my doubts and queries, it is only that they may be clearly seen, and with the fervent hope that they may be fairly and satisfactorily met; and as he does not think that the truth here has been "scripturally inculcated" by others, I am anxious to see *his* deliberate views. And I cannot but think that while Sabbatarians on the one hand are leaving no stone unturned to spread their sentiments, and the great "World's Convention" on the other, with difficulty secures the recognition of any Sabbath, truth, simple, scriptural, *Gospel* truth, pertaining to the question will be eagerly embraced by many besides

INDAGATOR.

LYRIC.

From an unpublished Opera, entitled 'Life according to Law.'

BY EBENEZER ELLIOTT.

Sabbath holy!
To the lowly
Still art thou a welcome day;
When thou comest, earth and ocean,
Shade and brightness, rest and motion,
Help the poor man's heart to pray.

Sun-waked forest,
Bird that soarest
O'er the mute empurpled moor,
Thostle's song that stream-like flowest,
Wind that over dew-drop goest,
Welcome now the wo-worn poor.

Little river,
Young forever!
Cloud, gold-bright with thankful glee,
Happy woodbine, gladly weeping,
Gnat, within the wild rose keep;
Oh, that they were blest as ye!

Sabbath holy!
For the lowly
Paint with flowers thy glittering sod;
For affliction's sons and daughters,
Bid thy mountains, woods, and waters,
Pray to God, the poor man's God!

From the fever,
(Idle never,
Where on Hope Want bars the door,)
From the gloom of airless alleys,
Lead thou to green hills and valleys
Where Lord-land's trampled poor.

Pale young mother,
Gasping brother,
Sister, toiling in despair,
Grief-bowed sire, that life-long diest,
White-lipped child, that sleeping sighest,
Come and drink the light and air.

Tyrants curse ye
While they nurse ye,
Life for deadliest wrongs to pay;
Yet, oh Sabbath! bringing gladness
Unto hearts of weary sadness,
Still thou art "the Poor Man's Day."

THE WAY IN WHICH IT IS DONE.

The home work of foreign missions needs the help of every member of every church. It is no less true that every member needs the blessedness of helping in this work; and that every church needs the influence of such a helper. But the question is, how can every member of every church be made a laborer in this service?

We spent a part of a Sunday in the month of January with a church in one of the thriving villages of Massachusetts. The whole number of its resident members, composed chiefly of farmers, mechanics, manufacturers, and tradesmen, is two hundred; and the gross amount of their taxable property is perhaps one hundred and ten thousand dollars. This church has done its missionary work through the same system for five years. It embraces the wider diffusion of missionary knowledge; the more faithful observance of the missionary concert of prayer; the increase of the number and amount of the contributions to the missionary treasury. The results are these:—

Forty-four copies of the Magazine, and one hundred and sixteen copies of the Macedonian, pay their monthly visits to *all* the families in the church and congregation; the missionary concert is the largest, most attractive, and valuable evening meeting in the month; last year *all* the resident members of the church, and many individuals in the congregation, were contributors.

In the first year of the present system, the church made an advance of one hundred per cent. on the contributions of the preceding year. The following table will show the increase in the five years:—

Years.	Con. coll.	Gen'l coll.	Total.
1842	$50 71	$78 00	$128 71
1843	90 00	190 00	280 00
1844	105 88	261 68	367 56
1845	135 60	300 00	435 60
1846	138 42	560 03	698 45

Within these five years the congregation has become as large as could be accommodated in their place of worship, and would have become still larger but for the want of such accommodation. One hundred dollars have been added to the pastor's salary; an old debt of some sixteen hundred dollars has been paid; other benevolent objects have been liberally aided; but owing to removals and other causes the property of the church remains about the same that it was five years ago.

All this has been accomplished in this way. The pastor of that church determined to give his people a missionary education. He matured a system through which the pulpit, the press, the monthly concert, and individual effort, were to unite in the work of educating a missionary church. The fruits were to be gathered, except the gleanings of the concert, once a year, and by a committee of twelve, composed of six males and six females. The church and congregation were to be divided into districts, and these districts were to be divided between the committee of twelve; thus all the members of the church and congregation were to be called upon for their offerings.

These annual calls are made in the month of January, after a Sunday devoted to the consideration of the facts and claims of the missionary cause. On the Saturday preceding such a Sunday in last month, we saw the twelve small books which the pastor had carefully prepared for the twelve solicitors. In each book were written the names of the expected contributors in a district, not excepting his own. On the next Monday evening the committee were to meet at the pastor's house, to receive the books, and to pray for the divine blessing on their effort.

All that we saw in that church declared the presence of missionary life. At the close of the afternoon service the desirableness of using a missionary map at the evening meeting was suggested. We were asked to take our choice of four. When the meeting came, we found Colton's map of the world suspended before a large congregation, not on nails driven for the occasion, but in a place which it seemed to claim as its own; and when the time had come to use it, the ordinary solar lamp was removed from the table, and replaced by another with a reflector so arranged as to illuminate the whole canvass.

We left the place grateful for so good an illustration of the way in which every member of every church may be made a helper in the missionary cause; and more fully convinced than ever that a *missionary pastor*, educating the people by *precept* and EXAMPLE, will make a *missionary church*. [Macedonian.

TOUCHING STORY.

The following beautiful and touching story was related by Dr. Schnebly, of Maryland, at a meeting lately held in New York, to hear the experience of twenty reformed drunkards:

A drunkard, who had run through his property, returned one night to his unfurnished home. He entered its empty hall—anguish was gnawing at his heart-strings, and language is inadequate to express his agony as he entered his wife's apartment, and there beheld the victims of his appetite, his lovely wife and darling child. Morose and sullen, he seated himself without a word; he could not speak; he could not look upon them. The mother said to the little angel by her side, "Come, my child, it is time to go to bed;" and the little babe, as was her wont, knelt by her mother's lap, and gazing wistfully into the face of her suffering parent, like a piece of chiseled statuary, slowly repeated her nightly orison; and when she had finished, the child (but four years of age) said to her mother: "Dear ma, may I not offer up one more prayer?" "Yes, yes, my sweet pet, pray." And she lifted up her tiny hands, closed her eyes, and prayed: "Oh God! spare, oh, spare my dear papa!" That prayer was wafted with electric rapidity to the throne of God. It was heard on high—it was heard on earth. The responsive "Amen!" burst from that father's lips, and his heart of stone became a heart of flesh. Wife and child were both clasped to his bosom, and in penitence he said, "My child, you have saved your father from the grave of a drunkard. I'll sign the pledge."

AUTHORITY OF THE BIBLE.

The Rev. Adolphe Monod gives the following illustration of the effects of the reading of the Bible:—

"The mother of a family was married to an Infidel, who made a jest of religion in the presence of his own children; yet she succeeded in bringing them all up in the fear of the Lord. I one day asked her how she preserved them from the influence of a father whose sentiments were so openly opposed to her own. This was her answer: 'Because, to the authority of a father I did not oppose the authority of a mother, but that of God. From their earliest years, my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent, that I might allow it to speak. Did they propose a question, did they commit any fault, did they perform any good action, I opened the Bible, and the Bible answered, reproved, or encouraged them. The constant reading of the Scriptures has alone wrought the prodigy that surprises you.'"

DEATH-BED EXPERIENCES.—Schiller, when dying, was asked how he felt. "Calmer and calmer," he replied. Perhaps this serenity was mainly due to the state of his body; for that degree of physical weakness which no longer suffers the will to employ the muscles, but yet arrests not the internal action of the brain, is usually attended by an indescribable calm of mind. If indeed the conscience be reconciled to God, it is complete; for then the torment of conflicting afflictions is over, and the soul sees only that he is heir to a rich and eternal inheritance. Thus a tranquil ecstacy is often witnessed at the death-bed of the Christian—

"Is that a death-bed where the Christian lies?
Yes; but not his; 'tis death itself there dies."

TOUCHING.—A recent traveler gives an account that when he was walking on the beach of Brazil, he overtook a colored woman with a tray on her head. Being asked what she had to sell, she lowered the tray, and with reverend tenderness uncovered it. It was the lifeless form of her babe, covered with a neat white robe, with a garland round the head, and flowers within the little hands that lay clasped upon its bosom.

"Is that your child?" said the traveler.

"It was mine a few days ago," she replied, "but the Saviour has it for his angel now."

"How beautifully you have laid it out!" said he.

She added cheerfully, "Ah, what is that to the wings it wears in heaven.

A STRIKING THOUGHT.—Among the feelings caused by the loss of domestic friends, few things are more striking than the impression of their absolute and *entire surrender* of the things that specially and individually belonged to them. This or that was his or hers, peculiarly and personally so; perhaps a favorite article; but they make no claim to it now; it is totally yielded up; let go absolutely and forever; it is now a thing infinitely indifferent to the person that called it "mine;" it may be taken for any person or for any use. The late proprietor wants it no longer, knows it no more. [Foster.

INTERMEDIATE STATE.—After all our conjectures, imaginings, and almost impatient speculations in regard to the intermediate state of the departed, here we still are in front of the awful impervious veil that hides its secrets from us. How striking to consider, while we stand here, that one and another of our friends, with us just yesterday, inquisitively conversing perhaps on this very subject, are now, at this instant, in the midst of the reality; have experimental knowledge of two worlds, while as yet we are confined to one. [Foster.

The Sabbath Recorder.

New York, March 11, 1847.

SUNDAY LAWS—PROGRESS.

Much light has been shed upon the subject of Sunday Laws within a few years past. The fruit of it is beginning to appear, and is of a character adapted greatly to encourage the friends of religious freedom. Christian statesmen and jurists are rapidly coming to the conclusion, that Sunday Laws are opposed to the spirit of our National Constitution, and dangerous to our Republican Institutions. Hence they do not manifest that tremor which they formerly did at the proposition to abolish them, but in many cases frankly confess that their repeal *may* be safer than their multiplication and enforcement. In view of what has already been accomplished, there is good reason to hope that the day is not far distant when the statute-books of our land will cease to be quoted in support of a human institution, and in opposition to a divine commandment.

Some of our readers may not be acquainted with the facts upon which this hope is based. For their information, as well as for the encouragement of those who are fearful upon this subject, we will place together several circumstances which seem to us very important and significant.

The first circumstance to which we will refer occurred at Richmond, Virginia. The Common Hall of that city, in their zeal to promote the better observance of Sunday, passed an ordinance imposing a heavy fine for working upon that day, over and above the penalty imposed by the State laws. This ordinance proved exceedingly obnoxious and oppressive to the Israelites, who were in the habit of observing the Sabbath, and engaging in their ordinary labors on Sunday. Hence they presented a petition to the Town Council, representing their grievances, and asking for a repeal of the ordinance, on the ground that it favored one form of religious belief in preference to another, and was therefore unconstitutional. Their petition was referred to a Committee, with the District Attorney for its chairman, who reported an opinion, that as to what day one should observe as a religious Sabbath, or what he should do on that day, provided his conduct is peaceable, and neither obstructs others in their religious worship, nor disturbs the good order of society, should be left to man and his Creator, without any other ordinance than the fourth commandment. They accordingly introduced a resolution, "that it is expedient to repeal the ordinance for the more effectual suppression of Sabbath-breaking." This resolution, after considerable delay and debate, has been adopted, and the ordinance repealed.

Another instructive circumstance, is that which occurred in Cincinnati, Ohio. The Council of that city passed an ordinance prohibiting trading, bartering and selling on Sunday. The Jews, finding that this ordinance was to be applied to them, so as to enforce their resting on Sunday, notwithstanding they observed the Sabbath, resisted it. After one or two trials in the inferior Courts, the question came before the Supreme Court of the State of Ohio. That Court decided the ordinance of the Cincinnati Council to be void as to those who conscientiously observe the seventh day as the Sabbath—thus vindicating the rights of conscience, and rebuking all attempts to enforce the observance of Sunday upon Sabbath-keepers.

A circumstance somewhat similar to the above has recently occurred in Charleston, South Carolina. The City Council passed an ordinance long ago for the better observance of Sunday, one section of which reads as follows: "No person or persons whatsoever, shall publicly expose to sale, or sell in any shop, warehouse, or otherwise, any goods, wares or merchandize, upon the Lord's day; and every person so offending shall, for every such offence, be liable to be fined, in any sum not exceeding twenty dollars." In accordance with this ordinance, the City Council of Charleston brought a case into Court against Solomon A. Benjamin, a Jew, charging him with selling *one pair of gloves* on Sunday. At the trial, the City Attorney admitted that the defendant was an Israelite, and that he kept the seventh day of the week or Jewish Sabbath. On the part of the defendant, the selling of the gloves was admitted; but it was contended that the ordinance in question was inoperative and void, because in violation of the 8th article of the State Constitution, which reads: "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever hereafter be allowed in this State to all mankind; provided that the liberty of conscience thereby declared, shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of the State." This question was ably argued on both sides. Judge Rice, who presided on the occasion, has published his opinion, with a lengthy statement of his reasons. He thinks that the ground taken by the defense was sustained, and that the ordinance of the City Council, in its application to the defendant, is "in clear and palpable violation of the 8th article of the Constitution of the State, and therefore invalid, inoperative, and void."

Such are the opinions of judges and influential legal gentlemen in regard to the constitutionality of Sunday laws in their application to Sabbath-keepers. They show a gradual modification of the antiquated and superstitious notions about the intrinsic wickedness of working on Sunday, as well as about the policy of attempting to prevent such work by statutory enactments and penalties. They encourage the hope, that the day for the legalized persecution of Sabbath-keepers is drawing to a close. God grant that this hope may be realized.

FATE OF THE BILL IN NEW JERSEY.

To the Editor of the Sabbath Recorder:—

I hasten to inform you, that the Bill for the Relief of Sabbath-keepers, which passed the Senate of this State, (N. J.,) was lost in the House by *one vote*—the yeas 21, nays 22. I know not whether any of our friends went to Trenton to make interest for it since it was sent to the House from the Senate. I have not heard of any, although I wrote to some, urging them to be on the ground, to insure success.

It is perfect folly to get up petitions *begging* for relief, *getting* a bill *reported*, and then *abandoning* it to its fate. Here was a bill, as good as we can expect the Legislature to pass for us, actually passed the Senate by a handsome vote —*eleven to six*—and failed at last, for want of its friends turning their hands to save it. Such a course is highly culpable. It is trifling with *public time*, and prejudices our cause exceedingly. I may be mistaken as to the delinquency on the part of its friends, or rather those to be benefited by it; but I cannot learn of any having appeared on the ground to look after it. The *projectors* of such an enterprise will find the friends get tired of appealing to the Legislature, if not followed up by a corresponding vigilance on the part of those who move in the matter, to carry it to a successful issue. Another *golden* opportunity has been lost; and I make the above remarks for no other purpose, than to explain the cause of failure, at the moment when we were about to be crowned with deliverance. The same has taken place before, and will again, unless our friends exercise more wisdom and prudence hereafter, in seeking redress at the hands of a body, that has but little disposition to act in the matter, but rather that it should be smothered—"choked off." Vigilance—"eternal vigilance is the price of liberty."

W. M. F.

BORDRNTOWN, N. J., March 7, 1847.

☞ We give place to the foregoing communication, because it contains information for which many of our readers are anxiously looking. We must beg leave, however, to dissent from the opinion of our respected correspondent as to the persons upon whom rests the blame of failure in this case. The subject has been fully and fairly presented to the Legislature of New Jersey, not only by our petitions, but by personal and familiar explanations to many members of both Houses. The Report upon it, by a Committee of the Senate, shows that there was no lack of information, and leaves no room for an unbiased and liberal mind to doubt the justness of our claims. That Report, which was printed by order of the Senate, and is placed upon its records, will stand as a witness against the truckling policy of those who dare not grant equal rights for fear of endangering their own favorite religious opinions. The result of the failure is easily foreseen. The subject will continue to be agitated, increasing light will be thrown upon it, and the Legislature will find no rest until it grants what a majority of its members have acknowledged to be right.

—Presuming that some of our readers will be glad to have the Report and Bill, as finally acted upon, for future reference, we place them together below:—

The Committee to whom was referred the petition of sundry inhabitants of this State, praying for a repeal of certain laws, beg leave to submit the following REPORT:—

Among the laws of this state, is one entitled "An Act for the suppression of vice and immorality," which makes it a penal offence to perform any kind of worldly business on the first day of the week, and recognizes that day as the Sabbath. A large and respectable number of the citizens of the state, in the exercise of their private judgment in matters of religion, which the constitution fully guarantees to them, firmly and conscientiously believe that the seventh day of the week (commonly called Saturday) is the only Sabbath enjoined by the Bible; and that there is nothing in the scriptures which makes it their duty to suspend worldly business on the day commonly called Sunday. On the contrary, they believe it to be their privilege to pursue each one his calling on that day, to the same extent as on other days. This class of our citizens compose part of a denomination of Christians which is not of recent origin, raised up under the influence of what many might consider the fanatical excitements peculiar to the present age, but is an old established sect, having been known in our country from its early settlement. Under the pressure of the strongest motives, drawn from popularity and worldly interest, to renounce their faith, they have continued to cherish it with earnestness; thus giving proof that they are as sincere and conscientious in their views as the more popular sects of the land. Their character as citizens is above reproach. Their forefathers were opposed to British tyranny, and made great sacrifices to obtain our independence. They are a people who pay their taxes for the support of government as cheerfully as their more highly privileged fellow citizens do; and readily sustain the officers of justice in the execution of the laws, and faithfully and impartially discharge the duties assigned them under the laws of the state. To them the constitution of the state grants, in common with all its citizens, equal privileges and rights. The power to legislate these rights away, they have never delegated to any man or set of men; but hold them as sacred as the freedom of speech or the liberty of the press. These loyal and peaceable citizens of the state, have submitted a memorial to the legislature, praying for a repeal of certain statutes, and setting forth grievances under which they have labored for nearly half a century. They represent that the law entitled "An Act for the suppression of vice and immorality," has been made to operate to their great annoyance and vexation; for it not only casts a stigma upon them as vicious and immoral persons, by making their labor on the first day of the week a penal offence, and classing it with other acts which are confessedly immoral, but in the hands of the lawless and profane, for whose restraint the said act was originally designed, it becomes an instrument of oppression. They conceive that the great sacrifices they are called to make in worldly matters, and their upright deportment, together with the integrity they maintain in their dealings with those from whom they differ in matters of faith and practice, ought to shield them from all suspicion of being actuated by a turbulent or seditious spirit, and fully protect them from being stigmatized as vicious and immoral; and that, at all events, the legislative authority, towards which they demean themselves with so much loyalty, should be the last source from which any such charge should emanate. They also believe, and most earnestly represent, that the aforesaid law violates both the spirit and the letter of the constitution, from the fact that it establishes one religious sect, or at least one form of religious belief, in preference to another. At the last session of the legislature they petitioned for relief in a respectful manner. Their petition was referred to a select committee who reported a bill in their favor. The subject being but partially understood, from the fact that but few of the members were acquainted with the circumstances connected with the case, the bill was lost. Your committee bear in mind the veneration entertained by the great mass of our citizens for the first day of the week, and therefore would not urge the direct repeal of those laws which they regard as necessary to the welfare of the community, yet we can see no reason why the prayer of the petitioners should not be regarded; and as we wish to preserve harmony, and maintain our character as a free and independent people, affording protection to, and an asylum for the oppressed of all nations; and as the petitioners are a part of this confederacy, and are considered by all classes as good and wholesome citizens, we therefore beg leave to report the following bill.

An Act for the relief of Persons who observe the Seventh Day of the week as a Sabbath or day of Public Worship.

§ 1. BE IT ENACTED, *by the Senate and General Assembly of the State of New Jersey*, That no inhabitant of this State, who conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, shall be liable to the penalties for performing secular business or labor on Lord's day, or first day of the week, prescribed in the revised statues of this State, chapter xxiii., title 21; *provided*, such inhabitant disturb no other person while attending the duties of public worship.

§ 2. *And be it enacted*, That this Act shall take effect immediately.

☞ We gladly acknowledge our obligation to the editor of the Christian Chronicle for the following liberal remarks upon a subject concerning which our paper has had considerable to say. May the time be hastened when similar expressions of opinion shall be so common as not to attract particular notice.

SABBATH LAWS.

The question in regard to laws enforcing the external observance of a Sabbath, is agitated in England as well as in America. Sir Culling Eardley Smith, the president of the Evangelical Alliance, has expressed himself decidedly against such laws. He says:—

"I will contend as strongly as my Committee for the duty of Parliament, in legislating on matters within its sphere, to embody avowals of divine truth. But it is one thing to acknowledge the law of God—another thing to enforce it. Religious liberty is with me a part of my religion; and desiring unfeignedly to hold myself open to conviction if I am wrong, I must avow my present opinion, that to forbid Sabbath trains by law would be inconsistent with religious liberty."

For this, a writer in the Presbyterian takes him severely to task. He points to the example of Nehemiah, (chap. 13,) and assumes that all legislators ought to go and do likewise. This is the tone held by many at the present day. They would have the civil ruler enforce the fourth commandment now, just as it was enforced by the Jewish rulers—only with the change of the day, and some modern modifications.

There are many who seem to regard the repeal of existing Sabbath laws, or the refusal to enact such where they do not already exist, as a virtual sanction of infidelity and immorality. They forget, perhaps, that for the first three centuries at least, the gospel lived and advanced rapidly without such laws—and that the era when legal enactments were first made, was the very era when the corruptions of Christianity began to display themselves in all their ugliness. Have not men, and even Christians, overlooked the native and inherent power of the Gospel, when they feel that human laws are so absolutely necessary to its progress, and even to its existence? It made its most rapid advances and won its proudest triumphs without the aid of civil laws. And the course of events seems to be rapidly tending to a division between that form of religion which, in conscious weakness, demands the support of civil enactments, and that purer form which relies in simple faith on the power of God.

UNITED STATES OF AFRICA.—Gov. Roberts, of Liberia, has issued a call for a vote of the colonists on the the question of their becoming an independent republic. This is done by the direction of the American Colonization Society; it being the policy of the United States not to hold colonies, and the time having arrived when something should be done in relation to the government of Liberia. It is supposed the colony will vote in favor of the establishment of a republic; and that the other colonies will eventually unite with Liberia, and form a nation of African republics that will hereafter be known as the United States of Africa.

INSTITUTION FOR THE DEAF AND DUMB.—We have received the Twenty-eighth Annual Report and Documents of the New York Institution for the Deaf and Dumb, for 1846, which was presented recently to the Legislature of the State of New York. It is a neatly-printed pamphlet of 110 pages, and contains much valuable information. The Institution is in a prosperous condition. The number of pupils is 208—117 males, and 91 females. Of these 160 are beneficiaries of the State; 16 are provided for by the city; 7 by the State of New Jersey; 19 in whole or in part by their friends, and the remaining 6 are supported by the Institution. The receipts of the Institution, including the balance on hand at the close of 1845, have amounted to $61,039 23; the disbursements to $67,421 59. Important additions have been made to the buildings of the Institution, and to meet the expenses of this enlargement, resort has been had to a loan secured by a mortgage on the premises. It is expected that this debt will be discharged in a few years from the ordinary resources of the Institution, and from subscriptions and donations. Among the additions to the buildings is a beautiful chapel, adapted to the wants of the inmates. The health of the inmates has been good; only two deaths have occurred during the year. One of the Professors is Isaac H. Benedict, a deaf mute and distinguished graduate of the Institution. The married Professors reside in dwellings erected for them near the Institution. The mechanical branches (book-binding, cabinet-making, tailoring and shoemaking) nearly defray their own expenses, and the book-bindery returns a small cash profit. The cultivation of the garden and grounds affords opportunity of improvement in the theory and practice of cultivation to several lads who prefer the business of farming. The system of instruction is the fruit of nearly 30 years experience and study. It produces results which not many years since would have been deemed incredible.

ASYLUM FOR THE INSANE.—The Twenty-Sixth Annual Report of the Bloomingdale Asylum for the Insane, is before us. This Asylum was originally founded by the contributions of benevolent individuals, with the single object of doing good. Subsequently, the liberality of the State Government has greatly increased its means of effecting the object in view. During the year, 250 patients have enjoyed the benefits of the institution, and the daily average number of the patients has been a fraction over 124. There have been discharged within the year 106 patients, of whom fifty-four were cured, fifteen much improved, twenty-one improved, and sixteen unimproved, in their mental condition. The expenses of the establishment have been $23,666 26.

LONGEVITY.—Rev. Dr. Nott, of Franklin, Ct., is now ninety-three years of age, yet he enjoys good health, and a vigor and versatility of mind which only a few exhibit at seventy. He has outlived two generations of his fellow men, and is faithfully serving the third. In speaking of his case, a careful observer says: "Three things have probably contributed to his longevity, and permanence in the ministry. First, he is a man of unwonted good nature. He has not worn out his life by fretting against the dispensations of Providence. Second, he is a man of ceaseless activity. *He keeps a-going.* And, the third, he preaches short sermons, and makes short prayers."

CHINESE PREACHERS OF THE GOSPEL.—It is stated that there are already *thirty* Chinese Christians who have become preachers of the gospel. They recently addressed an appeal to European Christians residing in China, earnestly praying them to aid them with the means for carrying Christ's salvation to all parts of their native land. They have already penetrated into the heart of China, with the gospel in their hands; and in some places established little flocks of believers, from one of which they lately brought a handsome subscription to Hong Kong, in aid of the missionary work. This unprecedented fact shows that their labors are not in vain.

THOLOGICAL SEMINARY AND MISSIONS.—A correspondent of the Christian Observer, giving an account of things at the Union Theological Seminary in the city of New York, says that the religious and missionary spirit now apparent among the students, is perhaps more elevated than ever before known. Eighteen or twenty have determined to go as foreign missionaries —of these, eight have already been appointed to stations assigned them, and more are soon expected to devote themselves to this noble work.

AMERICAN TRACT SOCIETY.—The receipts of the American Tract Society for the month ending March 1, were $13,554 36, making the total receipts since April 15, $121,565 02. The grants of publications, mainly for the destitute, since April 15, amounted to $12,695 24. There was due, March 1, on bills sanctioned, and on notes for printing paper, payable within a few months, the sum of $21,405 35, besides other large obligations devolving on the Society for colportage, foreign distribution, and current expenses. Applications are now before the Committee for pecuniary grants for foreign stations on the continent of Europe, and in the heathen lands, amounting to upward of $10,000, which the Society will be expected to remit before the expiration of its current year, which closes April 1, instead of April 15, as heretofore.

SUNDAY DESECRATION IN SCOTLAND.—In a letter from Bro. James A. Begg, dated at Glasgow, Feb. 2, 1847, he says:—"We have been much occupied here with the controversy relative to Sunday Railway Traveling since the last notice of the subject in the Sabbath Recorder. A change of Directors upon the Edinburgh and Glasgow Railway gave opportunity for those coming into office to discontinue the Sunday trains. This has occasioned fierce controversy, wich will probably issue within a short time in increased traveling, when the railway is reöpened, as I doubt not it will be, by the intervention of the authority of stockholders, in the course of the present month. On the 18th of January a requisition to this effect was presented to the Directors, by 568 proprietors, holding 11,061 full shares, 7,130 half-shares, and 11,672 quarter-shares; while it is stated that the highest vote on any former question was only about 10,000 shares. We shall notice the result, and also some of the arguments used, in our next."

Bro. Begg also informs us, that he has given four of a course of lectures on the true Sabbath, with some encouragement.

MR. BROWN'S SABBATH LECTURES.—It will be remembered that the Sabbath Lectures which we have noticed from time to time during the last three months, were undertaken at the request of the New York City Sabbath Tract Society. At a meeting of that Society on the evening of the 7th inst., the following resolution was passed:—

Resolved, That the members of the New York City Sabbath Tract Society tender to Rev. Thomas B. Brown their thanks for the very able manner in which he has fulfilled their request to deliver before them a series of lectures on the subject of the Sabbath; and that they farther request him to prepare the same for publication at his earliest convenience.

CLERICAL INTEMPERANCE.—Rev. Mr. Pomeroy, of Bangor, Me., who has recently been traveling in Europe, tells some facts in regard to the habits of English and Scotch clergymen, which do not reflect much credit upon the state of religion in the old world. At a late meeting in Bangor, Mr. Pomeroy was asked by one of the audience, what the habits of European clergymen were in regard to intoxicating drinks, and he replied as follows:—

"They use them almost universally, like the rest of the people. In England and Scotland there are few exceptions. In the churches in England there is a little vestry room near the pulpit, where the minister deposits his hat and cloak. When he goes in, the deacon, whose duty it is, asks him if he will take some refreshment—that is, intoxicating drink—the same after service. This is the case also on the continent. The Protestant clergymen use less distilled liquor than wine."

TETOTALISM AND FAMINE IN IRELAND.—The following are the words of Father Mathew, in a speech recently delivered at Linsgood. What could better illustrate the effects of total abstinence from all that can intoxicate?

"Thousands upon thousands now pine in want and woe, because they did not take my advice; to them the horrors of famine and the evils of blight are aggravated, while tens of thousands of those who listened to me, and adopted my advice, are now safe from hunger and privation, because they had the virtue to surrender a filthy, sensual gratification, and the wisdom to store up for the coming of the evil day." He adds: "By a calculation recently made, it is clearly proved that if all the grain now converted into poison were devoted to its natural and legitimate use, it would afford a meal to every man, woman and child in the land. The man or woman who drinks, drinks the food of the starving."

BAPTISTS IN MARYLAND.—The following paragraph is taken from a Report on Maryland as a missionary field, read before an Association in Madison University. The facts need no comment. They show with sufficient distinctness the awful yet natural consequences of refusing to carry out the great commission which Jesus Christ gave to his disciples on leaving them:—

"If it is asked, Where are the Baptists? we can only answer 'where?' Many years ago Maryland was a Baptist State. But, when the Foreign Mission cause began to enlist the sympathies of our denomination, the most prominent of our preachers in the State opposed the enterprise; leaving God, as they say, to do his own work; which has been to frown upon *them.* For from that time, the Baptist cause declined, and would have perished, had it not been for a few whose hearts still sympathized with the benevolence of the gospel. There are, even to this day, of anti-mission Baptists, two Associations, twenty-three churches, nine ministers, and four hundred and twenty-four members. Mark, twenty-three churches, and four hundred and twenty-four members, i. e., an average of *eighteen* members to each church. We need not say, these churches are palsied and dying. How could they, after taking so unchristian a stand on missions, be otherwise? They have long stood as withering monuments of God's displeasure upon a selfish, sordid spirit. And may heaven hasten their utter extinction, or cause them to speedily embrace the truth; for their present existence is only a reproach to the Baptist name."

THE MOTHER'S MAGAZINE.—The March number of this popular monthly is before us. Rev. D. Mead has transferred his interest in the paper to Messrs G. W. & S. O. Post, who are now its publishers, at No. 5 Beekman street. Mrs. A. G. Whittlesey continues to edit it, with her usual taste and industry.

THE YOUTH'S CABINET for March contains a great many pretty things for the little folks. Edited by Rev. F. C. Woodworth. Published by D. A. Woodworth, at 135 Nassau-st.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

The Twenty-ninth Congress expired by limitation on the night of March 3d. As usual in such cases, a great amount of business was crowded into the last three days. A joint resolution of thanks to General Taylor and the Army was passed. The Army Appropriation Bill and the Post Route Bill were passed. The Irish Relief Bill was lost. A joint resolution was passed, however, to place the United States frigate Macedonian at the disposal of Capt. De Kay, and the sloop Jamestown at the disposal of Capt. Forbes, of Boston, to convey provisions to Ireland. A bill was passed providing for additional war steamers, which appropriates one million of dollars for four of the first class for the Navy, and provides for the construction, by individual enterprise, of 12 other steamers for the transportation of the U. S. Mail between New York and Liverpool, and New York and New Orleans, Havana and Chagres, Panama and Oregon. All the private bills on the calendar, except one, were passed. The Military Bill was passed, under which Thomas H. Benton was appointed and confirmed by the Senate as Major General, which post he expressed some doubt about accepting. The Three Million Bill was the engrossing subject of consideration. It was passed by the House, without the Wilmot Proviso against slavery in new territory. The following is the bill as signed by the President:—

AN ACT *appropriating three millions of dollars, to enable the President to conclude a treaty of peace and limits with Mexico.*

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That whereas, a state of war now exists between the United States and the Republic of Mexico, which it is desirable should be speedily terminated upon terms just and honorable to both nations; and whereas, assurances have heretofore been given to the Government of Mexico that it was the desire of the President to settle all questions between the two countries on the most liberal and satisfactory terms, according to the rights of each and the mutual interests and security of the two countries; and whereas, the President may be able to conclude a Treaty of Peace with the Republic of Mexico, prior to the next session of Congress, if means for that object are at his disposal; and whereas, in the adjustment of so many complicated questions as now exist between the two countries, it may possibly happen that an expenditure of money will be called for by the stipulations of any treaty which may be entered into; therefore, the sum of Three Millions of Dollars be, and the same is hereby appropriated, out of any money in the Treasury not otherwise appropriated, to enable the President to conclude a Treaty of Peace, limits and boundaries with the Republic of Mexico, to be used by him in the event that said Treaty, when signed by the authorized agents of the two Governments, and duly ratified by Mexico, shall call for the expenditure of the same, or any part thereof; full and accurate accounts for which expenditure shall be by him transmitted to Congress at as early a day as practicable.

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Providential Escapes.—The Hon. Daniel Webster has, in three different instances, escaped danger, and perhaps death, by the merest accident. In his recent exordium in the Lexington case, before the Supreme Court of the United States, he spoke feelingly and impressively in reference to those providential interpositions. A correspondent of the Boston Journal thus refers to it:—Mr. Webster said it was his intention to take passage in the Lexington the trip she was burnt, but some trifling circumstance which arose as he was about to start, prevented. He then paused for a few moments, and remarked, that he was at Albany on a certain occasion, and but a very short time before the boats were to leave, he concluded he would go to New York; he started hastily, and when near the wharf, inquired of a friend which boat he had better take, there being two before him—the Swallow and the Rochester—upon which he advised him to take the latter, which he did; the "Swallow" left the landing first, and was soon out of sight, and he thought no more of her, till his attention was called towards her by some noise and excitement, when he saw her light go down, and heard the dying shrieks of her ill-fated passengers. Mr. W. paused again—and then referred to his intention of taking passage on the steamer "Atlantic," the trip she was lost, but in consequence of the inclemency of the weather, he deferred his departure till the next day."

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Melancholy Suicide.—A gentlemanly looking man of some 60 years, having a bald head, with some gray locks, came to Stewart's Hotel from New York, and took a room. About 12 o'clock the report of a pistol in his room was heard, but excited no suspicion. About an hour and a half afterward a servant went in, to attend to the chamber, and found him sitting in a chair in one corner with his head hanging, dead, and a discharged pistol lying on the floor, he having shot himself in the right side of the head. A coroner's inquest was immediately held, and is now in session. A letter was found on a bureau, addressed—"S. P. Britain, Esq., Elizabethtown—to be sent." He entered his name on the register as Millard or Miller of New York.

The above is from the Newark Daily of Friday. The name of this gentleman alluded to was Ezra L. Miller, a resident of Brooklyn. He was for many years a resident of South Carolina, where he amassed a considerable fortune; but having returned to his native State he entered largely into the speculations of 1835—6, in South Brooklyn, and was unfortunate. Since that period he has evinced more or less melancholy and despondency. He was a gentleman of considerable science, and his improvements in the construction of locomotive steam-boilers were adopted both in this country and in England as far back as 1830. He was correct in his deportment, strictly temperate, and of irreproachable character. [Tribune.

News from China.—The ship Rainbow, from Canton, Dec. 4, has arrived at New York, bringing Hong Kong papers to Nov. 28. It appears that the British Consul has imposed a fine of $200 on C. S. Compton, for kicking over the stall of a fruiterer, on the fourth of July last. This was the first cause of the mob of July 8, of which we have given an account. The Hong Kong Register also states, that it was reported that the Canton men had formed a league for breaking into the houses of the foreigners at Shanghai, and plundering them. It is said that several had already been attacked. It was supposed that the foreign residents would be more secure at Shanghai than at any of the other ports; but this movement of the Canton men may produce disturbances, such as to retard very seriously the operations of missionaries there.

SUMMARY.

The Tampico Sentinel contains extracts from papers of the city of Mexico, of 2d Feb., giving more full details of the capture of the 70 Americans by Gen. Minon. A letter in a Mexican paper, dated San Luis, Jan. 27, announces the arrival of the prisoners, and rebukes rejoicings over this bloody victory. It states that Minon's force was 2,000. The same letter declares that the Americans were surprised early in the morning at a watering place. The names of the lost 70 Americans were published. C. M. Clay is among them, with 2 Majors, 3 Captains, 1 Lieutenant, 3 Sergeants, and 61 privates.

We learn from the Boston Post that on Monday Bishop Fitzpatrick, with the contributions received, bought a bill on London for £24,117 11s. 8d. and sent it on by the Cambria. Patrick Mooney, of Franklin-st., sent bills for $12,000; Mr. Masters, the Boston agent for Roche, Brothers & Co., sent $4,000, and Harnden & Co. $145,000—each amount being made up of private remittances of Irishmen to their friends at home. The whole amount of private remittances sent from Boston during the month of February, is certainly $216,000, a sum distinct from that sent by Bishop Fitzpatrick, stated above.

The Brooklyn Advertiser says that a servant girl in the family of Gen. H. B. Duryea, of this city, last week sent all her earnings, $30, to her friends in Ireland, and only yesterday received information that her father, mother, brothers and sisters, eight in number, had died of starvation. The poor girl, as may be expected, is frantic. Another girl in the family of N. B. Morse received information that two of her sisters had died of starvation.

The Sun professes to have received private advices from the city of Mexico to the effect that the Mexican Government are manifesting a disposition to change their policy of war for one of peace. The general belief and hope in that country was that a speedy and honorable adjustment of difficulties would be effected. The Church authorities, who, at the beginning of the war, were our worst enemies, would now give half their property for a speedy peace.

Mrs. Sarah Foote, of New Berlin, Chenango Co., lately died under circumstances calculated to excite suspicion, that she had been virtually murdered by her husband, Dr Daniel Foote. A post-mortem examination confirmed these suspicions, and a coroner's jury found "that the deceased came to her death by blows and injuries inflicted upon her person by her husband, Daniel Foote." The accused has absconded, but vigorous efforts are making to arrest him.

The Chinese apparatus for boring wells is thus described. It consists of a heavy bar of cast iron six to ten feet long, and from four to six inches in diameter; the lower end furnished with a boring tool combined with a motion pipe, and which is suspended by a rope passing over a large pulley fixed above the bore holes. This weight is wound round a windlass, and the whole is so contrived that the weight may fall from any required height. The tension given to the rope produces a circular motion sufficient to change the place of the cutting tool at each descent.

During a speech on the Wilmot Proviso, Mr. Brinkerhoff, of Ohio, paused and drew a half dollar from his pocket, and holding it up so that every member of the House could see what it was, said: Sir! look at this, sir! look at it, and see its inscripton. "Liberty" is stamped upon it. Shall we strike it out and insert slavery, or shall we hereafter, in the face of the world, continue to use it as a circulating lie? Yes, for a circulating lie—or shall we make it tell the truth?

A company with a large capital, in England, is engaged in the erection of 1,200 houses for the use of the laboring classes, who are to be conveyed back and forth from home to their daily toil by the railway. It is also in contemplation to erect villages at convenient distances from all large cities and towns, to which the working classes can travel every morning and return home at night without costing more than is now expended for badly-ventilated and unhealthily-located dwellings for the poor under the present system.

An extensive fraud has recently been practiced upon the Boston Custom-House. Some enterprising adventurers, pretending to be servants of Lord Elgin, came over in the last steamer, and claimed to have their baggage passed free through the Custom-House. The baggage, it is said, consisted of valuable laces, and the scheme succeeded so far as to pass through, all but one case, which was seized upon by the suspicious gentlemen connected with the revenue.

A patent has been obtained in England for an improvement in the preparation of silk, by submitting the silk in tightly distended skeins or hanks when damp to the action of currents of heated air, or air of ordinary temperature, whilst the fibres of the silk are held in tension in which it must remain until dry, for the purpose of producing lustre or gloss upon its surface.

The prisoner, Carl Gonin, whose curious machine for taking the Yeas and Nays, has attracted so much notice, has, within the last few days, invented two instruments to be attached to the Magnetic Telegraph, one for transmitting communications rapidly, and the other for printing them at the other end of the wire, in the usual Roman letters, with equal rapidity.

The Providence Transcript of Wednesday states in a postscript that a riot has taken place on the Providence and Worcester Railroad. The hands on the first five sections have discontinued work. Those from the first section leaving first, and proceeding to the adjoining sections, their numbers have increased considerably. We understand that the cause of the outbreak is in relation to wages, the operatives demanding an increase. They threaten violence to any who may go to work. They have also threatened to shoot one of the contractors.

On the 13th ult. a flare-up took place in the hall of the House of Representatives of Missouri, between Mr. White, the Senator from Stoddard, and Mr. Sawyer, the Representative from Mississippi. Mr. Sawyer attacked Mr. White, and they exchanged blows with much fierceness till separated.

The St. Louis Republican says that the celebrated Winnebago Chief, Whirling Thunder, recently died, at an advanced age, among his people. He was the oldest Chief in the nation. In our last war with Great Britain he held a Major General's commission in the British service, the fragments of which he preserved with great care till the day of his death. His Indian name was *Waw-can-cho-ca-uinf-caw.*

The Boston Traveler says that the last letters from our missionaries in Persia gives most painful accounts of the ravages of the cholera in that country. In the city of Tabreez alone, 6,000 persons had died in the course of six weeks; 500 sometimes had perished in a single day.

The New York Commercial Advertiser says that it has repeatedly published accounts of the ravages of the cholera in Persia which commenced last fall. At the latest dates the disease was subsiding; none of the American missionaries had died. The cold weather had commenced, and snow had fallen to the depth of two feet, and under this change of temperature the disease would probably soon disappear entirely.

The Senate of the State of New York has passed a resolution to adjourn on the 24th of May, and to hold an extra session in September.

The ship Rainbow, from Canton, arrived on Sunday, 28th ult., after an absence from New York of nine months and eleven days. She has doubled Cape Horn, touching at Valparaiso and Coquimbo; she next ran across to Canton, loaded and home again, announcing her own sailing.

A gentleman in Wall-st., by the name of Sedgwick, lost ten years ago his wallet containing two $20 notes of the Phœnix Bank. The wallet was returned at the time, but the finder kept the money. A few days ago Mr. Sedgwick received in an envolope two $20 notes of the same bank, but without any explanation. He presumes that they were sent by the person who found his wallet in 1837.

Gov. Colby, of New Hampshire, is an extensive manufacturer of scythes, to which he pays personal attention. He is also a very prosperous farmer, raising all kinds of produce; which he carries to market for sale, and has now erected suitable buildings for woolen manufacturers. Such a Governor must necessarily be a business man.

The Adjutant General of the United States Army offers in the National Police Gazette, a reward of thirty thousand three hundred and thirty dollars for the arrest of one thousand and eleven deserters from the U. S. Army! The names and particular descriptions of each soldier are contained in the advertisement.

The Salem Register says that Robert Rantoul, Jr., who gave the sword to Mr. Cushing, is President of the Anti-Capital Punishment Society. A daily of this city wishes him to explain his preference for killing innocent men with steel, over killing guilty ones with hemp.

The Boston Times says that each member of the Legislature is allowed fourteen newspapers per week, during the session, and that Mr. Keyes, Whig member elect from Dedham, and editor and proprietor of the Norfolk County American, subscribes for *thirteen* copies per week of his own paper.

The New Orleans Delta says that there is now in that city, a little black Tom Thumb, who is, in his way, a natural curiosity. He is a well-formed, intelligent little fellow, and is as fond of tobacco as a monkey is of nuts. He belongs to Mr. Wells, of Point Coupee; his name is Manuel; he is from Mason County Ky.; is twenty-three year old; fifty pounds weight, and three feet nine inches high in his stockings.

A farmer from Washington county came down to Albany with wool and poultry in his sleigh. He gave a man a ride who treated him liberally, saw the sleigh and load safely deposited in a tavern, then took him to an assignation house, where he left him, and went off with the sleigh, horses and load, worth $250.

We learn from Capt. Guird, of the French brig Irma and Thomas, from Senagal, that the French Government steamer Charade was wrecked off that port on the day he left, and from twenty-five to thirty of the crew were lost.

Information has been received from the Sandwich Islands, that the inhabitants of some districts were suffering the severity of famine. The sole dependance of many of the natives was upon roots, and much sickness and some deaths had been the consequence.

It is stated that Lord Elgin is desirous of effecting three important reforms in Canada—the free navigation of the St. Lawrence, the consolidation of the customs, and last, though not least, the re-modelling of the Post Office system, upon the English pattern.

The entire required capital for the Hudson River Railroad was promptly subscribed. The public may now anticipate with confidence the early completion of a thoroughfare by which a citizen of New York may take his seat at 7 A. M., visit Albany, spend two hours, in business or calling on friends, and return to the city in season for tea, not to say dinner.

Rev. W. H. T. Barnes, after having enlisted to preach through the war, deserted the camp at New Orleans, with three months' advance money in his pocket.

John Mapis, a Revolutionary veteran, died at his residence in Gloucester Co., N. J., on the 20th ult., aged 94 years.

A foreign paper by the late steamer states that the Government of Sweden has determined on abolishing slavery in the island of St. Bartholomew, the only colony it possesses in the West Indies. A sum of £2,000 is to be devoted annually until the freedom of all the slaves shall be purchased.

A young man named Wm. Grace was brought before the Police Court of Boston, the other day, on charge of having robbed Hugh McElory of $3, presenting a pistol, and threatening death in case he should refuse to surrender.

By a recent ukase, the Emperor of Russia has imposed a heavy tax on all books relating to the Jewish worship, not only on those published in Russia, but also on those imported from other countries.

Benjamin Cochran, the inventor of cut-nails, died last December, at the age of 83. He was once a fellow-workman with Eli Whitney, the inventor of the cotton-gin.

The Legislature of Wisconsin has granted a charter for a Railroad to connect Lake Michigan with the Upper Mississippi river, The Milwaukie Courier thinks the stock will be taken and the work speedily constructed.

At a recent term of the Court in Worcester, Mass., there were 194 complaints, and 155 persons plead guilty of rumselling. The aggregate of fines is supposed to be about $10,000.

The Merrimack Courier says that the building where the Courier is printed cost $868, and rents for $652. The editor's house, the like of which can be built for $500 rents for $312.

A young married lady in Ryegate, Vt., has made during the past season, from eight cows, 1,700 pounds of butter; which has been sold in market at an average price of 20 cents per pound, making the handsome sum of $340. Beat this who can.

There are so many applications for railroad charters before the Legislature of Massachusetts, that three Committees have been appointed to attend to them. The number of routes and cross routes is said to be about fifty.

The General Baptist Missionary Society, England, has recently sent out the Rev. Messrs. Hudson and Jarrow to China. They are to be stationed at Ningpo.

Rev. Dr. Welch, of Albany, is suffering from a pulmonary affection, which has already laid him aside from ministerial labor for several weeks, and which threatens to continue him in his present state for some time to come.

Died, at Orono, Me., 22d ult., Paul Dudley, of Milford, Me., a native of Roxbury, Mass., and a soldier of the Revolution. He was in the battle of Lexington, and also aided in erecting the fortifications on Dorchester Hights.

The Governor of Massachusetts has appointed Thursday, the 8th of April next, to be observed as a day of fasting, humiliation and prayer.

Oneida, Madison, Otsego, Lewis, Erie, Chenango, and St. Lawrence counties have manufactured two millions of dollars worth of cheese during the past year.

There were 13,502,248 pounds of green and black teas exported from China to the United States during the year ending July 1st, 1846.

The Alms-House Department of this city supports about 10,000 dependents. The supplies during the last month averaged $1,000 per day.

There were no less than seven thousand persons present at a recent ball given in Baltimore for the benefit of the suffering poor of Ireland.

The Virginia House of Delegates has passed a bill divorcing William R. Myers and Virginia Myers.

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Review of New York Market.

MONDAY, MARCH 8.

FLOUR AND MEAL—Genesee Flour $7 a 7 12. Corn Meal 5 a 5 12. Rye Flour 5.

GRAIN—Genesee Wheat 1 75. Southern and Jersey Corn 90 a 98c. Rye 94c. Canal Oats 50c.

PROVISIONS—Prime Pork 12 25. Mess 14 75. Beef 8 00 a 12 00. Lard in bbls. 10 a 10½c. Butter and Cheese are in good demand. Butter 14 a 25c. Cheese 7½ a 8½.

MARRIED,

In Nile, Allegany Co., N. Y., on the 18th of January, by Eld. J. L. Scott, Mr. John A. Burdick, of Milton, W. T., and Miss Lydia Stanard, of the former place.

Also, by the same, in Bolivar, N. Y., on the 14th of Jan., Mr. Samuel Wilkins and Miss Sarah Kenyon, all of Bolivar.

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DIED,

At Bark River, Jefferson Co., W. T., on the 3d of August, 1846, Miss Susan Elmina Vincent, daughter of Joshua and Olive Vincent, aged 19 years. She had her senses until the last, and calling her friends around her exhorted them to live a Christian life.

In Milton, Rock Co., W. T., on the 14th of October, 1846, Sylvinia H., daughter of Wells and Olive A. Butler, aged one year, seven months, and ten days.

In Lyma, Rock Co., W. T., of a lingering illness, Mrs. Olive Augusta Butler, wife of Wells Butler, aged twenty-one years, one month, and nineteen days. She bore her sickness with Christian fortitude and meekness, and died in the full hope of that rest which is the reward of the righteous.

LETTERS.

Samuel Davison, Alfred B. Burdick, Elias Smith, T. E. Clarke, F. A. Utter, Maxson Green, Wm. T. Morgan, R. W. Utter, B. G. Stillman, Ephraim Maxson, H. J. Webb, Thos. P. Lanphear, Gideon Hoxsey (sent the Tracts to care of Dr. Perry, Hopkinton.)

ACKNOWLEDGMENTS.

Gideon C. Green, Nile,		$2 00	pays to vol.	3	No. 52
M. Stillman,	"	2 00	"	3	" 52
Porter Witter,	"	1 50	"	3	" 52
Ezra Crandall.	"	1 00	"	3	" 26
John L. Thurston,	"	50	"	3	" 41
Jas. B. Langworthy, Alfred,		2 00	"	3	" 52
I. Babcock, Townsend, O.,		1 00	"	3	" 52
John Clawson, Milton, W. T.,		2 00	"	3	" 40
Gideon Hoxsey, Scitute, R. I.,		2 00	"	3	" 52
Abner Mills, New York,		2 00	"	3	" 52
David Cardner, DeRuyter,		2 00	"	3	" 52
P. C. Burdick,	"	2 00	"	3	" 52
P. Kingsbury,	"	2 00	"	3	" 52
Burdick & Maxson,	"	1 00	"	3	" 26

ACKNOWLEDGMENTS.

The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums since his last report:—

Church in Waterford, Ct.,	$18 00
Church at New Market, N. J.,	2 00
Mrs. Folger, New York,	5 00
Eliza H. Stillman,	2 00
General Agent, for Tracts,	2 13
Jason B. Wells,	1 00
Solomon Carpenter,	1 00
Lucy M. Carpenter,	50
Wm. James Stillman,	2 00
Snow Hill Society, for Tracts,	15 00

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

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FORTY of the BEAUTIFUL ENGRAVINGS, used in the Lady's Book, will be sent to any person on receipt of One Dollar. They are all from Steel Plates, and are a handsome addition to a Scrap Book.

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As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

N. B. No charges made unless satisfaction is given.

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⁂ In most of the large cities and towns in the United States lying on the principal Railroad and Steamboats routes, these periodicals will be delivered FREE OF POSTAGE.

NEWMAN'S ONLY PERIODICAL ON BOTANY! Prospectus of The Illustrated Flora, edited by John B. Newman, M. D., &c.

Profiting by the results of past experience, and confident of public support, we offer in the second year of our botanical enterprise, the Flora enlarged and remodeled, so as to differ from any thing ever before presented, combining four departments—Floral, Medical, Introductory, and Biographical. The first comprises the classification and description of each plant, its history, minute cultivation, and floral emblem, spiced with anecdote and original or selected poetry. The second, written of course in a popular style, gives the medicinal properties of the plants, and of each part of them, when there is any difference; the extracts and their mode of preparation, doses; and, in particular cases, sketches of diseases to which they are applicable; added to the whole is a history of this branch of the science from the earliest times, accounts of its discovery, and theory of the operation of medicines on the animal frame. The Introduction commences with the lowest of the Vegetable Kingdom, giving in its progress a brief account of every system before the Linnean, which last, with the natural method, will be fully entered into and thoroughly explained; making it as instructive and interesting as possible, by being eminently practical. For instance, the Fungus tribe, which is in our first number, enables us to give the history, description, and mode of preparing the eatable mushroom, tuber, morel, &c., thereby not only teaching the science in order, but affording besides much curious and valuable information. The Biographical department begins with Linnæus; it contains a short and interesting account of the lives and works of eminent living or deceased botanists, selected at pleasure from our own and other countries. Consulting the standards on Botany, Gardening, Chemistry, and Medicine, we intend to combine every useful item of information, and without lessening its value, present the whole in a concise and pleasing form. To allow ample opportunity for illustration, the work is of large octavo form, every number consisting of six plates and forty eight pages of letter-press. The first three plates contain each separate flower; the fourth a tree in exact proportion, with a separated branch to show the leaves, flowers and fruit; the fifth, an explanation plate for the introductory department; the sixth and last, a finely engraved portrait. The flowers are drawn and colored similar to those in the previous numbers, which are universally acknowledged to be specimens of the highest style of the art.

TERMS.

The first series will be completed in sixty monthly numbers, every six of which will form a volume of 288 pages, and 36 plates, making ten volumes in all; each year's numbers, however, being complete within themselves. The publishers at first proposed to issue the work for Two Dollars, with thirty-two pages and four plates, but the present plan was adopted as by far the best. It is furnished to subscribers at Three Dollars per annum, in advance, or two copies to one address for Five Dollars; so that at a cost of Fifteen Dollars, a botanical library—unequaled for gorgeousness of illustration, and utility as a work of popular science—will be procurable, containg 2280 pages of letter-press, three hundred splendidly colored engravings, and botanical portrait gallery of sixty eminent individuals.

The first number is dated January, 1847. The publishers guaranty that the mailing of numbers to subscribers will, in every case, be completed by the 25th of the month preceding the date, and on failure in this respect, or in the mechanical execution, the subscription money will be promptly refunded to subscribers whenever desired.

☞ Competent agents wanted to circulate the work, whom a very liberal discount will be made.

All communications must be addressed (post paid) to the publishers, Lewis & Brown, 272 Pearl-st., N. Y., where subscriptions will be received and agents supplied.

☞ Editors of newspapers and other periodicals giving this prospectus three insertions each year, will, by forwarding the papers containing them, receive the entire work as it is published.

Jan. 10th, 1847.

Miscellaneous.

THE KEY OF THE COFFIN.

FROM THE GERMAN OF JEAN PAUL.

A mother knelt o'er her loved one's tomb,
And her eyes were red with weeping,
For her cherished flower in its morning bloom,
Was now in the cold earth sleeping.

The coffin's key was in her hand,
In her heart was deepest sadness;
And her spirit yearned for the better land,
Where grief would be turned to gladness.

"I will keep the key," she calmly said,
"Of thy dwelling dark and lonely,
So that none shall ever thy rest invade,
But the mother who loves thee only."

She turned her eyes to heaven's bright dome,
Where the silent stars were beaming,
And her spirit caught, in child-like tone,
These words of holiest meaning—

"Throw away the key! O mother dear,
For the coffin holds not thy child,
He has risen from earth, and dwelleth here;
For the Saviour upon him smiled."

T. D.

LECTURE ON CHINA.

The following report of a lecture on China by S. W. Williams, is copied from the Journal of Commerce:—

Mr. W. proceeded to speak of the immense size of the Empire, which, he said, including the three divisions, China Proper, Manchouria, and Soongaria, was one-third larger than all Europe, and three times the size of the Roman Empire in the days of its glory.

Of these divisions, China Proper is the smallest. It contains eighteen provinces, which on an average are about as large as Missouri or Pennsylvania. These are about one hundred thousand square miles larger than our twenty-eight States. The capital of the whole Empire is Peking, which stands in the midst of a wide plain, and is some twenty-three miles in circuit.

In the northern portion lies the greatest inhabited plain in the world. It is five times the size of Pennsylvania, and contains one hundred and seventy-seven millions of inhabitants. Through this portion flows the Yellow River, in an extremely crooked channel, and with a stream so rapid that it is little navigated. It receives its name from its turbid waters, which bear down such immense quantities of clay as to tinge the sea over one hundred miles from its mouth. It is about two thousand two hundred miles in length.

The Yang-tse-Kiang drains the second or central valley. It is three thousand miles long, and has Nankin one hundred and fifty miles from its mouth.

Besides these natural features, there are two great works of art for which China is distinguished—its *Wall*, and the *Great Canal*. The Wall has been standing two thousand one hundred years. It is composed of two walls, each about four feet thick and twenty feet high, inclining inwards, and filled up with earth and rubbish. Towers are raised every three hundred yards. These are, in some parts, of considerable strength; in others, mere piles of earth. Through three or four large gates the whole commerce of central Asia pours into China.

The Canal was constructed in the twelfth century. It is nearly seven hundred miles long, passes through ten degrees of latitude, and subserves the purpose of irrigation as well as of commerce. It does not indeed compare advantageously with similar works in modern times; but when we remember that it was planned and completed long before such a thing was thought of in Europe, it is a remarkable monument of the energy, industry, and civilization of the Chinese, in the times when the western world was shadowed with the dark ages.

The climate of China is about ten degrees colder than that of places in the same latitude on the American shore. This is owing, Mr. W. supposes, to the lofty mountains west, north, and on the islands of Japan, which are always crowned with snow.

Respecting the population of the Chinese Empire, Mr. W. said, we had no data but those furnished by the Chinese, though this was more than we possessed of any other Asiatic nation. The Chinese census makes the number three hundred and sixty-two millions. Dr. Morrison believed this nearly correct; and others best able to judge coincide in this opinion. In confirmation of it, it was stated that this great number gives two hundred and seventy-seven to the square mile, or only seventeen more than are found on an average on a square mile in England. But the Chinese have no beasts of burden, or cattle, to be supported from the soil; they do not use woolen garments, and therefore have no need of flocks; their animal food is of the very cheapest kind, poultry and bacon; their soil is fertile, and all of it cultivated, and in the south yields two crops annually, while it is estimated that one-fourth of the soil of England lies waste; and yet the greatest fear of the Government is famine, and in case of the failure of crops, the inhabitants are sometimes driven to the horrible necessity of feeding on each other.

The mineral wealth of the country is abundant. Besides coal, which in the cities is the most common fuel, and which is found in great quantities, there are veins of gold and silver, lead, copper, and iron.

Cotton is cultivated in all the central provinces—from one of the towns, Koton, we derive the name. The plant has the nankeen color, and is not white, as in this country.

The peculiar staple, however, is Tea. It is grown all over the country; the variety is occasioned by the differences of soil, climate, cultivation, age of leaf, &c. It flourishes on the sandy hills, and is not raised in the more fertile plains. The plant attains its maturity in three years, and flourishes about twenty. It belongs to the Japonica family, the leaf being not so thick and leathern as that of the common Japonica, nor so thin as that of the apple or cherry. And after describing the mode of curling the leaf, the process of pickling, rolling, firing, by scattering upon hot plates, drying in baskets over a slow fire, and coloring by means of powder of gypsum and indigo, or Prussian blue, Mr. W. mentioned the mode of its use among the natives. The decoction is never adulterated with milk and sugar in China, but made by pouring hot water upon the dried leaves in the cup, and drank immediately. In Thibet, the leaves are fried with butter; in Burmah, pickled. The Mongols mix them with oil, and press them into a solid mass. The tea thus prepared they carry in their journeys, breaking pieces from the mass, when they wish to use it. The annual exportation of tea from China amounts to a million pounds, and the labor of preparing, packing and shipping this article, in Canton alone, employs one hundred thousand persons.

TWO NOBLE-HEARTED CHILDREN.

It is a beautiful sight when children treat each other with kindness and love, as is related in the following little story. "Last evening, (says the narrator,) I took supper with Lydia's father and mother. Before supper, Lydia, her parents, and myself, were sitting in the room together, and her little brother Oliver was out in the yard drawing his cart about. The mother went out and brought in some peaches; a few of which were large, red-cheeked rare-ripes—the rest, small, ordinary peaches. The father handed me one of the rare-ripes, gave one to the mother, and then one of the best to his little daughter, who was eight years old. He then took one of the smaller ones, and gave it to Lydia, and told her to go and give it to her brother. He was four years old. Lydia went out, and was gone about ten minutes, and then came in.

"Did you give your brother the peach I sent him?" asked the father.

Lydia blushed, turned away, and did not answer.

"Did you give your brother the peach I sent him?" asked the father again, a little more sharply.

"No, father," said she, "I did not give him *that.*"

"What did you do with it?" he asked.

"I ate it," said Lydia.

"What! Did you not give your brother any?" asked the father.

"Yes, I did, father," said she, "I gave him mine."

"Why did you not give him the one I told you to give?" asked the father, rather sternly.

"Because, father," said Lydia, "I thought he would like mine better."

"I did not mean to be disobedient, father," said she; and her bosom began to heave, and her chin to quiver.

"But you were, my daughter," said he.

"I thought you would not be displeased with me, father," said Lydia, "if I did give brother the biggest peach;" and the tears began to roll down her cheeks.

"But I want you to have the biggest," said the father; "you are older and large than he is."

"I want you to give the best things to brother," said the noble girl.

"Why?" asked the father, scarcely able to contain himself.

"Because," answered the dear generous sister, "I love him so—I always feel best when he gets the best things."

"You are right, my precious daughter," said the father, as he fondly and proudly folded her in his arms. "You are right, and you may be certain your happy father can never be displeased with you for wishing to give up the best of every thing to your affectionate little brother. He is a dear noble little boy, and I am glad you love him so. Do you think he loves you as well as you do him?"

"Yes, father," said the little girl. "I think he does, for when I offered him the largest peach he would not take it, and wanted me to keep it; and it was a good while before I could get him to take it."

A DRUNKARD ON FIRE.

Dr. Nott, in his lectures, gives the following account of a young man, about 25 years of age:—

"He had been a habitual drunkard for many years. I saw him about 9 o'clock in the evening on which it happened; he was then, as usual, not drunk, but full of liquor; about 11 o'clock the same evening I was called to see him. I found him literally roasted, from the crown of his head to the sole of his feet. He was found in a blacksmith's shop, just across from where he had been. The owner, all of a sudden, discovered an extensive light in his shop, as though the whole building was in one general flame. He ran with the greatest precipitancy, and on throwing open the door, discovered a man standing erect in the midst of a widely-extended silver-colored flame, bearing, as he described it, exactly the appearance of the wick of a burning candle in its own flame. He seized him (the drunkard) by the shoulders and jerked him to the door, upon which the blaze was instantly extinguished. There was no fire in the shop, neither was there any possibility of any fire having been communicated to him from any external source. It was purely a case of spontaneous ignition. A general sloughing soon came on, and his flesh was consumed or removed in the dressing, leaving the bones, and a few of the larger blood-vessels; the blood, nevertheless, rallied round the heart, and maintained the vital spark until the thirteenth day, when he died, not only the most loathsome, ill-featured, and dreadful picture that ever was presented to human view, but his shrieks, his groans, and his lamentations, also, were enough to rend a heart of adamant. He complained of no pain of body; his flesh was gone. He said he was suffering the torments of hell; that he was just upon the threshold, and should soon enter its dismal caverns; and in this frame of mind he gave up the ghost."

Indian Ingenuity.—The Indians at the Milbank Sound, called Belbellahs, are very ingenious and imitative. They watched sharply all our proceedings, and gave us striking examples of their native talent. They promised to construct a steamship on the model of ours. We listened and shook our heads incredulously; but in a short time we found that they had felled a large tree, and were making the hull out of its scooped trunk. Some time after, this rude steamer appeared. She was from twenty to thirty feet long, all in one piece—a tree hollowed out—resembling the model of our steamer. She was black, with painted ports, decked over; and had paddles painted red, and Indians, under cover, to turn them round. The steersman was not seen. She was floated triumphantly, and went at the rate of four miles an hour. They thought they had nearly come up to the point of external structure; but then the enginery baffled them; and this they thought they would imitate in time, by perseverance, and the helping illumination of the Great Spirit.

GOOD RESOLUTIONS.

The following most excellent resolutions were found in the pocket-book of the late Rev. John H. Rice, D. D., after his death. They are worthy not only of being extensively circulated through the medium of the press, but also of being engraven on the heart of every one who desires to live a consistent Christian life:—

"What I resolve, that I will endeavor to do.

"1. To keep under my body, and change my physical constitution. Take food for nourishment, and not for pleasure. Take no more than is necessary, and be indifferent as to the quality. Sleep for refreshment, and not for indulgence. Harden and subdue my flesh by labor, directed to useful purposes. Endeavor to do as much useful work every day as I can. Dress as cheaply as comports with decency.

"2. To use all my property for benevolent purposes. Pay every thing I owe as soon as possible. Save all that I can by simplicity of living, and by practicing self-denial—and give all I can, in the exercise of sound discretion, to objects of benevolence. Never spare person, property, or reputation, if I can do good. It is necessary that I should die poor.

"3. As to my disposition and conduct towards others: 1. Endeavor to feel kindly towards every one. Never indulge anger, malice, envy, or jealousy towards any human being. 2. Endeavor to speak as I ought about every one—aiming, in all that I say, to promote the comfort, improvement, and happiness of every one who lives. 3. Endeavor to act so as to advance, first, the present comfort—second, the intellectual improvement—third, the purity and moral good of all my fellow-men.

"As to my Creator—to endeavor to fix more deeply in my mind, all the truth that I can possibly discover respecting him; and to feel, think, and act, in every respect, in correspondence with that truth.

"Finally: When I have done all, to acknowledge that I am nothing, that I deserve nothing, and that my Creator has a right to do with me as seems good to him."

First Newspaper Printed in America.—This appeared in Boston, in 1704. It was printed on a half sheet of pot paper. It bore the following title:—

"N. E. Numb. 1. The Boston News Letter. *Published by authority.* From *Monday,* April 17, to *Monday,* April 24, 1704."

It was printed in Boston, by B. Greene, and "sold by Nicholas Boone, at his shop near the old Meeting House."

"This News-Letter is to be continued weekly; and all persons who have any Houses, Lands, Tenements, Farmes, Shops, Vessels, Goods, Wares, or Merchandizes, &c., to be Sold or Lett; or Servants Runaway; or Goods Stole or Lost, may have the same Inserted at a Reasonable Rate; from Twelve Pence, to Five Shillings, and not to exceed; Who may agree with Nicholas Boone for the same at his shop, next door to Major Davis's, Apothecary, in *Boston,* near the Old Meeting House.

"All persons in Town and Country may have said News-Letter Weekly upon reasonable terms, agreeing with John Campbell, Postmaster, for the same."

Campbell was the proprietor, and Boone acted as publisher.

A Prediction Verified.—Tradition has preserved a singular anecdote of John Thatcher, a son of one of the first settlers of Massachusetts. He was married in 1661, to Rebecca Wisnow, and, being on his way to Yarmouth with his bride, they stopped for the night at the house of one Col. Gorham, at Barnstable. In the merry conversation with the newly-married couple, an infant was introduced, about three weeks old, and the night of her birth was mentioned to Mr. Thatcher; he observed that it was the very night on which he was married, and taking the child in his arms, presented it to his bride, saying, "Here, my dear, is a little lady, born on the same night we were married; I wish you would kiss her, for I intend to have her for my second wife." "I will, my dear," she replied, "to please you, but I hope it will be long before your intention is fulfilled." Then, taking the babe, she kissed it heartily, and so gave it into the nurse's hands. This jesting prediction was eventually verified. Mr. Thatcher's wife died, and the child, Lydia Gorham, arriving at mature age, actually became his second wife, in 1684.

Strange Discovery.—A short time ago the Chief Justice of Gibraltar had some workmen employed at his house; and while one of them was digging near the dining-room window, he perceived an opening, which he found was very deep. He with some others and the Chief Justice himself, ventured down the aperture, and after descending about forty feet almost perpendicular, came to a very narrow passage, which led to a most beautiful cavern, with stalactites hanging about as white as snow, and of various forms—some like cauliflowers. In the midst of all this was a human skeleton, sticking fast to the rock, and the bones of a dog beside it, having become petrified. The bones of the right hand were fastened to the right side of the head, so that the poor creature has the appearance of having laid down and died, very probably of starvation, with his hand under his head, which is half turned round, as if he had been looking up. The bones of the dog lay beside the human bones.

Interesting to the Blind.—A very beautiful and ingenious machine has just been invented, by the help of which, persons who are blind, or who can not use their eyes, are enabled to write easily, legibly and rapidly. It is the invention of Mr. Thurber, of Norwich, Conn., and is now for gratuitous exhibition at the sale room of the institution for the blind, 152 Washington-st. The writer sits down before the machine, which is exactly like a piano forte in appearance, though much smaller. Each key represents a letter, or a mark, of punctuation, or figure. If he wants to write Boston, for instance, he strikes the key B, then O, then S, and so on; as fast as he touches them, the other ends strike upon a sheet of paper, producing two copies, written as distinctly as if executed by the most careful penman. With a little practice one can write as fast as with a pen, and have the advantage of a copy of his letter. This machine promises to be of great use.

Franklin's Mode of Lending Money.—"I send you, herewith, a bill of ten louis d'ors. I do not pretend to give much; I only lend it to you. When you return to your country, you cannot fail of getting into some business that will, in time, enable you to pay all your debts. In that case, when you meet another honest man in similar distress, you will pay me by lending this money to him, to discharge the debt by a like operation when he shall be able, and shall meet with such another opportunity. I hope it may thus pass through my hands before it meets with a knave to stop its progress. This is a trick of mine to do a great deal of good with a little money. I am not rich enough to afford much in good works, and I am obliged to be cunning, and make the most of a little."

To Remove Motes from the Eye.—Farmers, as well as many other persons, are often so exposed in their labors as to get dust or motes in their eyes, and frequently suffer considerably before they can find any means of relief. The following simple remedy is almost always near at hand, and in most cases will prove effectual: Fill a cup or goblet with clear cold water, quite to the brim, and place the eye in distress in such a position as to be completely within the water in the cup; then rapidly open and shut the eye a few times, and the dust or mote will be immediately washed away. If a cup or other vessel be not at hand, the eye may be placed in a spring or bucket of water.

VARIETY.

A curious place is the market in some towns of South America. Every morning a long train of *jacks* comes into the town, driven by women—the merchandize, or vegetables, or whatever they may wish to sell, (a full cart-load,) being packed on the backs of the jacks, and the drivers sitting very coolly on their shoulders! In purchasing at Market you are obliged to take a little of every thing they have, whether it be turtle, plantain, yuca, cassava, or anything else. Meat is always sold by the yard, and none by the pound, but when bought, you cannot take it away without being weighed at the other end of the market. Each person carries his own provisions away with him—the ladies may be seen every morning with their yards of meat trailing from their shoulders.

A celebrated liquor importer in Boston, recently had his pocket-book, contaning a large sum of money cut from his pocket, while entering church. A few days subsequent he received the pocket-book through the post office (postage unpaid,) accompanied by a note, in which the writer stated that after spending the money, he discovered to his utter horror that he had been making use of funds obtained in the infamous liquor traffic. He, therefore, returned the pocket-book, and would do the same by the money should he be able again to lay his hands on it.

A frequent visitor at the Tuilleries of late, where he has a seat by the Queen's side, is Father Moussa, a jet black African priest, who excites great interest by accounts of his missionary labors in Senegal. Many of the nobility have invited him to their tables, and large sums have been subscribed to build him a new church. Through his exertions over six hundred Roman Catholic priests have signed a petition for the abolition of slavery in the French colonies, to be presented to the next Chambers—over eight thousand other signatures follow.

"Although I suffer," said Augustine, when sick, "yet I am well, because I am as God would have me to be, for when we will not what He wills, it is we that are in the fault, and not He, who can neither do nor permit any thing but what is just."

In Mexico, the prevailing feeling is, that the infant, when baptized, cannot die too soon. The death of young children is celebrated as an occasion of joyfulness, because the souls of the deceased innocents are supposed to be transported at once to heaven, without passing through purgatory.

The believer's death may be compared, not so much to the setting sun that sinks behind the darkened West, obscured among the tempests of the sky, as to the morning star that melts away into the light of heaven.

How many of both sexes, think that to dress finely is to dress well—when the two are as different as possible; for the one excites attention, and the other avoids it.

Napoleon, in a perilous circumstance, gave an order difficult to execute, and it was represented to him that the thing was impossible. 'Impossible,' said he with vivacity, 'that word is not French!'

In Carthagena, a divorce of a man and wife is not allowed; but when they wish to separate, half of the furniture and half of the children are given to each, by law! And if they cannot agree to such a division, then all the property is put up at auction and sold.

At a recent meeting to establish a Juvenile Refuge in Manchester, the Archbishop of Dublin said they could educate fifty children at the same cost that they could keep one soldier.

A lawyer once said to a bore, who had sat about two hours in his office, "I wish you would do as my fire is doing." "How is that?" said the other. "Why, sir, it is *going out,*" replied the lawyer.

It is easier to supply genius requisite for writing a book, than the perseverance which conquers time and place for the achievement.

"I never complained of my condition," says the Persian poet Sadi, "but once, when my feet were bare, and I had no money to buy shoes; but I met a man without feet, and became contented with my lot."

Washington, visiting a lady in his neighborhood, on leaving the house, a little girl was directed to open the door. He turned to the child and said, "I am sorry, my little dear, to give you so much trouble." "I wish, sir," she replied, "it was to let you in."

"Many," says Newton, "have puzzled themselves about the origin of evil. I observe there is evil, and that there is *a way to escape it;* and with this I begin and end.

Lord Bacon says that Solon compared the people unto the sea; and orators and councillors to the winds; for that the sea would be calm and quiet, if the winds did not trouble it.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

DE RUYTER INSTITUTE.

The Winter Term of this Institution will commence on the 6th of January, 1847, and continue fourteen weeks, under the care of J. R. IRISH & G. EVANS.

DeRuyter, Nov. 1, 1846.

BEALES' DAGUERRIAN GALLERIES.

MR. A. J. BEALES invites the attention of the public to his Premium One Dollar Daguerrian Galleries, at Nos. 156 and 175 Broadway, New-York. Having adopted the latest improvements, he has reducrd his prices one-half, and guarantees to take pictures equal to any in the city, in any position or dress, and with any desirable shade or color. Gold lockets of all descriptions constantly on hand. Attendance from eight in the morning until sunset.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" Hiram P. Burdick.
Berlin—Wm. B. Maxson,
" John Whitford.
Brookfield—And'w Babcock.
Clarence—James H. Cochran.
DeRuyter—B. G. Stillman.
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Leonardsville—Jabish Brown.
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New London—C. M. Lewis.
Otselic—Joshua Clark.
Petersburg—Geo. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richburgh—T. E. Babcock.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Watson—Wm. Quibell.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

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Westerly—Alex. Campbell,
" S. P. Stillman.
Hopkinton—Joseph Spicer,
" A. B. Burdick.
Newport—E. D. Barker.

NEW JERSEY.
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—R. Babcock

VIRGINIA.
Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph.

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISKONSAN.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke.

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The Sabbath Recorder.

From the Christian Chronicle of Feb. 10.

SABBATH DISCUSSION.

Mr. Editor:—Your correspondent "Indagator," does not seem to be fully able to appreciate my interpretation of the Sabbath law. The cause of his inability is quite apparent. His mind is entangled in the web of traditional interpretation. What is merely incidental, and entirely separated from the law, he persists in regarding as an essential part of it. The terms of the law are plain. The difficulties of its interpretation arise purely from human additions.

I wish he had been explicit in the statement of his opinions. He seems to doubt the validity of the Sabbath law; and is inclined to have me consider this as the primary question. He evidently wishes me to lead the way, allowing him the precious privilege of suggesting doubts and difficulties. "Indagator" has forced me to tarry a little longer on "this subordinate point." I do not "hold, that although the law specified the seventh day, the Jew might observe any other as well." I stated distinctly that he could keep no other day than the seventh, without sinning. The question is whether Saturday or Sunday is the "seventh day." His "wonder" is altogether gratuitous. He is desired to point out "the limitations and applications," which he seems to suppose determine the *order* of days, and I hereby, on that condition, promise to yield the point at once. "If our Saviour, standing triumphant over the rifled sepulchre, had said, 'Ye shall keep the first day holy, and labor the remaining six,' we should none of us think it indifferent what day of the week Christians observed." Certainly not. We think they should do just as the Lord said. Nor do I think that the sabbatic law tolerates indifference as to which day is to be observed. It says explicitly the "seventh day." It is the law that makes the week; and not the week that makes the law. Traditional interpretation has reversed the order of things. I "admit the division of time into weeks before the time of Moses." That an unbroken succession of weeks descended from the creation, is very doubtful. That this unbroken succession was any part of the law, I deny. If the division of time into weeks existed when the law was given, the law does not unalterably fix it. The law, and the division of time then existing, and incidentally settled, are independent of each other. "Six days shalt thou labor, and do all thy work; but the seventh is the Sabbath of the Lord thy God." If, in the course of time, a change in the order became incidentally settled, so long as the terms of the law are complied with, no sin is incurred. The order in neither case is settled by law. They rest on the same authority, and one is as valid as the other.

What can be said of the validity of the law? This, according to "Indagator," is, after all, the question to be settled. "Are we bound to keep the weekly rest prescribed in the fourth commandment?" Why not place it in the same category with "circumcision; the festivals, sacrifices, and many other things?" With your permission, Mr. Editor, I will state "my deliberate view" of the matter. I "set up no new standard of morality." Bishop Butler's statement differs from mine only in words. In idea they are identical. I believe the fourth commandment to be essentially moral and permanent. In what lies the morality of a law? Why is the law which prohibits covetousness moral? Is it not that, "in itself, prior to any essential command," it is beneficial to mankind—possesses "essential utility?" The Lord himself says, "the Sabbath was made for man." The intelligence of the world reiterates the statement. It is a "duty, arising out of the nature of the case itself, prior to the external command." For anything I can see, it is "as clearly moral, as any law of the decalogue." *This*, according to "Bishop Butler's standard of morality."

Again, the difference between the law of the Sabbath, and the laws "Indagator" names, is wide and obvious. The Sabbath is not exclusively a Jewish institution. It was "made for man." Not simply the Jewish man. It existed before the Jew; and for a reason which had no exclusive connection with him. It was inserted in the Jewish code, just as all the other great moral principles contained in the decalogue were, because they were fundamental and useful. The recognitions and sanctions of the Sabbath in the New Testament, are a virtual adoption of it into Christianity. Circumcision and the institutions named are clearly, if not expressly, rejected. There are three or four words of great significance contained in the sabbatic law, which "Indagator" would do well to weigh. "*The Sabbath of the Lord thy God.*" The rest of God. "The works were finished from the creation of the world." What has the "rest of God," or the creation of the world, to do with the Jew, more than with the Gentile? "Is He not the God of the Gentiles?"

But, Mr. Editor, put the weekly Sabbath along with circumcision and Jewish festivals, and where is your Sabbath? On what authority do you enjoin the weekly observance of the Lord's Day? Where is the law? Where is even the example? "Where there is no law, there is no transgression." What if Christ did "stand, on the morning of the first day, over the rifled sepulchre?" Does it follow that we must observe the first day as a day of worship and of rest? May we not just as fairly conclude, that we must observe the day of his birth? This reason for keeping the first day is nowhere urged in the New Testament. We must go to the law, and its New Testament sanctions, or we have no day of worship and rest enforced by law. The whole matter lies at our discretion. "Six days shalt thou labor and do all thy work; and the seventh day is the Sabbath of the Lord thy God." In concluding, permit me to ask "Indagator" his reason for placing the sabbatic law among the "laws of circumcision, Jewish festivals, sacrifices, and many other things."
E. W. D.

From the Christian Chronicle of Feb. 24.

Mr. Editor:—As I am sincerely anxious to reach the fundamental points of the sabbatic law, I shall willingly dismiss the question as to its interpretation, and proceed to that of its validity, as treated in the three closing paragraphs of "E. W. D.'s" last article. Our readers can now judge for themselves, whether that law fixes any particular day of the week as the Sabbath, where there is any; and bye and bye, perhaps, they will have made up their minds who is "entangled in the web of traditional interpretation."

My object in inviting him to consider this subject, was to enlist the ability with which he had discussed one or two important topics in your paper, in removing, if possible, the difficulties under which many earnest minds among us, as well as my own, labor in regard to the grounds on which the duty of the Sabbath is inculcated. And when he proposed to enter into a thorough investigation of the question, and intimated that he thought Scriptural justice had not been done the subject by others, I rejoiced, and hoped, as I still do, for light. If the fourth commandment is as obligatory on us as on the Jew, it is highly important that this should be clearly seen and deeply felt. If, on the other hand, the Scriptures teach no such thing, Baptists are the last people in the world who should uphold a professedly religious institution on the ground of mere usage and the tradition of the elders. The only hope of gaining a fair examination of this matter by Christians at the present day, depends on our cherished principle, that while we embrace whatever the Bible enjoins on us, we are at once to renounce whatever in religion the Bible does not countenance. In throwing in my mite to the elucidation of this subject, you, Mr. Editor, will give me credit, I hope, for more than a captious disposition to propose "doubts and difficulties." I wish to get at the clear, solid truth of the Gospel, and strongly do I believe that whoever shall develope this, will have done an indispensable and most important service to the cause of Christianity, and so of mankind.

Our obligations to keep the Sabbath must arise, I have thought, if at all, either from the nature of the case, independently of any precept, or from a command of God, addressed to us. In the former case, the duty would be a *moral*, in the latter a *positive* duty. It is, in fact, I believe, generally held to be both at once. "E. W. D." regards it as strictly a moral duty. But does he mean that it is one which men are equally bound to perform whether they have ever heard of such an appointment or not? Does he mean that the heathen are just as blameworthy for their neglect of the Sabbath, the existence of which was never whispered to them, as for the numerous *moral* delinquencies with which they are reproached in Rom. 1st, and elsewhere in God's Word? I can hardly believe it, and yet this is true of the remaining precepts of the decalogue and other parts of the Mosaic law, and is the very circumstance which renders them *moral*. Your correspondent, with a multitude, seems to me to draw from the indisputable fact that a certain portion of time for rest and the purposes of devotion, is essential to the well being of man, the illogical conclusion, that therefore we must keep holy just *one day in seven*. What would a man learn on this subject from the instructions of his own reason and conscience—the only source of *moral* obligation? Nothing more than that he ought to take time for bodily rest, and for strictly religious services; just as he ought to practice moderation in the indulgence of his lawful appetites, and the exertion of any of his powers. Perhaps he could no more tell exactly how much time should be set apart for those objects, than how much food would be conducive to his highest good. Suppose two men of equal moral culture, entirely ignorant of a Sabbath, reflecting on the necessity of rest and devotion for men; but one of them living a life of leisure among a light working people, and the other laboring hard himself, with much opportunity to observe the destructive tendency of long-continued toil, and it is quite conceivable that one of these men could think people morally bound to rest more or less than would meet the views of the other. Indeed, we have little idea, perhaps, how scanty the information which we could derive on such questions from the purely moral source. That man ought to take sufficient vacation from wordly labor, for rest and worship, is plainly obvious; but that any special day should be set apart for this purpose rather than a part of every day, much more that just one day in the week should be so consecrated, depends as plainly, to my mind, on the positive appointment of God. The "essential utility" of the Sabbath, therefore, as distinguished from a more or less frequent rest, is a thing by no means to be taken for granted. There is abundance of proof, no doubt, that it is better for men to rest one day in the week than to work the whole seven; but is there any that one day in six might not, for the majority, be better still? It will hardly be denied that six days of unintermitted labor with us, is enough to overtask the body and secularize even the spiritual mind. But is it not the moral duty of every man, Providence permitting, to sequester from the world so much time as may suffice to keep him in bodily and spiritual health, Sabbath or no Sabbath? And if it were self-evident that one day in the seven is exactly the proportion which is essential for the purposes of rest, (which seems to have been the direct end of the Sabbath,) is it self-evident that the very same proportion is demanded for devotion?

These considerations are designed simply to show how little of purely moral authority there is for the observance of a hebdomadal holy rest, or, in other words, how little we should dream of duty in the matter, without a special revelation from God, and how free we are from any positive obligation, except in so far as it may have pleased God to determine what part of our time shall be set apart for rest and worship.

And if the institution of the Sabbath be not strictly moral, it will hardly be contended that the fact of its incorporation in the Jewish system imposes it forever on all other people. That Jehovah, in giving minute laws to this nation, towards whom he sustained a unique relation, determined that they, an agricultural and pastoral people, whose labors were comparatively light, should observe a weekly rest, does not imply that others, say in our manufacturing towns and bustling cities, require no larger a relaxation. Does it not rather imply that if He were prescribing laws to such, he would, on the very principle which then guided him, enjoin a more frequent rest? Certainly I do not see that "E. W. D." has attempted the slightest proof that the law of the Sabbath is generally binding from its forming a part of the Jewish code. It was a fit and beautiful element of that wonderful constitution, designed for a quiet, stationary, rural, and not maratime people, and distinguishing them from all the nations of the earth.

But our Saviour has declared that "the Sabbath was made for man." The reliance placed on this single sentence to prove the intrinsic morality and indefectible obligation of the Sabbath, proves rather, *me judice*, the absence of truly valid Scriptural grounds, and the readiness with which men seize on any apparent support of a "foregone conclusion." For, according to this interpretation of the text, what ought to be the antithesis—the opposite error, which our Saviour would deny? Why, manifestly this—that the Sabbath was designed particularly for the Jews. Had this been the doctrine advanced by his accusers on this occasion, and if in reply to *this* he had said, "No; the Sabbath was made for man, not for the Jews alone," it might, perhaps, fairly have implied that the Sabbath was to be perpetual. But what *is* his meaning? Simply that the law concerning this day should not be so rigidly interpreted as to render it an occasion of distress and oppression to those who were bound by it—as if to meet the requirements of the Sabbath were the chief end of their being; because its very design was to promote their happiness. The same might have been said of the sabbatic year and other similar institutions while they remained in force. And here it is worthy of observation, that while our Lord was repeatedly charged with violating the Sabbath, he nowhere speaks of it as an ordinance of his kingdom, nor does he, in running over at different times the prominent points of the fundamental law of God, ever expressly mention or remotely hint at the duty of keeping the Sabbath. Where your correspondent finds the "recognitions and sanctions of the Sabbath" in the New Testament, unless it be in the (often apologetical) allusions of our Saviour to it, as a part and parcel of the existing Jewish economy, I am at a loss to conceive. And where, I would ask him, is circumcision or any other Jewish ceremony more "clearly rejected" in the New Testament, than the Sabbath in Colossians ii. 16, and Galatians iv. 10.

As to the alledged existence of the Sabbath before Moses, I am not prepared to allow the fact, nor if this were admitted, to receive the inferences which are deduced from it.

In conclusion, I would say, that my reason for placing the sabbatic law with the other Jewish laws, (if I were so to do,) might probably be the fact that God has placed it there, that it is not excepted in the general abrogation of the ancient economy by the new, but rather seems to be especially included among things which have become obsolete and vanished away.

INDAGATOR.

MINISTERIAL ACCOUNTS AT THE GREAT DAY.

A divine in the former part of the last age, preaching before an association of ministers, and in order to quicken their regard to the principle, end, and motive, from which they acted, pointed them to the last and awful day of judgment; and having brought in Christ the Judge as taking his place on the throne, he then by an elegant prosopopeia represented him as calling his ministers to an account, examining how they had preached, and with what views they had undertaken and discharged the work of the ministry. "*What did you preach for?*" "I preached, Lord, that I might keep a good living, that was left me by my father, of one hundred and fifty or two hundred pounds per annum, which, if I had not entered into orders, had been wholly lost as to me and my numerous family." Christ says to him, "*Stand by, thou hast had thy reward.*" The question is put to another, "*And what did you preach for?*" He answered, "Lord, I was applauded as a learned man, and I preached to keep up the reputation of an excellent orator, and an ingenious preacher." Christ's answer to him likewise, was, "*Stand by, thou also hast had thy reward.*" The Judge puts the question to a third, "*And what did you preach for?*" "Lord," said he, "I neither aimed at the great things of this world, though I was thankful for the conveniences of life which thou gavest me; nor did I preach that I might gain the character of a wit, or of a man of parts, or of a fine scholar; but I preached in compassion to souls, and to please and honor thee; my design in preaching was, Lord, that I might win souls to thy blessed majesty." Upon this, the Judge called out, "Room, men; room, angels! Let this man come and sit with me on my throne, as I am set down with my Father on his throne; he has owned and honored me on earth, and I will own and honor him through all the ages of eternity."

The result of all then was, that the ministers went home much affected, resolving that, through the help of God, they would mind the work of the ministry more, and look better to their aims and ends than ever. [Gospel Treas.

THE LORD'S PRAYER ILLUSTRATED.

"Our Father,"
By right of creation,
By bountiful provision,
By gracious adoption,

"Who art in Heaven,"
The throne of thy glory,
The portion of thy children,
The temple of thy angels,

"Hallowed be thy name,"
By the thoughts of our hearts,
By the words of our lips,
By the work of our hands,

"Thy kingdom come,"
Of providence to defend us,
Of grace to refine us,
Of glory to crown us,

"Thy will be done on earth as it is in Heaven,"
Towards us, without resistance,
By us, without compulsion,
Universally, without exception,
Eternally, without declension,

"Give us this day our daily bread,"
Of necessity for our bodies,
Of eternal life for our souls,

"And forgive us our trespasses,"
Against the commands of thy law,
Against the grace of thy Gospel,

"As we forgive them that trespass against us,"
By defaming our characters,
By embezzling our property,
By abusing our persons,

"And lead us not into temptation, but deliver us from evil,"
Of overwhelming affliction,
Of worldly enticements,
Of Satan's devices,
Of error's seduction,
Of sinful affections,

"For thine is the kingdom, the power, and the glory, forever,"
Thy kingdom governs all,
Thy power subdues all,
Thy glory is above all,

"AMEN,"
As it is in thy purposes,
So it is in thy promises,
So be it in our prayers,
So shall it be to thy praise.

OBLIGATION TO THE HEATHEN.

Such is the heading of an article in the February number of the Baptist Missionary Magazine. The writer takes for his text the words of Paul, "I am a debtor both to the Greeks and the barbarians, both to the wise and the unwise; so, as much as in me lies, I am ready to preach the gospel to you that are at Rome also." His object is to show that all Christians sustain the same relation to the heathen world as did the apostle, and that the only way to prove the sincerity of a Christian profession is by showing a readiness to labor for their salvation. The article concludes as follows:—

1. *What we do for the salvation of the heathen, is not to be regarded as charity.*—We are their debtors. We cannot evade the obligation. Why, then, should we not conform our language and behavior to the fact? Is it charity to pay a debt? We owe it. Why treat it as if payment or non-payment were optional? Why regard this obligation as less binding than any other?

2. *Let us be honest men, and pay our debt.*—We cannot plead want of ability, for it is required of a man only according to what he *hath*. What *right* have we to contract other obligations that will interfere with our duty to the heathen? What *right* have we to live in a style that shall disable us from paying a debt long since contracted?

3. *A day of settlement is approaching.*—We must all appear before our original Creditor, and answer to the inquiry whether we have been honest debtors, and, according to our ability, discharged our obligations. The heathen will be there to testify to the measure of our fidelity, and we shall be held responsible for every deficiency in our duty. How will stand the account of the present generation of Christians? Reader, are not *you* in arrears to the heathen?

CHRIST THE LIGHT OF LIFE.

"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."
[John 8: 12.

God is light, and Christ is the "image of the invisible God;" God of God, Light of Light. . . . . . The visible light of the world is the sun, and Christ is the "Sun of Righteousness." One sun enlightens the whole world; so does one Christ, and there needs no more. . . . . . It is the happiness of those who follow Christ, that they "shall not walk in darkness." Follow Christ, and we shall follow him to heaven.
[M. Henry.

Lord, be it mine, like thine elect, to choose
The better part; like them to use
The means thy love hath given;
Be holiness my aim on earth,
That death be welcomed as a birth
To life and bliss in heaven! [Bp. Mant.

Christ and the gospel are light, and there is no darkness at all in them; if you say, that you "know Christ" and his gospel, and yet keep not "Christ's commandments," but dearly hug your private darling corruptions, "you are liars, and the truth is not in you;" you have no acquaintance with the God of light, and the Gospel of light. [Cudworth.

Christ "is the Light that lighteth every man that cometh into the world." "In His light shall we see light." Light to see and eschew the ways of sin; light to see and walk in the paths of truth. [Wagan.

Let us be an example of godliness. Let us be a light to them that yet abide in darkness. Let not the name of God be evil spoken of through us. His name is holy. "Wo be unto the world," saith Christ, "because of offences; for it must needs be that offences come; but wo be unto that man by whom the offence cometh." . . . . . The light of God shines in the darkness of this world. It is the sweet incense and savor of God. Wheresoever the breath thereof is received it bringeth life. [Bp. Jewel.

Lord Jesus, thou Light of Truth and Sun of Righteousness, shed thy bright beams upon my heart, that I may know, and knowing, love thee. Help me, my strength, by whom I am sustained; shine upon me, my light, by whom alone I see; and quicken me, my life, by whom alone I live. For thou only art my help and my light, my life and my joy, my Lord and my God!
[St. Augustine.

SOWING AND REAPING AND SOWING AGAIN.

Nearly thirty years ago, a young woman called on the pastor of a church in Buckinghamshire, to talk with him respecting her spiritual interests, and expressed a wish to be baptized. In the course of conversation, she stated that she had derived much benefit from an article she had read in the Baptist Magazine, which her parents were accustomed to take. On inquiry, the minister found, to her surprise as well as his own, that it was a piece which he had himself written, when he was a very young man and resided in another county. The young woman has been for many years a respectable member of a Baptist church in the metropolis. The young minister was encouraged, and determined to write again.

Some time afterwards he went with a chapel case to a part of the country in which he had never been before, and visited a city where he had reason to suppose he was quite unknown. Arriving on Monday evening, he inquired for the principal Baptist chapel, intending to see if there were any service. In the vestry there was a prayer meeting, and as he entered, some sentences with which he was acquainted met his ear. At the close of the service he introduced himself to the pastor. When he had mentioned the name of the town from which he came, the minister, repeating it, asked, "Is there not a piece of yours in the Baptist Magazine this month? And have I not just been reading it?" "You have, sir," was the answer. A cordial welcome was immediately given; the stranger was hospitably entertained, and generously assisted in his undertaking.

The same minister, though not now a young man, has written more for the Baptist Magazine the last eight or nine years than any other individual. [Lon. Bap. Mag.

The Cloud on the Saint's Death-Bed.—The last hours of some men, eminent in piety and usefulness, as they were in talents and labors through life, have been overcast with gloom that prevented by-standers from recognizing the glories of their departure. But the orb setting behind a bank of dense black clouds, is himself beyond their reach. They effect not its brightness, but merely our view of it. While to us he seems to sink in darkness that extinguishes his beams, he is really rising in other skies, gladdening the sight of other observers, and clothed in splendors, as if the Almighty had afresh, or for the first time, robed him in the reflection of his own divine effulgence. "We walk by faith, not by sight;" and when a man's life has testified that his heart is right with Christ, we know that his safety for glorification is in Christ's hands, though his enemies be, in malice, loading him with anathemas, or he, by morbid influence from what is animal or what is mental, be writing volumes of bitter things against himself, at the crisis of his leaving the body. [Dr. Urwick.

The Emperor Alexander of Russia.—When on the eve of his journey to Taganrog, where he died, the Emperor Alexander said to a benevolent English gentleman, whom he had for years honored with his confidence, "Do you think that any man, however exalted in station or distinguished for philanthropy, can be safe in resting on any other ground for salvation but a humble reliance on the perfect, all-sufficient atonement of his crucified Redeemer?" "Certainly not, sire," was the unhesitating reply. "That is my opinion," said the Emperor; "and I try daily to realize it. I have no other hope; it is my only confort." [Puritan.

Peace in View of Death.—When I am dead and forgotten, the world will be as it is; the same succession and varieties of seasons, the same revolutions of heaven, the same changes of earth and sea, the like occurrence of natural events and human affairs. It is not in my power to alter the course of things, or to prevent what must be. What should I do, but quietly take my part of the present, and humbly leave the care of the future to that all-wise Providence, which ordereth all things, even the most cross events, according to his most holy and just purposes? [Bishop Hall.

There is no trait in the human character so potential for weal or woe as firmness of purpose. It is wonderful to see what miracles a resolute and undying spirit will achieve. Before its irresistible energy the most formidable obstacles become as cobweb barriers in its path. Difficulties, the terror of which causes the pampered sons of luxury to shrink back with dismay, provokes from the man of lofty determination only a smile. The whole history of our race—all nature indeed—teems with examples to show what wonders may be accomplished by resolute perseverance and patient toil.

It has been beautifully said, that the veil which covers the face of futurity is woven by the hand of Mercy; yet how often do we desire to tear aside the veil and to gaze upon the countenance, even though we know not whether it shall be in gladness or grief. What a blessing it is that such efforts are unavailing! For misfortunes themselves are more easily endured than the thick shadows they cast before them; and happiness is never so complete as when it comes at the moment we are least expecting it.

The Sabbath Recorder.

New York, March 18, 1847.

SUPPORT OF THE MINISTRY.

Many good people are exceedingly afraid of what they are pleased to call a "hireling clergy." The practice, which has become almost universal, of paying ministers a stipulated salary, they regard as a crying sin of the age. Of course they look with suspicion upon the man who will consent to receive such a salary, and stand ready to disfellowship him entirely the moment he claims it as his right. Now there can be no doubt that the ministry has often been degraded by men of mercenary views, who have sought only "the loaves and fishes," and have cared little for the welfare of the flock of Christ. For this reason we are disposed to look very charitably upon those who are afraid of paying ministers. Indeed, if they were consistent with themselves, we should be quite inclined to exculpate them from blame altogether. But in many cases they are not consistent with themselves; for while they cry out against supporting the ministry, they are most prompt in finding fault if the work of the ministry is not faithfully done. Until they mend in this respect, they ought to be slow to condemn their brethren who practically acknowledge that the laborer is worthy of his hire, in the ministry as well as in any other department of service.

It is difficult to see how any man, who understands the nature and responsibility of the minister's work, can question his claim to a support. The true minister is commissioned by Christ himself to preach the Gospel to men. In order that he may do this so as to accomplish the object of his appointment, and be prepared to give a good account of himself at last, it is necessary that his best powers be expended in the most free and judicious way. He is not merely to entertain Christian congregations with an occasional hour of religious declamation. That were comparatively an easy task. But he is to make himself familiar with "things hard to be understood," and study to present them in the most acceptable and effective manner. The Bible, that treasury of things new and old, must be made his own before he can bring forth from it in due season a portion for each. The various helps which study affords must be obtained. In short, whatever will aid him to present and enforce the truths of religion, he is as much bound to seek as he is to speak of the first elements of Christian doctrine when opportunities offer. Nor is his duty limited to *preaching* the truth. He is bound to make himself familiar with the condition and wants of those to whom he preaches, in order that he may adapt his instruction to them. Their private habits, as well as their public acts—their Christian experience, as well as their social arrangements—their various afflictions, as well as their joys—must be familiar to him, in order that he may successfully labor and watch for their souls. The Sabbath school, the prayer meeting, the protracted season of worship, and the general interests of religion beyond the circuit of his own congregation, must be thought upon and attended to, each in its appropriate time, and all with reference to the great end of saving souls. It was in view of such labors, that an apostle once exclaimed, "Who is sufficient for these things?" Every minister of the gospel, who feels the importance of his calling, will often adopt the same language. And while such a weight of responsibility rests upon him, is it reasonable or just to add to his load by imposing the necessity of attending to some other business for the temporal support of himself and those connected with him?

Those who rightly estimate the intrinsic value of the minister's work, will be slow to deny his claims to a competent support. It is an old axiom in morals, that virtue is the basis of all human happiness. And who needs to be told, that the influence of the Christian ministry has always been on the side of virtue, and a most powerful means of promoting it? Wicked men may declaim as much as they please about the intrigues and quarrels of ministers; but they are compelled in the end to acknowledge, that a great portion of the civilization and intellectual refinement which have purified the morals of mankind, have been inseparably connected with the faithful ministry of the gospel—that gospel whose revelations affect the heart, whose precepts arouse the conscience, and whose principles are the best safe-guards of human society. But the influence of the ministry is not confined to this world; it has reference also to the world which is to come. Its value in view of that world cannot be portrayed. It is sufficient to say, in the language of inspiration, that it hath "pleased God by the foolishness of preaching to save them that believe." God has thus placed honor upon the ministry. Let not those who profess to fear Him dishonor it, by low and unworthy estimates of its intrinsic value, or by refusing to bear a part in its support.

The testimony of the Scriptures in relation to the minister's claim to a support, is sufficiently explicit to settle this question. They lay down the broad principle, that "the laborer is worthy of his hire." Of course, if he is called to labor in the ministry, he has a right to expect a supply of his temporal wants from those for whom he labors. The Apostle Paul—who in some instances boasted that his own hands had ministered to his necessities, and whose testimony is the more valuable on that account—says explicitly in regard to the *right* of the ministry, "If we have sown unto you spiritual things, is it a great thing that we should reap your carnal things? Do ye not know, that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar? *Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.*" Such is the testimony of Scripture. If no evidence could be derived from the circumstances of the case, this ought to end the controversy in the mind of every consistent Christian.

From the foregoing it will be seen, that we have no sympathy with the notion that the work of the minister need not employ much of his time, and that the money given him is a sort of charity. No minister can magnify his office without giving to it his chief energies. If he does give his energies to this work, by request of his brethren, he is as truly entitled to a competent remuneration as if he served them in any other capacity. It may be expedient, and doubtless is in some cases duty, to wave this claim out of regard to peculiar circumstances, even as the apostle Paul did at Corinth. But we believe that in most cases the interests of both minister and people would be promoted by a faithful exposition of the claims and duties of each in respect to support.

SIGNS OF THE TIMES.

The sacred volume authorizes us to expect that the kingdom of Christ will become universal. The leaven hid in the measure of meal impregnating the whole mass; the grain of mustard seed producing a tree to be inhabited by the fowls of heaven; the handful of corn, scattered on the mountain top, producing a crop as vast and majestic as the forests of Lebanon; are figures employed to illustrate the small beginning and prolific results of the gospel of Christ. Prophecy, with inspired tongue, speaks too in strains of heavenly eloquence, assuring us that the gathering of the nations shall be to the great Shiloh—that the earth shall as certainly be filled with the knowledge of the blessed God and his Christ, as the waters cover the sea—that all the potentates of the earth shall bow before the King of Zion, and that all the kingdoms and nations among men shall merge in the kingdom of the Redeemer. All Christians are looking with intense desire for an event so glorious, and fraught with the happiest results to the human family. There is a voice issuing from the sanctuary of the Lord; it is the voice of prayer, "thy kingdom come." It finds its way to the eternal throne; the ear of the Almighty hears it; it is the most grateful portion in the "golden vials full of odors" which perfume the temple above. Nothing but the full realization of this object will be a compensation to the Saviour, or satisfy his benevolent heart. Oh! what intense agonies he bore!—what groans he uttered, which made the earth's pillars tremble, and the heavens gather blackness! How kind must that heart be, which voluntarily offered its richest blood, and endured the keenest sorrows of the cross! For what purpose was all this endured, but that he might lay a foundation for a kingdom—a kingdom peculiar in its nature and extent, consisting of redeemed souls, and subjects equivalent in number to the incalculable cost? Perhaps, if we look around us, we may discover indications that the time is at hand for the age of wonders to commence, which is to run on for a thousand years, and in which the mighty march of knowledge, purity, and love, shall astonish all worlds, and the consummation of which will occasion one universal burst of triumph and praise, "Hallelujah, for the Lord God omnipotent reigneth." It is true the present state of the church wears in some respects a painful aspect, as there is much disunion, want of confidence, and impurity, both in doctrine and practice. But may we not suppose that this falling away is among the harbingers of a better day? May we not imagine, that this will eventually bring on a time of trial and purification? The Lord is still the purifier of his people. He will bring them through the fire, and purify them as gold and silver are purified in the furnace; it may be the fire of persecution, or a national calamity. The present state of things may wake up the truly godly to a strict inward and personal scrutiny. It may lead them to more earnest prayer for themselves and others, and compel them to cut off, with holy indignation, those unseemly excrescences which give the ungodly an unfavorable impression of the Christian religion. When the church is purified—when she is dressed in her own beautiful attire—she will go forth "fair as the moon, clear as the sun, and terrible as an army with banners." It may be well to inquire, whether the present state of the world does not indicate an important and glorious era approaching? The thirst for knowledge, especially among the young—the real acquisition of it through the numerous facilities afforded—the new openings for missionary enterprise, calling upon the church to send forth laborers into the "field white for the harvest"—the unparalleled disposition of men to encourage missionary operations—the progress of temperance, and of temperance societies—all these induce the hope that the Lord is on his way, and preparing materials for the completion of his temple, the head stone of which is to be brought forth and laid "with shoutings of grace, grace unto it."

It appears that the great adversary is apprehensive of the overthrow of his empire. Is he not fighting hard to prevent it? Popery, infidelity in all its shapes, superstition, error, discord, and corruption in the church, the pride and show of the world—all these he is summoning to his service. He is mustering all his agencies to execute his projects. By all the knowledge he has acquired during thousands of ages, he is laboring to effect the ruin of Christ's kingdom. He is continually reconnoitering, arranging, disciplining his army, and attacking the city of our God. How restless is this infernal foe—how determined not to give up his object, but confident that he will conquer, or die in the conflict! So let it be. We have nothing to fear. The angel has received his commission from the celestial court, ages ago, to bind him with a chain which demons cannot break, and shut him up in his prison for a thousand years. The time for his confinement is at hand, manifested by his extra struggles for the mastery. The disciples of the Redeemer must not be passsive, for 'he that is not with him is against him; he that gathereth not with him scattereth abroad.' Let every man do his duty; let the soldier of the cross gird himself to the fight; let all the army of the living God form one well-disciplined and mighty phalanx, and go forth in the strength of the Lord, from conquering to conquer, until the blessed Redeemer shall reign from pole to pole. W—R.

SALEM, N. J., January 16, 1847.

EQUAL RIGHTS IN NEW JERSEY.

Bro. David Dunn, of New Market, has sent us an account of the action upon our Bill in the Legislature of New Jersey. But as we have already published the facts, we shall now only give the closing paragaaph of his letter:—

'In view of the decision of the Legislature, an honorable Senator said to me: "I regret this result exceedingly; but you must persevere, and hope on. I could not have believed, that in this enlightened age, and in the Legislature of the State of New Jersey, so many as twenty-two persons could have been found to vote against so just a measure." From this it appears that there are some who see the justice of our cause, and feel the reproach which must necessarily fall upon the State while she refuses to grant equal rights to all. I have inquired the reason why our claim was not regarded, and justice awarded to us, but no one has given me a reason. I have heard indirectly, however, of several reasons assigned, which are about like this: "Your people are forever lecturing upon the subject of the Sabbath, and presenting its claims wherever they can find an opportunity. You are also sowing your tracts upon the subject throughout the length and breadth of the land. You are too officious in this business. If our minds get at ease in reference to the matter, it is again urged upon us, either directly or indirectly, whenever we come in contact with you, so that we are continually disturbed. It would be much better for you to drop your Jewish notions, and unite with the Christian world in the observance of Sunday." Such is the logic used by our opponents. It may suit them; but for myself, I say, "to the law and to the testimony," and to the Constitution of the State, I will steadily adhere, any civil statute to the contrary notwithstanding. I will continue to urge upon my fellow citizens their obligation to render strict and impartial justice to all.'

REPLY TO "W—R" ON TEMPERANCE.

The proof of the position assumed by "W—R," that the principles of total abstinence are not inculcated in the Bible, consists of two quotations from Scripture. The first relates to the circumstance at the marriage feast; the second, to the direction of Paul to Timothy in case of infirmity, which, as it prescribes wine as a *medicine only*, cannot be considered in point in this discussion. The sum of proof, then, is in the fact that Christ did, on a certain occasion, make wine of the richest kind at a marriage feast. To my brother, this may seem sufficient to sustain his position. Were he to assume also, that the Scriptures would warrant him in taking corn from his neighbor's field without permission, he would have equally as good a warrant; but would he feel justified in the act? No; nor would he feel justified in drinking wine, for he says that no man, understanding the nature of alcohol, would defend the use of it, unless he was bent on his own destruction. The fact that Christ, in order to display his divinity, turned water into wine, affords no warrant for its improper use. If it does, then Christ willingly inflicted an injury on mankind, or else he was ignorant of the effects of the use of wine as a beverage. I have no inclination to undertake a full explanation of this text, so long as my brother uses it to justify what he acknowledges to be wrong. But there are serious objections to such a use of Scripture by Christians, for it is in fact charging them with error; and whenever the drunkard is allowed to appeal to the Bible for defense of his practice, it adds to the amount he has already acquired of disrespect for God and his Word, for every drinker of alcohol feels an inward consciousness that he does wrong.

The dilemma in which "W—R" finds himself when asked to show chapter and verse against the use of alcohol as a beverage, is truly unpleasant, and probably appreciated by but a few, as but a few probably have ever been thus situated. My brother objects to the use made of texts quoted in reply to his first article, because he thinks they forbid eating as well as drinking. I believe but one of them alludes to eating, Romans 14: 21—"It is not good to eat flesh, or drink wine, or any thing whereby thy brother stumbleth, or is offended, or made weak." In this passage the use of meat and wine are forbidden with a qualification, that is, when such use offends a brother. In no other sense is the use of meats forbidden. But in the other passages quoted, the use of wine is unqualifiedly forbidden; a proper use of which passages, it is hoped, will relieve my friend from the unhappy dilemma in which he has heretofore found himself placed.

The other inducements held out to the drunkard by "W—R" are praiseworthy, and all must feel their force, when shown to be in accordance with the Word of God, and never fully till then; hence the importance of searching the Scriptures for a sanction of total abstinence.

When my brother shall make himself the fortunate discoverer of the line of demarkation between moderate drinking and drunkenness, point out the exact quantity that must be drank, the number of steps a man must deviate from a line in walking from the grog shop, and the amount of misery he must suffer, before he can be called a drunkard, then may the point be yielded, that, when God denounces drunkenness, he does as really denounce its incipient stages as its fuller development. Till that discovery is made, it doth appear that the denunciation reaches the man who is a *little* drunk, as well as him who is *very* drunk. It is well to be "temperate in the temperance cause," and also consistent in a consistent cause, lest it suffer reproach. D. E. M.

MYSTIC BRIDGE, Ct., Feb. 23d, 1847.

DEATH OF MRS. DEVAN.—The New York Recorder publishes a long letter from Dr. Devan, dated at Canton in October last, and giving an account of the death of his wife. On Sunday, October 11th, Messrs. Dean, Pearcy, and Clopton, having recently arrived, the Lord's Supper was administered to all the Baptists, native and foreign, in Canton. Mrs. Devan, who had been indisposed for a few days previously, left her sick-room to be present. On the following day symptoms of abdominal inflammation made their appearance, which resisted all the means that medical counsel could devise. She died on the following Sunday, Oct. 18th. She was the first female missionary that ever carried the word of salvation to those of her own sex at Canton, on which account she endured many an hour of bodily peril and inconvenience. During her sickness she was asked if she regretted having come to the missionary field. Her reply was, "Oh dear, no; nor that I came to Canton city." When told that her recovery was very doubtful, she replied, "It does not excite me; I am very willing either to live or to die, as the Lord may please." Her only message to her friends was, "Tell them that my trust was in Jesus." Mr. Devan says she "made but two stipulations: first, that I would have no biography of her published; and second, that I would not have her remains conveyed to America. Her humility of soul recoiled from the fulsome vanity of appearing before the public, and her devotion to the cause of the heathen would not allow that even her remains should be taken away from the mission field."

FRUIT OF MISSIONARY LABOR.—Rev. E. L. Abbott, a Baptist Missionary, after laboring several years in Arracan, returned to this country, bereaved of his companion, and with health impaired by a debilitating climate. Some might suppose this circumstance an indication that he had better have remained in his native country. But God has testified to the usefulness of his labors by permitting him to baptize some seventeen hundred converts from paganism, of whom about three hundred have already passed into eternity with a good hope of heaven through Jesus Christ. Let those who shrink from the missionary work because of its sacrifices and dangers, consider this fact. In what way could a life be spent so as to give greater satisfaction in a dying day?

CLOSING SHOP ON SUNDAY.—A meeting of apothecaries was recently held in Boston to discuss the propriety of closing their shops on Sunday, at least during the hours of public worship. The proposition seems not to be favorably received by the Boston press. One paper opposes it, because accidents and sudden attacks of disease are often occurring, in which immediate access to an apothecary is necessary for the preservation of life. Another thinks that if this system is carried out, the next proposition will be to dispense with the labor of attending upon the sick on Sunday.

CHRISTMAS.—The following paragraph is taken from a long article in the Christian Watchman upon the subject of Christmas. If the same kind of reasoning were applied to the day commonly set apart to celebrate the resurrection of Christ, it would lead to a like result. Several writers have labored—and with success, as some think—to prove that the custom of celebrating the day of Christ's nativity is of equal age and equal authority with the custom of observing the "Lord's day." We should like to see this position refuted by some one of those who reject the former while they celebrate the latter.

"If the keeping of Christmas were a religious duty, or a duty in any sense, the day would not have been left to uncertainty. But in the absence of any information in the Scriptures on that point, or of any command, or even hint, respecting the observance of such an anniversary, we may safely conclude that while it is our duty to believe in Christ, and love, honor, and serve him, and to be baptized into the likeness of his death, it is not our duty to celebrate any fancied anniversary of his birth, even though such has been the custom from remote antiquity. Especially we are justified in setting aside a custom which is of heathen origin, which fixes on a day of mere arbitrary appointment, to accommodate the customs of nominally Christian Rome to those of Pagan Rome, and which comes down from the dark and corrupt days of Christianity, in connection with customs entirely incongruous with the spirit which ought to characterize the observance of such an occasion."

REVIVAL IN PRESTON.

PRESTON, N. Y., Feb. 9, 1847.

To the Editor of the Sabbath Recorder:—

Presuming that a few words relative to our present religious condition would be interesting to you and the readers of the Recorder generally, I hasten to inform you, that we have been enjoying an interesting season of revival for some three weeks past, the interest of which is still progressing. Eld. Joshua Clark has been laboring with us, preaching nearly every evening, and we have held prayer meetings daily, and under the blessing of God, we have realized precious results. Many backsliders have been reclaimed, the church generally revived, and sinners converted. Brother Clark has administered the ordinance of baptism to five penitent believers, and in all fifteen have been added to the church. Last sixth-day and Sabbath came covenant-meeting and communion, when we enjoyed a precious season. May God carry on his work of grace to perfection in all our hearts. Brethren, pray for us.

Yours affectionately,

CLARK ROGERS.

THE RUMSELLERS DEFEATED.—The New York Tribune says that the U. S. Supreme Court adjourned on Friday, having previously decided, in the famous *License Case*, that the States have a right to regulate the trade in and sale of ardent spirits. Thus the law of New Hampshire, which controls the power over licenses generally, and the law of Massachusetts, which forbids the sale of any smaller quantity of liquor than twenty-eight gallons, and the law of Rhode Island, limiting the sale to ten gallons, are all affirmed by the Court. This decision is important in view of the recent action of some of the States whereby the traffic is greatly restricted. It cuts off the last hope of the rumsellers.

BIBLES FOR SLAVES.—Rev. E. N. Kirk, of Boston, has made a donation in aid of a fund for distributing Bibles among the Slaves of the South. He says that no man or body of men has a right to prevent any human being from reading the Word of God. The fact that there are laws enacted against it, whether in Rome, Mecca, or Charleston, in no way affects the duty of every human being to do all in his power to communicate the Bible to every other human being. He would therefore encourage the American Bible Society in the work of distribution among the Slaves.

BIBLES FOR SLAVES.—Among the communications presented to the Board of Managers of the American Bible Society at their last meeting, were two circulars urging the distribution of the Scriptures among the slaves at the South, and also three letters from pastors who had received like circulars, inquiring as to the practicability of such distribution. These documents were assigned to a judicious committee, to report as to what *can* be and what *cannot* be done in this matter.

BAPTISTS IN THE U. S.—There are in the United States 7,883 regular Baptist churches, with 5,751 ordained ministers, 1,065 licensed preachers, and 655,536 communicants. Including the Anti-Mission, Seventh-Day, Free-Will Baptists, &c., there are 13,624 churches, 8,287 ordained preachers, and 1,000,719 communicants. The regular Baptists have 14 colleges, 8 theological schools, 20 weekly newspapers, 11 monthly and quarterly periodicals.

THE NORTH BRITISH REVIEW for February has been republished by Leonard Scott & Co. at No. 112 Fulton-st. The following are the titles of the principal articles: 'Morell's Modern Philosophy,' 'Kitto's Lost Senses,' 'Cowley,' 'Modern Painters,' 'The Anglo-Normans,' 'Watt and Cavendish,' 'State of Ireland.' All the articles are of a high order; the last is peculiarly adapted to the present time, and will be eagerly read.

THE LIEUTENANT GENERAL.—Soon after the adjournment of Congress, Thomas H. Benton wrote to the President, offering to accept the post of Lieutenant General, to which he had been appointed, on condition that he could have conferred upon him the powers which he deemed necessary to success; and these would be both military and diplomatic—the command of army, and authority to sign preliminaries of peace based upon terms previously approved by the Executive. The President has declined this condition, on the ground that he has no authority to designate a junior Major General to the chief command of the army in the field. Thus ends the controversy about a Lieutenant General.

NEWS FROM MEXICO.—Various conflicting reports from the seat of war have reached New York during the past week. One day it was rumored that Gen. Taylor had fought and conquered Santa Anna; and on the strength of the rumor thousands of extra newspapers were sold. On the following day this rumor was denied, and extras circulated almost as extensively as before. Under such circumstances we deem it not advisable to publish the accounts of the pretended battles at present. General Scott is making all preparations to attack the castle at Vera Cruz, and General Taylor is occupied in watching the movements of the enemy in the vicinity of Monterey and Saltillo.

General Intelligence.

FIGHT IN NEW MEXICO.—A company of traders forom Santa Fe reached Independence, Mo., on the 15th of Feb., bringing intelligence of a battle between Col. Doniphan's regiment and the Mexicans, about fifty miles above El Paso del Norte. The particulars are as follows:—

Col. Doniphan was on his march down the country, either intending or expecting to join Gen. Wool at Chihuahua. When within about fifty miles of El Paso del Norte, they observed a body of Mexicans approaching them with a black flag. Doniphan halted, and sent out an interpreter to know what was meant by it. The answer was a demand for an unconditional surrender. Col. Doniphan asked fifteen minutes to think of the matter, and in less than the time asked, formed his men in battle array, and at the time ordered his men, as soon as they were formed, to squat close to the ground, which they did. The Mexicans fired. Col. Doniphan did not return the fire, hoping to avoid a battle. The Mexicans fired again, which wounded several Americans. Col. Doniphan thinking it a little more serious than at first, ordered his men to fire, which they did with considerable effect. The Mexicans stood but the one fire from our unerring marksmen. They broke ranks, and scattered in confusion, leaving 30 killed on the field. Doniphan had about six hundred men with him at the time, and they report that there were twelve hundred Mexicans. None of the Americans were killed—seven were wounded.

There has been a great deal of sickness in the American army, which was very fatal—fever of a typhoid character, sweeping them off daily. Out of Price's whole regiment, there was not 300 men able to perform duty. However, a portion of his regiment was in the mountains, but this has reference to those in Santa Fe. Doniphan's regiment has been much more healthy.

Nothing has been seen or heard of the one hundred and twenty men, teamsters, that had left Santa Fe for the States last November, and encamped on the Arkansas with only ten days supply of provisions. They were seen by the last company that came in a few days ago—probably nearly the whole of them have perished. Nine men were frozen to death at Cow Creek, who were in advance of all the companies that started in the winter.

LATER.—A Mr. Coons, from Santa Fe, reached St. Louis on the 25th of Feb. He says that Col. Doniphan entered El Paso on the 28th of December, and took possession without resistance. The military force which he met on the 25th, and defeated, had scattered to the mountains. He also says that the Mexicans had formed a conspiracy to attack the Americans in Santa Fe on Christmas night. The arrangement among them was to attack the American soldiers while they were in attendance at the *fandangos*, but the Santa Fe women, whose hearts our *caballeros* have won, informed them of the plot. The men absented themselves from the dance, the guards were doubled, and the scheme consequently frustrated.

THE WILL OF A CLERGYMAN.—Rev. Mr. Cooper, of the Philadelphia Conference, of the M. E. Church, who died in Philadelphia recently, left a will in his own hand-writing, covering nine closely-written pages, in which he states that he was born in Caroline County, Md. in 1763, and at the age of 21 entered the min, istry. He left particular directions as to the manner he should be buried, the inscription upon his tomb, &c. He requests that he shall be interred in front of St. George's M. E. Church, Philadelphia, in consideration of which, he leaves the Corporation $1,000, to be used in the purchase of wood for the poor of that Church during the winter. To the Methodist Book Concern, in New York, he leaves $1,000, to be used in printing the Bible. Ten annual ground rents of $30, the principal sum being $5,000, he devises for the benefit of worn-out preachers and their families, and $1,000 to various Methodist Churches in Philadelphia.

He gives to each of his nephews and nieces, whose name is Ezekiel Cooper, (with or without a middle name,) named for and after him, the sum of $100. To each and every child or person, the children of friends and acquaintances, who are named Ezekiel Cooper, after him, with or without middle or additional names, a neat octavo Bible. Particular directions are given as to the quality and description of the Bibles, and the inscription to be put upon them by his executors. He directs them to be as nearly like those given by Bishop Ashbury, in his will, to persons named after him, as may be. After specific devises of personal property to various persons, the residue of his property is directed to be divided between his nephews and nieces, and their children. Rev. James Smith, Peter L. Cooper and Ignatius T. Cooper of Kent Co., Delaware, are nominated Executors. It is supposed that the value of his estate is from $150,000 to $200,000.

BAPTIST MISSIONARIES.—The Christian Chronicle says that recent accounts from Baptist missionaries in Asia bring cheering tidings, and yet the joy is mingled with grief, for the little band, while blessed in their efforts, have been diminished by death.

The Rev. Mr. Haswell, Maulmain, Oct. 23d, says, that he had recently baptized twenty-three natives, and that six more were then asking for the administration of the ordinance.

Mrs. Mason, of the Tavoy mission, had been removed by death. Her last hours were brightened by the assured hope of a speedy entrance into the presence of the Lord.

Mrs. Vinton had been compelled by ill health to take a trip to Calcutta. She was accompanied by her husband. Her health had been, in a measure, restored, and they were expected soon to return to their labors at Maulmain.

Mr. Bennett, in a letter to his brother in Utica, N. Y., in the N. Y. Baptist Register, says that Mrs. Bennett has been quite unwell, though then improving in health. He says, "Mrs. Wade is confined to her house by erysipelas—her face much swollen, and one side nearly raw. It may terminate fatally."

SUMMARY.

A large and respectable meeting of delegates from the four counties of Monroe, Livingston, Ontario and Steuben, was held at West Bloomfield on the 4th instant, to take into consideration the subject of constructing a Railroad from Rochester to Corning, in Steuben county, to intersect at that point the New York and Erie and Blossburg Railroads. The distance from Rochester to New York via the proposed road is 62 miles less than by way of Albany. The length of the road from Rochester to Corning will be in the neighborhood of 80 miles—more than half of the distance is through the valleys of the Genesee, Honeoye and other streams, which water a country of surpassing fertility.

A negro woman at Williamsburgh, having recently declared herself to be the Messiah, induced the wife and sister of her master to believe her. They persuaded him also to become her disciple; when she announced, as a new revelation, that it was "Heaven's will that he should salute her with a *holy kiss* every morning!" This opened his eyes wider than ever, and he turned her out of doors; but the wife and sister were so bound by her spell that they followed her. On a hearing of the case before a Magistrate, the false prophetess was ordered to the Lunatic Asylum, and the wife and sister to the County Retreat for the Insane at Flushing.

About 65 of the sovereign people of Green Bay, recently arrested a chap, and after administering a coat of tar rode him on a rail out of the town for marrying a second wife when his first had only been dead *five days*. Thus, says the Republican, it is given to understand that the morals of the place must not be violated with impunity. This beautiful instance of what is called "the controling force of public opinion," offers likewise a happy illustration of the difference between "individual freedom" and "general liberty."

By Galveston papers, received through an arrival at New Orleans, we learn that the weather in the vicinity of Houston, during the early part and middle of last month, was said to be the coldest ever experienced in that section of country. The extreme cold had been productive of much sickness in the interior counties—pleurisy, quinsy, and dangerous diseases prevailing to a great extent—and several of the oldest citizens have fallen victims.

Mr. G. H. Colton, editor of the American Review, was a few days ago assaulted in Barclay-st., on his way to dinner, by C. W. Webber, with a loaded cane. The cane was broken, when Mr. C. closed with Mr. W. and threw him to the ground, receiving however in the struggle several severe blows with the loaded fragment, which yet remained in the assailant's hand. The affair will doubtless be brought before a legal tribunal, when the motive of the assault and the facts connected with it will be divulged.

It is surprising to contemplate the vast cargoes which some of the steamboats on the Mississippi can carry. The Charles Carrol, on her recent trip from Cincinnati to New Orleans, carried 4,475 barrels pork, 1,273 barrels, 150 half-barrels, and 4,017 kegs lard, 713 barrels flour, 155 barrels beef, 400 barrels and 31 hhds. hams, 449 barrels whiskey, besides beeswax ginseng, corn, oats, hemp, rope, tobacco, 100 kegs pig's feet, butter, ale, &c.

The New Post Office Bill provides, among other things, for the payment of Postmasters as follows:—Pamphlets, magazines and newspapers, 50 per cent. Letters and packages, delivered, 7 do. On sums not exceeding $100, 40 do. On sums not less than $100 nor more than $400, 33 1-2 do. On sums not less than $400 nor more than $2,400, 30 do. The franking privilege is extended to the Vice President and Members of Congress.

Among the acts of the New Jersey Legislature was one respecting landlords and tenants. It provides that a Justice of the Peace may, on affidavit of the landlord that the tenant holds over his term, or fails to pay his rent, inquire into the truth by trial, &c., of the charge, and issue a warrant to put the claimant in possession. It obviates the necessity of ejectment suits in small matters.

A child in Webster, Me., accidentally got a beech-nut fixed in his windpipe; an incision was made below the obstacle, which relieved the little fellow considerably. A thread was passed down the windpipe with a piece of spunge attached; and the beech-nut was thus pulled down and out through the wound. The boy is doing well.

In an action for malicious arrest, tried at Philadelphia a day or two since, Charles Hulse recovered of Joseph Pegg ten thousand dollars, being the whole amount of damage claimed. The arrest was made in Boston in 1843, in a claim of $55,900. When the cause came on for trial in January, 1844, Pegg did not appear to prove his claim, and was non-suited.

It is stated as a singular, yet indisputable fact, that if we decide by numbers, Paganism must be pronounced to be the principal religion of the British empire. The numerical order of the four great religious distinctions in the empire is—first, Paganism; second, Mohamedanism; third, Protestantism; fourth, Romanism.

The New York Emigrant Society are making great preparations for the reception of emigrants in the coming spring. A gentleman, who is conversant with those matters, states that a whole colony, numbering fifteen thousand souls, will come from Switzerland in the month of May next, and settle down in the West.

A discovery is stated to have been made at Charlottensburg, by which marble may be cast in moulds of any size, the marble being equal in quality to the purest Carrara marble. Several figures have already been cast of the size of life. The cost is stated to be one dollar a foot.

The U. S. Mails traveled last year: In the free States, 21,393,564 miles. In the slave States, 16,004,850 miles. The cost of transportation per mile in the free States was 53 cents; in the slave States, 95 cents, or nearly twice as much.

In Quebec, on the 9th ult., three brothers, named Boineaux, French Canadians, died within two hours of each other. It is supposed they all took poison. Truth, sometimes, is stranger than fiction.

A bill has been reported in the Legislature of this State for appropriations for the public works under the amended Constitution, from funds on hand, and the anticipated surpluses for the current year, as follows:—

Erie Enlargement	$558,000 00
Genesee Valley	128,720 37
Black River	100,000 00
Oswego Canal	100,000 00
Oneida River	20,000 00

Whether a man is 21 years of age, on his 22d birthday or the day previous, may seem to be a very simple question, but it has agitated some great minds. Chanceller Kent, and the late Chief Justice Swift have decided that a man becomes of age on the day previous to the anniversary of his birthday; so that a person born on the 28th of February, attains his majority on the 27th.

Rev. S. K. Lathrop, pastor of the Brattle-st. Church in Boston, lately remarked in the course of a very plain sermon, that when a minister engaged with a society, he promised to perform his duties to the best of his ability, and engaged to preach to *the people*, and not to *the pews*.

The Atrevida at New Orleans from Campeachy, 19th February, brings news that the British Royal Mail steamer Tweed, was lost on the 12th February northeast of Cardenas. Sixty persons were drowned. An expedition was sent from Campeachy to her assistance.

We saw recently, a recommendation written by an Irish friend of ours, in favor of a young gentleman who is an applicant for a commission in the army. Among other things he says:—"My friend, Mr. — is closely connected with the President, his father *having fought a duel with one of the Polks!*"

The Legislature of Wisconsin has ordered 300 copies of the Governor's Message to be printed in the Norwegian language. There are some thousands of the natives of Norway in that State, and excellent citizens they make.

Dr. Ryan, professor of chemistry, says that if Westminster Bridge, which is built of magnesia lime stone, were covered with water and sulphuric acid, it would be converted into epsom salts.

In some parts of the Grand Duchy of Hesse, the clergyman demands a quantity of oats from the bridegroom and bride, as a fee for the performance of the wedding ceremony.

A society has been established, having Lord Ashley at its head, for "the purpose of providing free reading-rooms for the laboring classes in the city of London."

The Susquehanna and Tide Water Canal Companies have passed a resolution permitting all provisions intended for the relief of the people of Ireland and Scotland, to pass their works free of toll.

The Washington correspondent of the N. Y. True Sun says, that 1,500 young men are now in that city, soliciting commissions in the new regiments about to be raised!

It is said that there is always a light in the sleeping-room of the King of the French, and that swo pistols are placed on a table near his bed.

A correspondent of the Rochester Democrat says: "On our way eastward we passed the longest train of cars on the Albany and Boston road that has ever crossed the track. It was composed of 122 cars, of an average length of 30 feet each, making a train of 3,700 feet, or nearly three-quarters of a mile long, and all drawn by one powerful engine."

The Legislature of Pennsylvania has passed a law providing that in sentencing convicts to the penitentiary of that State, the terms of imprisonment shall be so arranged that they shall not expire between the 15th of November and the 15th of the succeeding April.

Dr. Dan Foote of South New Berlin, Chenango Co., whose abuse of his wife resulted in her death, and who fled in consequence, has been arrested and brought back.

The Board of Supervisors of Rensselaer Co. have fixed the salaries of Judge and Surrogates at $1,200 each, $2,100 if the Judge performs both the duties of Judge and Surrogate.

The very handsome sum of $50,000 has been raised during the past year, by private subscriptions, in aid of the University of Vermont at Burlington.

The bill providing for the meeting of the Legislature of Maryland but once in two years, instead of yearly, was passed by the House of Delegates by a vote of nearly two-thirds.

A Brahmin of high caste, was publicly baptized lately at Bernampore, by the Rev. T. Lessel, of the London mission.

A thief was lately apprehended on board a ship in Sunderland harbor, by his wooden leg snapping in two and thus preventing his escape.

It is stated that more have perished by famine in poor Ireland, than those who fell by the cholera in that dreadful year of death.

At the latest dates, eggs were selling by retail in Liverpool, at 60 cents per dozen, and potatoes at 2 1-2 cents per lb.

The capital of Michigan is about to be removed from Detroit to Lansing, Ingraham county.

The people of Halifax have contributed over $2,200 for the relief of Ireland and Scotland. The Montreal Hibernia Benevolent Society have given $1,000.

The New Orleans Chamber of Commerce has unanimously agreed to construct a Telegraph line from that city to Washington, and appropriated $120,000 for its construction.

A gentleman by the name of Fox, with his wife and five children, were crossing Wildcat river, in Indiana, with a wagon and team, when the horses turned into deep water, drowning the five children and a female.

The Legislature of New Brunswick have granted £15,000 sterling to their suffering fellow subjects in Ireland.

The water was let into the Delaware division of the Pennsylvania Canal on Friday last, being a gain of six weeks on last year.

Gov. Toucey has appointed Friday, the 2d of April, to be observed as the day of fasting in Connecticut.

A bill has passed the Massachusetts Legislature to make New Bedford a city.

The New Orleans Times says: We find a fine instance of gallantry recorded of one of our officers, in the late disaster. Capt. Henrie of Texas, who was acting as interpreter and guide for Major Gaines' detachment, made his escape the next day after the capture, on the latter's horse, and arrived at Saltillo with the intelligence. He dashed off in face of the whole Mexican guard, killed two who pursued him, and rode his horse, a noble animal, until he fell dead beneath him, completing the remainder of the distance on foot. This unlucky occurrence has, we are informed, created a great sensation in the army, and it is regretted the more on account of the influence it will have upon the Mexicans, whom it will incite to acts which they have not heretofore dared.

Mr. Sewall Short, of Lower Mystic, Ct., has a new plan of applying steam power to vessels. He places two cylinders, one on each side of the keelson, running entirely through the vessel from stem to stern, and opening into the water at both ends. Then he arranges floats or short pistons upon an endless chain passing through the cylinders, and returning along the side of the vessel, or over her deck, and running upon wheels fore and aft. The force of the steam is exerted upon the floats, which find ample resistance upon the water in the tubes. The power is on this plan applied at the bottom of the vessel, and in the direct line of her motion.

The brig Cumberland, Capt. Evans, from Philadelphia bound to Cienfuegos, went ashore on the 10th ult. on a reef, running out from Cayo Brelon. Thomas Lewis, mate; James Campbell, cook; and Francis W. Hodgkins, seamen, were drowned. The captain and the rest of the crew succeeded in getting into Trinidad on the 14th. They were in a very suffering condition, but were comfortably provided for by the American Consul. The vessel is a total loss.

The New England Washingtonian publishes the residences of such members of the Massachusetts Legislature as board at any other than temperance houses. The result is summed up—Gov. Briggs, seven of the Council, thirty of the Senate, and one hundred and seventy-two of the House, board at temperance houses, or at home. Lieut. Gov. Reed, two of the Council, ten of the Senate, and seventy-six of the House, board at houses where intoxicating drinks are sold contrary to law and gospel.

The bill to provide for the commutation of the sentence of convicts where they have been convicted of murder in the first degree to imprisonment for life, upon the recommendation of the court and jury before whom the conviction was had to the Governor, has been rejected in the Senate of Pennsylvania—35 to 51.

It is calculated, that the 400 mechanics' institutions of Great Britain comprise 80,800 members, possess about 400,000 volumes of books, raise about £30,000 a year, and occasion the delivery of nearly 40,000 lectures.

It appears from late foreign papers, that the French Government has prohibited the manufacture and sale of Gun Cotton, and ordered the keepers of shooting galleries not to allow its use on their premises.

Mr. George Bigsby, of the High-st. Furnace, Providence, lately had his face dreadfully injured, and sight destroyed when "pouring," by the dashing up of the liquid iron, caused by water in the mould.

There have passed through the village of Angelica, N. Y., during the year ending on the first of January last, on their way to the Eastern market, 33,370 head of cattle. So says the Angelica Reporter.

The territory conquered by our troops in Mexico consists of six States, covering 822,962 square miles, with a population of 629,962 persons.

The American Baptist Missionary Union have raised during the year $90,000, and sent out 11 new missionaries.

DIED,

In Petersburg, Rensselaer Co., N. Y., Feb. 23d, Mrs. SARAH POTTER, widow of the late Stephen Potter, Esq., (whose obituary was inserted in the Recorder of April 30th, 1846,) in the 85th year of her age. Mrs. P. was a native of the State of Rhode Island. In her youth, she remembered her Creator, became a disciple of the Lord Jesus, and united with the Seventh-day Baptist Church in Hopkinton. She was one of the pioneer matrons in the early settlement of the land in which she is entombed. Her life has given satisfactory proof that hers was not a dead faith, but one that was productive of the fruits, graces, and hopes of the Gospel. She has now gone to meet the husband of her youth and companion of her toils, who recently left her shrouded in the gloom of widowhood. To those who knew her, eulogy would be useless; her worth and pious example are too well known to need a registry here. Suffice it to say, that the religion of Jesus, which was the object of her early attachment, was the solace of her advanced life, and shed its sweetest comforts upon her in death.

In Genesee, on the 28th ult., Mrs. SUSAN W. STILLMAN, wife of Orra Stillman, of Alfred, in the 31st year of her age. Sister Stillman was a member of the First Seventh-day Baptist Church of Alfred. She was one of those Christians of whom it can be said in truth, "She was an ornament to her profession." Precious in the sight of the Lord is the death of his saints.

N. V. H.

In Brookfield, N. Y., on the 26th of February, ISAAC CLARKE, aged 44 years. He was a worthy and influential member of the First Seventh-day Baptist Church in Brookfield. His hopes of immortality and eternal life seemed to grow stronger as death approached.

In Adams, N. Y., on the 28th ult., ORSON C., son of Alva G. and Laura Green, aged seven months and five days.

"Thus blooming youth are snatched away
By death's relentless hand;"
But their pure spirits soar on high,
To join th' angelic band.

G. M. L.

LETTERS.

Nathan V Hull, E B Titsworth, D Dunn, J Clarke, S Ruggles, A M Covey, Wm P Langworthy, G A Throop, Alfred R Bennett, Charles Potter, Wm B Maxson, Adonis Trowbridge, C M Lewis, D Olmsted, Wm Utter.

ACKNOWLEDGMENTS.

T S Alberti, Plainfield, N J	$3 00	pays to vol. 3	No. 52
E F Randolph "	3 00	" 3	" 52
Richard Wooden "	2 00	" 3	" 52
Martha Godfrey, Auburn	2 00	" 3	" 52
Chas Card, Troupsburg	2 00	" 3	" 52
George Garrett, New York	1 50	" 3	" 52
A M Covey, N Brookfield	2 00	" 3	" 52
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J Witter & D Babcock, U Forks	2 00	" 3	" 52

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THE subscriber, wishing to be relieved from the charge of the carriage business, is desirous of either letting his shops, or procuring some one to take charge of them, on advantageous conditions. As he has become proprietor of a new and valuable improvement in carriage springs and hangings, his shop will be capable of competing with any in this section of the country. Any person wishing to obtain the situation may address the subscriber at DeRuyter, N. Y.

JOHN MAXSON.

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N. B. No charges made unless satisfaction is given.

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NEWMAN'S ONLY PERIODICAL ON BOTANY!

Prospectus of THE ILLUSTRATED FLORA, edited by John B. Newman, M. D., &c.

Profiting by the results of past experience, and confident of public support, we offer in the second year of our botanical enterprise, the Flora enlarged and remodeled, so as to differ from any thing ever before presented, combining four departments—Floral, Medical, Introductory, and Biographical. The first comprises the classification and description of each plant, its history, minute cultivation, and floral emblem, spiced with anecdote and original or selected poetry. The second, written in a popular style, gives the medicinal properties of the plants, and of each part of them, when there is any difference; the extracts and their mode of preparation, doses; and, in particular cases, sketches of diseases to which they are applicable; added to the whole is a history of this branch of the science from the earliest times, accounts of its discovery, and theory of the operation of medicines on the animal frame. The Introduction commences with the lowest of the Vegetable Kingdom, giving in the progress a brief account of every system before the Linnean, which last, with the natural method, will be fully entered into and thoroughly explained; making it as instructive and interesting as possible, by being eminently practical. For instance, the Fungus tribe, which is in our first number, enables us to give the history, description, and mode of preparing the eatable mushroom, tuber, morel, &c., thereby not only teaching the science in order, but affording besides much curious and valuable information. The Biographical department begins with Linnæus; it contains a short and interesting account of the lives and works of eminent living or deceased botanists, selected at pleasure from our own and other countries. Consulting the standards on Botany, Gardening, Chemistry, and Medicine, we intend to combine every useful item of information, and without lessening its value, present the whole in a concise and pleasing form. To allow ample opportunity for illustration, the work is of large octavo form, every number consisting of six plates and forty eight pages of letter-press. The first [illegible] each separate flower; the fourth a free in exact proportion, with a separated branch to show the leaves, flowers and fruit; the fifth, an explanation plate for the introductory department; the sixth and last, a finely engraved portrait. The flowers are drawn and colored similar to those in the previous numbers, which are universally acknowledged to be specimens of the highest style of the art.

TERMS.

The first series will be completed in sixty monthly numbers, every six of which will form a volume of 288 pages, and 36 plates, making ten volumes in all; each year's numbers, however, being complete within themselves. The publishers at first proposed to issue the work for Two Dollars, with thirty-two pages and four plates, but the present plan was adopted as by far the best. It is furnished to subscribers at Three Dollars per annum, in advance, or two copies to one address for Five Dollars; so that at a cost of Fifteen Dollars, a botanical library—unequaled for gorgeousness of illustration, and utility as a work of popular science—will be procurable, containg 2280 pages of letter-press, three hundred splendidly colored engravings, and botanical portrait gallery of sixty eminent individuals.

The first number is dated January, 1847. The publishers guaranty that the mailing of numbers to subscribers will, in every case, be completed by the 25th of the month preceding the date, and on failure in this respect, or in the mechanical execution, the subscription money will be promptly refunded to subscribers whenever desired.

☞ Competent agents wanted to circulate the work, to whom a very liberal discount will be made.

All communications must be addressed (post paid) to the publishers, LEWIS & BROWN, 272 Pearl-st., N. Y., where subscriptions will be received and agents supplied.

☞ Editors of newspapers and other periodicals giving this prospectus three insertions each year, will, by forwarding the papers containing them, receive the entire work, as published.

Jan. 10th, 1847.

Miscellaneous.

ADVERTISEMENT OF A LOST DAY.

BY MRS. L. H. SIGOURNEY.

Lost! lost! lost!
  A gem of countless price,
Cut from the living rock,
  And graved in Paradise.
Set round with three times eight
  Large diamonds, clear and bright,
And each with sixty smaller ones,
  All changeful as the light.

Lost—where the thoughtless throng
  In fashion's mazes wind,
Where trilleth folly's song,
  Leaving a sting behind;
Yet to my hand 'twas given
  A golden harp to buy,
Such as the white-robed choir attune
  To deathless minstrelsy.

Lost! lost! lost!
  I feel all search is vain;]
That gem of countless cost
  Can ne'er be mine again;
I offer no reward,
  For till these heart-strings sever,
I know that heaven-intrusted gift
  Is reft away forever.

But when the sea and land,
  Like burning scroll have fled,
I'll see it in His hand
  Who judgeth quick and dead;
And when of scathe and loss
  That man can ne'er repair,
The dread inquiry meets my soul,
  What shall I answer there?

[Columbian Mag.

AWFUL DISCOVERY.

One serene evening, in the middle of August, 1775, Capt. Warrens, the master of the Greenland whale-ship, found himself becalmed among an immense number of icebergs, in about 77 degrees north latitude. On one side, and within a mile of his vessel, these were closely wedged together, and a succession of snow-colored peaks appeared behind each other as far as the eye could reach, showing that the ocean was completely blocked up in that quarter, and it had probably been so for a long period of time. Capt. Warrens did not feel altogether satisfied with his situation; but there being no wind, he could not move one way or the other, and he therefore kept a strict watch, knowing that he would be safe as long as the icebergs continued in their respective places.

About midnight, the wind rose to a gale, accompanied by thick showers of snow, while a succession of tremendous thundering, grinding, and crashing noises, gave fearful evidence that the ice was in motion. The vessel received violent shocks every moment; for the haziness of the atmosphere prevented those on board from discovering in what direction the open water lay, or if there actually was any at all on either side of them. The night was spent in tacking as often as any cause of danger happened to present itself, and in the morning the storm abated, and Capt. Warrens found, to his great joy, that his ship had not sustained any serious injury. He remarked with surprise that the accumulated icebergs, which had on the preceding evening formed an impenetrable barrier, had been separated and disarranged by the wind, and in one place a canal of open sea wound its course among them as far as the eye could discern.

It was two miles beyond the entrance of this canal that a ship made its appearance about noon. The sun shone brightly at the time, and a gentle breeze blew from the north. At first some intervening icebergs prevented Capt. Warrens from distinctly seeing anything but her masts; but he was struck with the strange manner in which her sails were disposed, and with the dismantled aspect of her yards and rigging. She continued to go before the wind for a few furlongs, and then grounding upon the low icebergs, remained motionless.

Capt. Warrens was so much excited that he immediately leaped into his boat, with several seamen, and rowed towards her. On approaching he observed that her hull was miserably weather-beaten, and not a soul appeared on the deck, which was covered with snow to a considerable depth. He hailed her crew several times, but no answer was returned. Previous to stepping on board, an open porthole near the main chains caught his eye, and on looking into it he perceived a man reclining back on a chair, with writing materials on a table before him, but the feebleness of the light made everything indistinct. The party went upon deck, and having removed the hatchway, which they found closed, they descended to the cabin. They first came to the apartment which Capt. Warrens viewed through the porthole. A tremor seized him as he entered it. Its inmate retained his former position, and seemed to be insensible to strangers. He was found to be a corpse, and a green damp mould had covered his cheeks and forehead and veiled his open eye-balls. He had a pen in his hand, and a log-book lay before him, and the last sentence in whose unfinished page ran thus:—"Nov. 15, 1762. We have now been enclosed in the ice seventeen days. The fire went out yesterday, and our master has been trying ever since to kindle it again, without success. His wife died this morning. There is no relief—"

Capt. Warrens and his seamen hurried from the spot without uttering a word. On entering the principal cabin the first object that met their attention was the dead body of a female reclining on a bed in an attitude of deep interest and attention. Her countenance retained the freshness of life, and a contraction of her limbs showed that her form was inanimate. Seated on the floor was the corpse of an apparently young man, holding a steel in one hand and a flint in the other, as if in the act of striking fire upon some tinder which lay beside him. In the fore part of the vessel several sailors were found lying dead in their berths, and the body of a boy was found crouched at the bottom of the gangway stairs. Neither provisions or fuel could be discovered anywhere, but Capt. Warrens was prevented, by the superstitious prejudices of his seamen, from examining the vessel as minutely as he wished to have done. He therefore carried away the log-book already mentioned, and returned to his own sihp, and mmediately steered to the southward, deeply impressed with the awful example which he had witnessed of the danger of navigating the Polar seas in high northern latitudes.

On returning to England he made various inquiries respecting vessels that had disappeared in an unknown way, and by comparing the results of those with information which was afforded by the written documents in his possession, he ascertained the name and history of the imprisoned ship and of her unfortunate master, and found that she had been frozen thirteen years previous to the discovery of her among the ice. [Westminister Review.

A QUACK DOCTOR.

In an excellent article in the last number of the ILLUSTRATED MAGAZINE, entitled, "England sixty years ago," the following tale is told of one of these itinerant worthies:—

"On one occasion, a great, gawky, lumbering clodhopper thought he had devised a mode of turning the laugh against the doctor. He mounted the stage, and, on being questioned as to his disorder, said very gravely, "Why, I'm a liar." "Sad disorder, sir, but perfectly curable," said the doctor. "Well, but, (said the man,) I've a worser nor that, I've lost my memory." "Quite curable, also," added the doctor; "but I must make my preparations. Come again after dinner, but pay down five shillings." The man, who intended to have his fun free gratis, resisted, but the doctor declared that he never let anybody down from the stage till he had paid something. "Besides," said the doctor, "how can I trust you? You say you are a liar, and have no memory; so you will either break your promise or forget all about it." A loud laugh from the crowd, expressed their acquiescence in the justice of the claim, and the poor fellow, *nolens volens*, was compelled to lay down the cash. No one supposed that he would come again, but he still hoped that he might turn the tables, and presented himself at the appointed hour. The doctor received him with great gravity, and addressing the audience, said, "Gentlemen may think it a joke, but I assure them on the honor of a gentleman, that it is a very serious affair; and I hereby engage to return the money if the bystanders do not acknowledge the cure, and that I am fairly entitled to the reward." The man sat down, was furnished with a glass of water; the doctor produced a box of flattened black pills, and to show that they were perfectly innocent, affected to swallow three or four himself. He then gave one to the man, who after many wry faces, bit into it, started up, spitting, sputtering, and exclaimed, "Why, hang me if it isn't cobbler's wax!" Yes, it is true, that the doctor had procured his pills at a neighboring cobbler's stall. "There," said the doctor, lifting up both hands, "did anybody ever witness so sudden, so miraculous a recovery? He's evidently cured of lying, for he has told the truth instantly; and as to memory! my good fellow, (said he, patting him on the back,) if you ever forget this, call on me, and I'll return you the money."

THE PROMPT GIRL.

From "A Gift for my Daughter," an unpublished work by the Author of the "Young Lady's Guide."

The prompt girl rises with the lark in the morning. When the gray dawn steals in at her window, she springs from her bed, and in a very few minutes she is dressed, and prepared to make her appearance in the family, to assist her mother, if necessary; or, if not needed there, to go to her devotions and her study. She has done, perhaps, in fifteen or twenty minutes, what the dilatory girl would be an hour an a half doing, and done it equally well. She is always in time. Her promptness enables her to be punctual. She never keeps the table waiting for her, and never comes after the blessing. She is never late at prayers; never late at school; and neves late at church. And yet, she is never in a hurry. She redeems so much time by her promptness, that she has as much as she needs, to do everything well and in time. She saves all the time that the dilatory girl spends in sauntering, in considering what to do next, in reading frivolous matters out of the proper time for reading, and gazing idly at vacancy.

This good habit, our readers will perceive, must be of great advantage to the one who possesses it, as long as she lives. It is, however, within the reach of all. Only carry out the idea we have given of promptness one day, and then repeat it every day, and, in a little time, the habit is established.

A SISTER'S INFLUENCE.

He who has never known a sister's kind ministrations, nor felt his heart warm beneath her endearing smile and love-beaming eye, has been unfortunate indeed. It is not to be wondered if the fountain of pure feeling flow in his bosom but sluggishly, or if the gentler emotions of his nature be lost in the sterner attributes of manhood.

"That man has grown up among kind and affectionate sisters," I once heard a lady of much observation and experience remark.

"And why do you think so?" said I.

"Because of the rich development of all the tender and refined feelings of the heart, which is so apparent in every action, in every look."

A sister's influence is felt even in manhood's later years, and in the heart of him who has grown cold in its chilling contact with the world, will warm and thrill with a pure enjoyment, as some incident awakens within, the soft tones and glad melodies of his sister's voice. And he will turn from purposes which a warped and false philosophy has reasoned into expediency, and even weep for the gentle influences which moved him in his earlier years.

ENJOYMENT OF LIFE.—Two wealthy citizens of Boston, now considerably advanced in life, were lately conversing in regard to the period when they had best enjoyed themselves. 'I will tell you,' says one, 'when I most enjoyed life; soon after I was twenty-one, I worked for Mr. ——, laying stone wall, *at twenty-five cents per day!*' 'Well,' replied the other, 'that does not differ much from my experience; when I was twenty, I hired out at *seven dollars per month;* I have never enjoyed myself better since.' The experience of these two individuals teaches, 1st, that one's happiness does not depend on the amount of his gains or the station he occupies; 2d, that very small beginnings, with industry and prudence, may secure wealth.

AN ADROIT ROBBER.—A French robber named Dore, once had the audacity, alone and unassisted, save by his own ingenuity, to stop a diligence full of passengers. He constructed several excellent men of straw, the size of life, and quite as natural—at least in the dark. These he invested with the needful toggery, neither fresh nor fashionable, we presume, but serving the purpose. Finally, he fastened sticks, intended to represent muskets, to the shoulders of the figures, which he posted in a row against trees bordering the high road. Up came the diligence. "Halt!" shouted Dore, in the voice of a stentor; "Halt! or my men fire!" The frightened driver pulled up short; conductor and passengers, seeing a row of figures with leveled fire-arms, thought they had fallen into the power of a whole army of banditti, and begged for mercy. Dore came forward in the character of a generous protector, sternly ordered his men to abstain from violence and remain where they were, and collected from the trembling and intimidated passengers their purses, watches, and jewels. "I forbid you to fire," he shouted to his quaker gang, while pocketing the rich tribute; "they make no resistance; I will have no useless bloodshed." The conductor, delighted to save a large sum of money secreted in a chest, quietly submitted; the passengers were too happy to get off with whole skins, and the women thanked their spoiler, called him a humane man, and almost kissed him out of gratitude for sparing their lives. The plunder collected, the driver received permission to continue his journey, which he did at full speed, lest the robbers should change their minds and repent of their forbearance. Dore made his escape unmolested, leaving his straw regiment on picket by the road-side, a scarecrow, till day-break, to the passing traveler.

A PLEASANT PARLOR INMATE.—Miss Fuller, in her last letter communicated from Europe to the columns of the New York Tribune, mentions having become acquainted with Dr. Southwood Smith, the well-known philanthropist.

'On visiting him,' says the lady, 'we saw an object which I had often heard celebrated, and had thought would be revolting, but found, on the contrary, an agreeable sight; this is the skeleton of Jeremy Bentham. It was at Bentham's request that the skeleton, dressed in the same dress that he habitually wore, stuffed out to an exact resemblace of life, and with a portrait mask in wax, the best I ever saw, sat there as an assistant to Dr. Smith in the entertainment of his guests, and the companion of his studies. The figure leans a little forward, resting the hands on a stout stick which Bentham always carried, and had named 'Dapple.' The attitude is quite easy; the expression of the whole mild, winning, yet highly individual.

'It is well known that Bentham, in order to oppose in the most convincing manner the prejudice against dissection of the human subject, willed his body to the surgeons, and in a codicil, subsequently written, made a final bequest of his skeleton to his friend Dr. Smith.'

CONSUMPTION.—Hastings, in his work on consumption, furnishes some curious statistics. He says that among persons engaged in the different professions at Geneva, 114 fall victims to consumption out of 1,000. The average varies; in some professions it is higher than others; in the varnish painters it is as high as 37 in 1000, in the gardeners it is as low as 4. Among polishers, plasterers, sculptors, stone cutters, watch-hand makers, it reaches to 117 in the 1,000, and among tailors, engravers, printers, clerks, &c., even to 141 in the 1,000. The average falls in carpenters, blacksmiths, slaters, and agriculturists, to 89 in the 1,000; in butchers, tanners, and candle makers, to 73 in the 1,000; in weavers, dyers, bleachers, and watermen, to 53 in the 1,000; and in persons in easy circumstances it falls as low as 50 in the 1,000. M. Lombard found that the age of the stone cutter averaged 34 years, the sculptor 36, the miller 42, the painter 44, the joiner 46, the butcher 53, the lawyer 51, the surgeon, 54, the mason 55, the gardener 60, the merchant 62, the Protestant clergyman 63, the magistrate 69.

PRECOCITY.—Probably the most extraordinary instance of Premature Genius, is found in the life of John Luis de Candiac, who was born 1719, at Candiac, in the diocese of Nismes, in France. It is recorded of this remarkable child, that from the cradle he began to learn his letters, and at the age of two years and a half knew them all. At three years, he read Latin and French perfectly, whether printed or manuscript. At four years he was taught the Latin language; at five, made translations from it; at six, read Greek and Hebrew. From that period, he was master of the principles of arithmetic, history, geography, heraldry, and the science of medals. In four weeks he was able to write with correctness and fluency; and before he died, had read the best authors in every branch of literature. This little prodigy appeared in the world, like a meteor, but to vanish. He died in Paris, of a complication of disorders, on the 8th of October, 1726.

NEVER GIVE A KICK FOR A HIT.—I learned a good lesson when I was a little girl, rejoined Mrs. Fairweather. One frosty morning I was looking out of the window into my father's barn-yard, where stood many cows, oxen, and horses, waiting to drink. It was one of those cold snapping mornings when a slight thing irritates both man and beast. The cattle all stood very still and meek, till one of the cows attempted to turn round. In making the attempt she happened to hit her next neighbor; whereupon the neighbor kicked and hit another. In five minutes the whole herd were kicking and hooking each other with all fury. My mother laughed and said, 'See what comes of kicking when your're hit. Just so I've seen one cross word set a whole family by the ears some frosty morning.' Afterward, if my brothers or myself were a little irritable, she would say, 'Take care my children. Remember how the fight in the barn-yard began. Never give back a kick for a hit, and you will save yourself and others a deal of trouble.' [Columbian Mag.

The obedience of that man is much too delicate, who insists upon hearing the reasons of all laws before he will obey them. The legislator must be supposed to have given his sanction from the reason of the thing; but where we cannot discover the reason of it, the sanction is to be the only reason of our obedience. [Bp. Taylor.

VARIETY.

Caoutchouc (india rubber,) becoming very smooth and viscous by the action of fire, has been proposed by an eminent English dentist as an excellent remedy, for filling hollow teeth, and alleviating the toothache proceeding from that defect. A piece of caoutchouc is to be put on a wire, then melted at the flame of a candle, and pressed, while warm, into the hollow tooth, and the pain will be removed instantly. The cavity of the tooth should be first cleaned out with a piece of cotton. In consequonce of the viscosity and adhesiveness of the caoutchouc, the air is completely prevented from coming into contact with the denuded nerve, and thus the cause of the toothache is destroyed. So says the Scientific American.

The New York Medical Examiner says:—A young lady with whom we are acquainted gave birth lately to her first child. The little one was about a fortnight old, when we asked a lady how it and the young mother were. 'The mother is doing well,' she answered, 'but the child is very cross; and indeed it is not to be wondered at, for they are all so pleased, they seem hardly to know what they are about. The mother feeds it, and then the sister feeds it, and then the grandmother feeds it, and then the nurse feeds it, and thus they make the child ill.' Our friend was right. We should like to have shown the young lady the stomach of a new born infant now in our museum. It would not hold more than three table spoonfuls, and yet they were trying to cram food down the little innocent's throat by teacupfulls.

Mrs. Romer, in her agreeable work called "A Pilgrimage to Egypt, Nubia and Palestine," having dined with an Egyptian potentate, remarks: I never tasted a better turkey than he gave us; and upon complimenting him upon its great delicacy, I learned from him the Egyptian secret of rendering the flesh particularly tender. Half an hour before the bird is killed, a glass of brandy is poured down its throat, which produces complete intoxication, and the flesh of the tipsy turkey acquires a tenderness superior to that which is produced even by long keeping; a system that would be impracticable in this climate.

A musical instrument, called a baryton, is exciting a great deal of interest in France. It is between a viola and a violoncello, and is played like the latter instrument. Its four strings are tuned octaves to the corresponding strings of the violin; and its compass is thus lower by a fourth than the viola, and higher by a fifth than the violoncello. The tone has a special *timbre*, which strikes the ear, and is perfectly distinct from the viola and violoncello, and thus instrumental music has acquired a new organ, which in the quintet and the quartet will vary the effects and add a new speaker to the dialogue of instruments.

John Foster says, "I have observed the most ladies who have had what is considered as an education, have no idea of an education progressive through life. Having attained a certain measure of accomplishments, knowledge, manners, &c., they consider themselves as *made up*, and so take their station; they are pictures which, being quite finished, are now put in a frame— a *gilded* one if possible—and hung up in permanence of beauty!—permanence, that is to say, till Old Time, with his rude and dirty fingers, soil the charming colors."

It is stated that during Victoria's visit to Arundale Castle, (21 days,) the Dutchess of Sutherland, one of the maids of honor, put on no less than seventy new dresses! that she regularly changed her costume four times a day, and that she paid one of her female attendants five hundred dollars a year, who was called her combination maid, and who is solely occupied in harmonizing or combining her various articles of dress, so as to produce a new and happy effect.

How admirable, says Racine, is the simplicity of the Evangelists! They never speak injuriously of the enemies of Jesus Christ, of his executioners, nor his judges. They report the facts, without adding a single reflection. They remark neither their Master's mildness when he was smitten, nor his constancy in his suffering, which they thus describe—"And they crucified Jesus."

When, upon mature deliberation, you are persuaded a thing is fit to be done, do it boldly; and do not affect privacy in it, or concern yourself at all with what impertinent censures or reflections the world will pass upon it. For, if the thing be not just and innocent, it ought not to be attempted at all, although ever so secretly. And if it be, you do very foolish to stand in fear of those who will themselves do ill in censuring and condemning what you do well.

A white glove often conceals a dirty hand. Go into the country to hear the news of the town. Call me cousin but cozen me not. Zeal without knowledge is like fire without light. Youth and white paper soon take an impression. Vows made in storms are forgotten in calms. The church is out of temper when charity is cold and zeal is hot. Envy shoots at others, and wounds herself.

They get volunteers rather oddly in South America. They send out a party in the night, who go to different houses on the roads, take the men from their beds, tie their hands, march them to town, put them into the calaboose and keep them seven years, during that time not being allowed to visit their families. This is the manner in which the *Standing Army* is kept up.

Poetry is the *flour* of literature—prose the corn, potatoes and meat; satire the aqufortis; wit the spice and pepper; love letters are the honey and sugar; dunning letters are the emetics; and letters containing remittances are apple dumplings.

Some persons toil all their lives, and refuse the enjoyment which can only be relished when life is in its prime, that they may be rich when the power of enjoyment is over.

It is the custom with the New Zealand females to pet pigs, the same as European ladies fondle dogs and kittens.

Learn the value of a man's words and expressions, and you know him. Each man has a measure of his own for every thing; this he offers you inadvertently in his words.

A man's greatest riches consists in his ability to live upon litlle with a contented mind.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The eutire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 23, 1846.

DE RUYTER INSTITUTE.

The Winter Term of this Institution will commence on the 6th of January, 1847, and continue fourteen weeks, under the care of J. R. IRISH & G. EVANS.

DERUYTER, Nov. 1, 1846.

BEALES' DAGUERRIAN GALLERIES.

MR. A. J. BEALES invites the attention of the public to his Premium One Dollar Daguerrian Galleries, at Nos. 156 and 175 Broadway, New-York. Having adopted the latest improvements, he has reducrd his prices one-half, and guarantees to take pictures equal to any in the city, in any position or dress, and with any desirable shade or color. Gold lockets of all descriptions constantly on hand. Attendance from eight in the morning until sunset.

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The Sabbath Recorder.

From the Christian Chronicle of March 10.

SABBATH DISCUSSION.

'Our readers can now judge for themselves whether the law fixes any particular day of the week as the Sabbath.' Perhaps they can. This, however, does not present the true phase of the question. The law says just nothing about a week. It fixes the seventh day as the Sabbath. It does no more. The week results from the establishment of the Sabbath. Traditional interpretation makes the Sabbath dependant on the week. God's law is plain and practicable; man's additions introduce darkness and controversy.

The last communication of 'Indagator,' dwells almost entirely on the moral character of the sabbatic institution. He will not allow it to be moral. He and I differ materially, as to what constitutes the morality of a law. Of course, I think him fundamentally in error. He has identified natural and moral law. They are separated in meaning by a wide space. Natural law is learned 'from the nature of the case;' moral law involves the idea of utility. According to him, the Jew was under no 'moral obligation' to keep the Sabbath, because he could not learn it from 'reason and conscience.' This would reduce our moral obligations within very narrow limits. We should find, upon close examination, that the other precepts of the decalogue are hardly better off than the law of the Sabbath. Human reason, with all the lights that nature furnishes, is, in all cases, an imperfect and uncertain guide; leaving the most obvious duties vague and unfounded. The most intelligent men of the age are unable to determine the limits of parental authority and filial obligation. The institution of marriage is undeniably moral; yet its particular regulations, so generally recognized and approved, could not have been learned from 'the nature of the case.' The permanent and inviolable union of one man and woman is an idea alien from the untaught heathen mind. Nature teaches much less on all these moral subjects, than is commonly supposed. The true distinction between moral and positive law is not what 'Indagator' states. The former has its reason in the nature and relations of man; the latter in the will of God, irrespective of these. The one is commanded because it is right; the other is right, because it is commanded. The law of baptism is positive, resting only on the will of God; the law of love is moral, resting on essential utility. The phrase 'the moral law' is applied by way of eminence to the ten commandments, not because they describe duties which could be ascertained by the light of nature, but because they embody great fundamental principles, which underlie society and the glory of God. We say the morality of a law is a reason for its permanence; but it is not so, if morality is understood in the sense of 'Indagator.' The vital and universal importance of an institution is the ground on which we urge its universal adoption and perpetuity through all time. It is vital to the interests of mankind and the claims of God—that is, it is moral.

That this is the character of the sabbatic institution, I think, there can be no doubt. 'The Sabbath was made for man.' Its perpetuity is essential to his interests. His physical, intellectual and moral constitution—the entire man, in all his relations and concerns, requires a Sabbath. Is there any probability that the worship of God could be maintained without it? What would follow its extinction? Is not an institution, so necessary to all that is dear to God and man, moral? Is it not as clearly so as any command of the decalogue? Is there a single precept in that divine code, the extinction of which would be followed by more disastrous consequences? Why are *they* moral and permanent? Because they are the great pillars, on which the happiness of man and the moral government of God rest. 'Baptists are the last people in the world' that should, with rash hand, tear down what God, in the progress of ages, has been building up.

The entire communication of 'Indagator,' being conformed to the erroneous idea, that moral and natural law are identical, the whole has been already fully answered. There are, however, a few remarks in addition which I desire to make. 'Our Lord,' said he, 'nowhere speaks of the Sabbath as an ordinance of his kingdom, nor does he, in running over, at different times, the prominent points of the fundamental law of God, ever expressly mention, or remotely hint at the duty of keeping the Sabbath.' It is certainly, Mr. Editor, my turn now 'to wonder.' When, I may ask, does the Saviour 'at different times run over the prominent points of the fundamental law of God?' What is the fundamental law of God? Where is it found? How do we ascertain it? He nowhere dwells, in detail, on the law.

On one occasion, the seventh commandment was brought to his notice, and, although it might have been expected, he did not 'speak of it as an ordinance of his kingdom.' It *is*, however, 'an ordinance of his kingdom.' He does distinctly and expressly recognize the validity and perpetuity of the moral code; in both its tables; and without exception. He recognizes the whole, without specification, as moral, and comprehensive of all human duties. The law enjoins the observance of the Sabbath. Why shall we, without divine warrant, strike out the fourth commandment? Where are we taught to do so? Is it of less moral importance than the other commandments with which it is so intimately associated? The reason for its expulsion from the place God has assigned it, I certainly am at a loss to see. Christ was sometimes called upon to rebuke the superstitions with which the Jews had embarrassed the sabbatic institution; but always speaks respectfully of the institution itself. He affirms that it 'was made for man.' It was not exclusively a Jewish institution. It existed before the Jew. God made it a part of a code, not exclusively Jewish. The sabbatic year did not exist before the Jew. It was made for the *Jew;* not for *man.* I certainly regard it as a remarkable circumstance that the Sabbath is incorporated in what is fitly called the moral law. And how incorporated? By the finger of God, on tables of stone, under circumstances peculiar and awful. Why is the law so distinguished from the civil and ceremonial law of the Jewish nation? The difference is most striking. Is there no reason for it? Why should the Sabbath have a place in it; while the peculiarly Jewish institutions are excluded from it? I cannot believe that this indicates no difference in the nature of these institutes. How any one can read the fourth commandment, and see in it only 'a part and parcel of the Jewish economy,' is not a little mysterious. That precept contains not one word about 'a quiet, stationary, rural' people. It turns our thoughts in entirely a different direction. It looks away from the Jew, and his peculiar concerns. 'Remember the Sabbath day, to keep it holy.' Can that be remembered, which has no existence? 'Six days shalt thou labor, and do all thy work; but the seventh day (not the seventh day of the *week*) is the *Sabbath of the Lord thy God;* for in six days the Lord made the world; wherefore the Lord blessed the seventh day and hallowed it.' 'The Sabbath of the Lord thy God.' Not simply a rest to meet the wants of 'a quiet, rural people.' A memorial of the *rest of God,* when a finished world swung from his creative hand. Is the God of creation the God of the Jew only? Is He not of the Gentiles also?

The passages in Galatians and Colossians, to which we are referred, clearly and undeniably 'reject Jewish ceremonies;' that they reject 'the Sabbath of the Lord our God,' I am not prepared to admit. There were other 'Sabbaths' known to the old economy. These were ceremonial and peculiar; and are intended by the apostle. 'The Sabbath of the Lord our God' is not placed among these in Jewish writings; it is a part of a code of laws, written by God himself, on tables of stone; separated from the other Jewish institutes; recognized by the Saviour without exception, and also by Paul, the author of the passages in question, I may add, by the Christian world, as moral, universal and permanent. 'What God has joined together,' we should not make haste to 'put asunder.' 'The Sabbath of the Lord our God' must be shown to be different in moral character from the other precepts of the decalogue, at least before any reason can appear for its ejection from the place of dignity and authority, which Jehovah himself has assigned it.

The concluding paragraph of 'Indagator' is very remarkable. It asserts everything against the Sabbath law; and yet it asserts nothing. It is so strangely interlaid with indicatives, subjunctives and potentials, that everything is insinuated, while nothing is formally affirmed. I will only say in reply, that 'the fact,' whether it be asserted or supposed, is no 'fact' at all. Let us see it made out. God has never placed the sabbatic law, with other abrogated Jewish laws. He has kept it very distinct from them. But he has placed it among 'the things that remain.' It is like them, moral; why should it not be like them? Has He excepted it?

I cannot but think that the astute and candid mind of 'Indagator,' will perceive at once, upon the review, the fundamental error into which he has fallen on the subject of moral law. Natural law is one thing; moral law is quite another. As they relate to the question under discussion, the distinction is of importance. It has led him to say: 'The instructions of reason and conscience are the only source of moral obligation.' With kind regards, Mr. Editor, to your correspondent, E. W. D.

THE JEWS IN POLAND.

Warsaw, Nov. 6.—Since October 1st, the memorable day on which the Jews in this kingdom, by laying aside their national costume, made the first step towards civilization. Warsaw has afforded us many comical scenes through the uncomfortable position in which the Jews have been placed by it. From all the great cities of the kingdom respectable looking Jews arrived in all the splendor of their most costly silk pelisses, trimmed with sable, with their beards and ringlets in the best order to obtain a delay at least for some years; but they had come to meet their ill fate, for they were here deprived of their silk pelisses, their beards, and their locks by some barbers, who had received orders of the police, and the poor disgraced Jews stole clandestinely out of the city. A few days ago a similar event took place, which excited no little sensation, in the remotest part of the country, where "Chapictism" exercises its powerful influence on the demoralization of the Jews. A company, consisting of eighty men, with their Rabbi at their head, arrived at the gates of our city, in order to obtain from the Prince Governor permission to retain their old costume. That so strange a company, which might be distinguished at a distance by their strange gesticulations, was not permitted to enter the city, without inquiry, may be conceived. General A——, the chief of the police, being informed of the strange party before the city, ordered that they should be immediately put under a good escort to the police office; and that there, without speaking a word to them, their beards and locks should be cut off, and their pelisses slit up behind. In half an hour the poor people felt the cold air on their bald unprotected faces, and when they recovered from their consternation, they found themselves again at the gates of Warsaw, whither they had been conveyed. They had now no further desire than to be allowed to take the clipping of their beards home, that they might bury them in their cemetery. These, however, were disposed to all points of the compass, and the travelers had now nothing more to do than to satisfy the barber's apprentices who came for their pay.

THE HOLY LAND.

(In imitation of the well-known German "Father-Land.")

BY GOODWIN BARMBY.

Where is the True, the Holy Land?
Is it on mountains of Palestine?
Is it where Mecca's minarets shine?
Is it where Ganges flows divine?
Not there. not there, that sacred strand;
Not there the True, the Holy Land!

Where, then, the True, the Holy Land?
Is it where Delphian laurels glow?
Is it where Rome's fair myrtles blow?
Is it where Erin's shamrocks grow?
Not there alone on any strand—
Not there alone the Holy Land!

Where, then, the True, the Holy Land?
Where love is law—and freedom right;
Where truth is day—and error night;
Where man is brave—and woman bright;
'Tis there, 'tis there, that sacred strand—
'Tis there the True, the Holy Land!

That is the True, the Holy Land,
Where Mary doth the better part—
Where Mary resteth in Christ's heart—
Where, Mary, thou with Jesus art;
O there! O there! on any strand—
O there the True, the Holy Land!

O there the True, the Holy Land,
Where men and women, hand in hand—
As God the work divine hath planned—
Walk forth a free, a glorious band!
O there, O there, the sacred strand!
O there the True, the Holy Land!

Yes! there the True, the Holy Land!
Where sovereign reigns fraternity—
Where good is God and love is free—
Where sisters, brothers, all shall be:
There is the land, where'er the strand,
Which is the True, Holy Land!

BOLD PREACHING.

The Rev. Mr. Bennett, of Woburn, on the twenty-fifth anniversary of his ordination preached a special sermon from the text, "I dwell among my own people;" in which he took occasion to talk pretty plainly to his people. The following, extracted from the discourse, is a fair specimen of the whole:—

"I am aware that this instability of which I am here complaining, manifested by many societies, in a disposition to get rid of middle-aged ministers, is generally laid to the young people of the parish. It is often gravely said, by men who ought to know better, that in order to interest children of a congregation, it is necessary to have a young man. A greater untruth was never told. Children always love those best who love them best. And now then, for the test of character. Who love children, best, old men or young? I appeal to the experience of every man of observation. Do not those men who have sustained the relation of fathers themselves, always feel and manifest a greater interest in all children, than those who have never had children of their own? I know this to be the fact. It is a gross falsehood, then, to say, that in order to interest the children of a society, it is necessary to have a young man. It is generally a fact, that those children who complain of ministers, and use their influence to get rid of them, are quite as old in years as the minister himself. And I am sorry to say it the first open complaint that is made against the pastor, is made, in three cases out of four, by a deacon of his church. Deacons, the world over, are like Jeremiah's grapes—that is, very sweet or very sour. They either aid their pastor, like Aaron and Hur, stay his hands, or decidedly the reverse. It is a sober fact, and it ought to make the ears of such deacons tingle, that at least three out of four of all the ministers of New England, who have been driven away from their people, have been driven away by deacons; by men who, in one respect, have with a vengeance, 'magnified their office.'

"I might point you to numerous examples all over the land, but forbear. I thank God, however, that I have never been plagued by such deacons. I have never had the slightest difficulty with any of my deacons, except in a single instance; and that lasted but five minutes. It was with good Dea. Wyman, at the commencement of the temperance reformation, in 1826. Some one told him that I said at church-meeting, that I would never drink another drop of ardent spirits, (unless ordered by a physician,) or give it to a workman or visitor, while I lived.

"The deacon called on me the next day, and asked if I said so. I told him I did, and would *stick to it,* at all hazards. 'Well,' said he, 'then you will not be minister of this parish three months!' 'Very well,' said I, 'I have taken my stand, and if I knew I should be drawn in quarters within three months, if I did not recant, I would not do it.' Said the deacon, 'You are a crazy man, and I will not talk with you;' and arose to go out of my house, when I thus accosted him: 'Dea. Wyman, the next time you enter your closet, will you ask God to teach you by his Spirit, who is right on this subject, you or I?' 'I tell you,' said he, 'I will not talk with you,' and marched out of doors. The next morning, long before sunrise, some one knocked—I went to the door, and behold, there stood Dea. Wyman. He instantly grasped my hand, and with tears rolling down his cheeks, exclaimed, 'My dear pastor, I went home from your house yesterday, and, in accordance with your advice, retired to my closet, and asked God to teach me by his Spirit, who was right in regard to the use of ardent spirits, you or I. In five minutes a flood of light broke in upon my mind, and I was fully convinced that you was right and I was wrong. And now,' said he, 'go ahead with your temperance reformation—to the day of my death, I will do all in my power to sustain you.' He was as good as his word. He *did* sustain me as long as he lived. He was a *stable* man; and so were deacons Wright, Lawrence, and Gardner—and so are all the deacons of this church who are now in office. They are descendants of stable men. Three or four of them have come down in a direct line from those ever stable men, of whom the world was not worthy, who were organized into this church more than two hundred years ago—and one of them is a descendant of Sir Matthew Hale, of England, a more stable man than whom, our mother country never produced. No wonder, then, since I have been blessed with such a stable band of deacons, that I still dwell among my own people."

[Christian World.

"MY SPIRIT SHALL NOT ALWAYS STRIVE."

Mrs. S——r might at one time have become a Christian. But as she was very young, she thought, I presume, as many other young persons do, that there was "time enough" for her yet. She could not, or rather would not give up the sinful pleasures of the world, and take up her cross and follow the meek and lowly Jesus. She resisted the strivings of God's Holy Spirit, which would have saved her precious soul, had she yielded to His influence. That influence was at length withdrawn. At the age of but 19 or 20 years, she was suddenly brought to a dying bed unprepared. I was invited to visit her—and O! ye thoughtless young persons, who may read these lines, and have at times, and are now, some of you, probably "resisting the Holy Ghost," by trifling with your serious impressions—could you now behold that look of horror and despair which met me as I then entered her room, (she had become speechless,) and witness the agony of her soul as she rolled from one side of her bed to the other, you would, I think, resolve to cherish your seriousness, and no longer fight against God, as you now are doing, by trying to get rid of it. This circumstance occurred nine years since, but the expression of that countenance is almost as vivid before me now as it was then. I can never forget it. There was every reason to fear that the Spirit had taken its everlasting flight. A few hours after I left, her soul was summoned into the presence of her final Judge. May God grant that I may never again be a witness of so awful a scene.

A few words by way of application. You, my dear friends, (especially the young,) who may be under religious convictions, let me beg of you, as upon my knees, to beware how you trifle with the Spirit of the great and holy God. "He will not always strive" with you—and woe be unto those who provoke Him to depart from them forever. O! take warning, take warning from the case of poor Mrs. S., and earnestly pray and seek, by all proper means, to get your serious impressions deepened. Your everlasting destiny very probably may be suspended upon the decision you come to under your present convictions, and heaven or hell must be your eternel home.

Surrender then your hearts to God now, and escape the awful doom which awaits the finally impenitent. "Seek the Lord while he may be found, call upon Him while he is near."

[Episcopal Recorder.

FUNERAL CEREMONIES IN EGYPT.

The Moslem ceremonies that have reference to the dead are, generally very interesting; and their wailings would always be deeply affecting, were they always sincere, and not confined to stated periods; for they seem to express the most intense, heart-breaking, despairing grief. The art of wailing in the most approved style appears to be an accomplishment that can only be acquired by long practice; and regular professors of it are usually hired on the occasion of the death of a person of the middle or higher classes. These accompany their lamentations with a tambourine, and occasionally interrupt their screams by plaintive songs. Their performances, and those of the female mourners in general, are such as were practised in the most remote ages; such as we see portrayed upon the walls of the ancient Egyptian tombs, and such as are mentioned in many parts of the Holy Scriptures; as in 2 Chron. xxxv. 23; Jerem. ix. 18; Amos v. 16; and St. Matt. ix. 23; vividly bringing to mind "the minstrels and the people making a noise" for the death of the daughter of Jarius. As illustrative of the Bible, these and other Eastern customs are to me most especially interesting. "Consider ye," says Jeremiah, exhorting his countrymen to bewail their disobedience, "and call for the mourning women, that they may come; and send for the cunning women, that they may come; and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters;" and by the same means the feelings of a mourning Eastern family seem to be most powerfully excited at the present day, for, in general, the most piercing cries and screams that I hear, on account of a death, are those which interrupt the lamentations of the hired mounrner, who is "cunning" in her art. The cemeteries in the neighborhood of Cairo are among the most picturesque of the various scenes which surround us; and in these are many private burial grounds, each belonging to one family, who, if of sufficient wealth, have within its walls a house of mourning. To this house the females of the family regularly repair at the period of each of the two great annual festivals, as well as on extraordinary ones, to bewail their dead; having previously sent thither such furniture as is necessary for their comfort; and there they remain, on the occasions of the two festivals above mentioned, and immediately after a death, three or more days and nights. Some of the houses of mourning are pretty and cheerful looking buildings, and enlivened by a few trees and flowers; and I believe that the women often find no small pleasure in visiting them; their life being in general so monotonous. Some women, who have no houses in the burial ground for their reception, have tents pitched for them when requisite.

[Mrs. Poole.

GIVE ME BACK MY HUSBAND.

Not many years since, a young married couple from the far 'fast-anchored isles,' sought our shores, with the most sanguine anticipations of prosperity and success. They had begun to realize more than they had seen in the visions of hope, when, in an evil hour, the husband was tempted to 'look upon the wine when it was red,' and 'when it gave its color in the cup.' The charmer fastened around its victim all the serpent-spells of its sorcery, and he fell! and at the very step of his rapid degradation, from the man to a brute, and downward, a heart-string broke in the bosom of his companion.

Finally, with the last spark of hope flickering on the altar of her heart, she threaded her way into one of those shambles where man is such a thing as the beasts of the field would bellow at. She pressed her way through the bacchanalian crowd, who were revelling in their own ruin. With her bosom full 'of that perilous stuff that preys upon the heart,' she stood before the pander of her husband's destiny, she exclaimed in tones of startling anguish: '*Give me back my husband!*' 'There's your husband,' said the man, as he pointed towards the prostrated wretch. '*That my husband!* What have you done to him? *That my husband!* What have you done to that noble form, that once, like a giant oak, held its protecting shade over the fragile vine that clung to it for protection and shelter? *That my husband!* With what torpedo chill have you touched the sinews of that manly arm? *That my husband!* What have you done with that noble brow, which he once wore high among his fellows, as it bore the superscription of Godhead? What Egyptian drug have you poured into his veins, and turned the ambling fountain of heart into black, bitter, and burning pitch? Give me back my husband! Undo your basilisk spells, and give me back the man who stood with me at the altar.'

The ears of the rumsellers, ever since the first demijohn was opened upon our shores, have been saluted at every stage of his traffic with just such appeals as this. Such wives, such widows, and such mothers, such fathers and fatherless, as never mourned in Israel at the massacre of Bethelem, or at the burning of the Temple, have cried in his ears, morning, noon and evening: '*Give me back my husband! Give me back my father! Give me back my boy! Give me back my brother!*'

DOING GOOD.

Daughters cannot be too early shown, by mothers, what the great business of human life is—to do good and to get good—and that they are to get good for the most part in *doing* good. One of the strongest and yet most common mistakes in the world, especially in the world of the young, is the belief that doing good is a dead loss to the doers; and that the loss is to be measured by the amount of charity.

Another fundamental mistake of modern education consists in a neglect, both by parents and teachers, to show to the young, of both sexes, what they ought to aim at. Half of our young people, even in the families of Christian parents, have no aim at all; and a much larger proportion still have no aim which is at all worthy of a rational and immortal being. And how very few indeed can be found who feel themselves to be under daily and hourly obligation to perfect the highest possible degree their whole nature, physical, intellectual, and moral.

How easy would it be for a mother, provided she were but a mother indeed, to tell her daughters, from time to time, that they are under the most solemn obligations to God and to the world, to obey all those laws which relate to the body, not only because it is an implied command that they should do so, because by so doing, they can constantly improve their health, add to their present means of usefulness, and prolong their lives. That it is not enough to escape sickness merely, but that they ought, in all the circumstances of life, to aspire after the highest possible amount of bodily health and vigor—provided always, that their efforts, for this purpose, do not interfere with known and obvious duties of their friends and neighbors.

MESSAGE TO THE CHRISTIAN.

Christian, "I have a message from God unto thee." The eighth chapter of St. Paul's Epistle to the Romans is addressed to you. Read it as the charter of your rights—the epitome of your hopes—the record of your glorious privileges. Your life is the vestibule of glory—your death is the dawn of immortality. Fight the good fight—finish your course—keep the faith—there is laid up for you a crown of glory. Nothing can tear you from your Lord, or separate you from your destiny. The serpent's head is beneath the Saviour's feet; he writhes, but he cannot rise—all our enemies are vanquished. The path you walk on is beaten smooth by the feet, and made soft by the tears of martyrs.

The clouds that obscure the sky above you will soon pass away, and the light of the heavenly land will break forth with augmented splendors. That dark, deep flood before you that fills your hearts with occasional misgivings, shall open your bosom for your transit; and, standing on the other side, you will sound a nobler harp than Miriam's, and sing the song, not of Moses only, but of the Lamb. The gates of glory that shut you in will shut out all tears and death, and you that heard the holy message upon earth, shall hear the heavenly welcome at the threshold of eternity, "Well done, good and faithful servant, enter thou into the joy of thy Lord." [Dr. Canning.

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God looks not at the oratory of your prayers, how elegant they may be; nor at the geometry of your prayers, how long they may be; nor at the arithmetic of your prayers, how many they may be; nor at the logic of your prayers, how methodical they may be; but the sincerity of them he looks at. [Brooks.

The Sabbath Recorder.

New York, March 25, 1847.

THE ANCIENT SYNAGOGUES OF ISRAEL.

The descendants of the "holy nation," the covenant people of Jehovah, have become a byword and a reproach. The holy things of that ancient and honorable people are despised. Men professing themselves the servants of Jehovah think they do God service by pouring raillery and contempt upon their sacred places. Even the frequent visits of Jesus, the Messiah, and his apostles, to the synagogues of the Jews, are compared to the visits of modern Christian missionaries to heathen temples, and the idolatrous festivals of Juggernaut and Gaudama! I do not doubt but what this may often be done without any ill design, by worthy persons, who have not attempted to look beneath the covering which time and prejudice have spread over these things. Having recently compared the researches of renowned biblical scholars with the testimony of the sacred and ancient books of Israel, I am confirmed in my conviction that the common sentiment which attributes the Sabbath-day visits of the Messiah and his apostles to the ancient synagogues of Israel, to a mere incidental expedient for an opportunity to preach the gospel to the Jews, is uncandid, ungenerous, and anti-evangelical. It overlooks a grand characteristic of their piety; attributes to a truckling expediency, that which was really the fruit of godly principle; and perverts the testimony which their manner of life furnished of the perpetuity of God's law, to support the traditions of men.

The social and public worship of Jehovah, and receiving instruction in his law, are duties which have been enjoined upon men from the foundation of human society. Noah was a preacher of righteousness. 2 Peter 2: 5. Abraham taught his children and his household to keep the way of the Lord. Gen. 18: 19. The exhortation of Eliphaz to Job is, "Receive, I pray thee, the law from his mouth, and lay up his words in thine heart." Job 22: 22. When Moses had delivered "the commandments, the statutes, and the judgments which the Lord their God commanded him to teach them," he said, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 1, 7. The tribe of Levi was set apart from the other tribes, that they might "put difference between holy and unholy, and between unclean and clean, and that they might teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." Lev. 10: 11. When Israel was settled in the holy land, all their males were required to appear at the tabernacle of the ark of the Lord, three times a year; and those who dwelt near, resorted thither at each successive new moon, and on the Sabbath days. 2 Kings 4: 23. But for those who dwelt at a distance, "teaching priests" were sent "to teach in all the cities of Judah." "And they taught in Judah, and had the book of the law with them, and went throughout all the cities of Judah and taught the people." 2 Chron. 17: 7—9. Of course each city must have had its place for assembling. Such a place doubtless was Beth-el, (i. e., God's house,) and such was the high place where Saul met "a company of the prophets." 1 Samuel 10: 5. It was for the service of God in these places that it was said unto the Levites that taught all Israel, "The priests' lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." Mal. 2: 7. These were the synagogues of which the Psalmist complained, that the enemy had burned them up. Ps. 74: 8. These places of worship Josephus calls proseuchae, i. e., houses of prayer; and mentions it to the honor of the Senate and people of Rome, the city of Halicarnassus, and the city of the Sardians, that they decreed "that as many men and women of the Jews as are willing to do so, may celebrate their Sabbaths, and perform their holy offices, according to the Jewish law, and may make their prosecuchae at the sea side, according to the custom of their fathers;" and further ordered, "that a place may be given them where they may have their congregations, with their wives and children, and may offer, as did their forefathers, their prayers and their sacrifices to God." Ant. b. 14, c. 10. sect. 24. They were sometimes very large edifices, capable of receiving a great number of people, and were resorted to by the Jews every Sabbath day. See Life of Josephus, b. 4, sect. 54. The Greek term for synagogue, like the Hebrew term, primarily signifies an assembly; but like the Saxon word church, it came at length to be applied to edifices in which assemblies, especially those for the worship of God, met. The synagogues of the Jews, therefore, were edifices especially appropriated to the worship of Jehovah. In the same way the places of Christian worship were sometimes called synagogues, as in James 2: 2—"If there come into your *assembly*." In the Greek Testament it is, "If there come into your *synagogue*."

The service of the Jewish synagogues on Sabbath days was, first, public prayer and praise; next, the reading of the law and the prophets; and the whole closed by some one or more, appointed by the ruler of the synagogue, expounding the Scriptures, and enforcing the holy duties enjoined therein. The professed object of the synagogue service was the worship and honor of Jehovah, and the instruction of the people in the holy truths of his word. Where, therefore, there was a devout and orderly congregation, it was surely such a place as any Christian might attend on the Sabbath day for the purpose of giving unto the Lord the glory due unto his name. In the prayer and praise offered devoutly to Jehovah, they might truly join; and most truly might they venerate the reading of God's holy law, and the doctrine of the prophets and holy men of God. In the exposition of the Scriptures, they were sometimes invited to take the lead, as in the case of Christ at Nazareth, (Luke 4: 16,) and Paul at Antioch in Pisidia, (Acts 13: 14.) Indeed, it is evident from what the New Testament writers have said of the worship of the primitive Christians, that, with the exception of the ordinances of Baptism and the Lord's Supper, it differed but little, if any, in the ordinary routine of services, from the usual worship of the Jewish synagogues. It is the opinion of good church historians, that some whole synagogues became Christian by a reception of the doctrines and ordinances of Christ, without any material change in their organization. See Neander, p. 105, and Campbell's Lectures. Prayer and praise were offered by Christ and his apostles, and enjoined upon all the disciples. They rehearsed the law and the prophets, and enjoined the same upon all that should teach in the name of Christ. Matt. 5: 19. They expounded the Scriptures, enforced their doctrine thereby, and taught succeeding Christian ministers to do the same. 2 Tim. 3: 16. When, therefore, a devout worshiper of Jehovah, even an apostle of Christ, went into a heathen city where no Christian church was gathered, where would he be so likely to resort on the Sabbath day, as to a Jewish synagogue? If there were many pious devout persons in that city, he might expect to find them there. I suppose it was in reference to this that it was said to Paul at Corinth, "I have much people in this city." Acts 18: 10. There at least the name of the Lord was extolled, and his law was enforced; the prophets were read and commented upon, and his holy Sabbath observed. Could the early Christians, in such circnmstances, better show themselves the friends of Jehovah, than by resorting on his holy day to the place appointed for his worship? It was every way congenial with their early associations and principles, and must at least have been some relief to their minds whilst witnessing the reigning idolatry of the pagans. Accordingly we find that it was not a single visit in a place, that the apostles paid to the synagogues; but they did it Sabbath after Sabbath; and it was not till the unbelieving part of the Jews became violent and abusive, that the apostle and the believing part of the congregation separated from them for their Sabbath day worship. Acts 18: 4—8. I do not remember a single apostolic caution against mingling in the ordinary worship of the Jews, the rites and ceremonies of the temple service of course excepted. On the contrary, it was the fixed custom of the apostles to attend at the daily hours of prayer, (Acts 3: 1;) and on the Sabbath day, (Acts 17: 2;) and James assigned as a reason for the brevity of the apostolic decrees respecting moral purity, that the law of Moses was preached and read in the synagogues every Sabbath day, in every city of the Gentiles. Acts 15: 19—21. No importance was attached by the apostles to having the worship of God conducted by such only as had obtained apostolic consecration. They said to all that believed, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." 1 Peter 2: 9. Wherever, therefore, Jehovah is worshiped in spirit and in truth, there may a Christian unite.

To represent the apostles and evangelists as frequenting the Jewish synagogues only for an opportunity to preach to them, is uncandid, because it overlooks an obvious regard which they paid to the institutes of piety and the divine law. To class all Jewish synagogues with the temples of Juggernaut and Gaudama, is ungenerous, because it tends to degrade the worshipers of Jehovah to a level with besotted pagan idolaters. It is anti-evangelical, because it treats conformity to the law of God as a mere human expedient.

We do not assign these things as *our* reasons for keeping holy the Sabbath day, but the perpetuity of God's holy law. They show, however, the unsoundness of that pretence which represents the apostles as frequenting the Jewish synagogues to preach to the Jews, as modern missionaries frequent the festivals of the heathen in Hindostan and Burmah. They show also the invalidity of that argument which represents the apostles as worshiping with the Jews on the Sabbath day, only because they would not shock their prejudices too suddenly. If the Sabbath day was either abrogated or changed to another day, it was as much their duty to affirm *it*, as to say that there was now no distinction of meats and drinks, no more conscience to be made of new moons and other festival Sabbaths, and that there was no more sacrifice to be offered for sins, since God had made a change of the priesthood. And I believe that the apostles, who preached these things to the Jews, would not have shunned to say the Sabbath day was changed, if it had been so appointed of the Lord Jesus. S. D.

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Solemn Consideration.—The report of Rev. Mr. Lyons, a missionary of the American Board of Commissioners for Foreign Missions, contains a statement calculated to suggest solemn, though not necessarily unpleasant, thoughts to every minister of the Gospel. He says that during the year, one hundred and seven members of his church had rested from their labors, and that this makes just one thousand of his spiritual children who have been removed by death from his pastoral instruction and supervision within the space of ten years. His church is composed of two thousand one hundred and thirty-six members.

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POST OFFICE REGULATIONS.

The Postmaster General has published the regulations of the Post Office Department for the enforcement of the acts of Congress of the 1st, 2d, and 3d of March, 1847. The following are the principal changes introduced:—1st. The franking privilege is extended, with certain restrictions, to Postmasters, Members of Congress, and the various Departments of the General Government, making their privileges about the same as before cheap postage was adopted. 2d. Letters, papers, and packages, not exceeding one ounce in weight, are to go free to officers, musicians, and privates of the army of the United States in Mexico, provided it is written on the address, after the name of the person, "Belonging to the Army." 3d. Letters addressed to different persons can not be enclosed in the same envelope or package, under a penalty of ten dollars, unless addressed to foreign countries. 4th. All newspapers, except exchange papers of editors, are to be rated with postage—thus putting an end to the free thirty-mile-circuit arrangement. 5th. Transient newspapers, or those not sent from the office of publication to subscribers, handbills or circular letters, printed or lithographed, must be paid for in advance, at the rate of three cents a sheet. 6th. Newspapers may be sent to subscribers out of the mails, without incurring a penalty. All of these changes, except the extension of the franking privilege, are evidentally just, and will be generally approved. If the free list could be abolished, and a few other improvements made, the Post Office Department would support itself, and confer a much gearter blessing upon the people.

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GIVING SYSTEMATICALLY AND FROM PRINCIPLE.

The American Messenger says that for about seventeen years an anonymous letter has been received every month, directed to the Secretary of the American Tract Society, Boston, signed "A friend to the American Tract Society." For the first two years it contained $1 each month; for the next two years the sum was $2; the next two it was $3 per month; and when the systematic distribution of tracts in that city commenced, $2 more was added, making $5 per month, at which sum it has continued to this time. It is worthy of notice, that on every month, during this period, the letter has been received, without a failure; and also about the same day of the month—not varying in any instance more than two or three days from the 15th of each month—thus showing that the generous donor is as systematic and conscientious in giving to the Lord, as in paying his bank notes.

In February, 1846, this friend sent $75; and in August following, $75 more, to aid in sustaining a German colporteur among the Germans. At the same time he has continued his donation of $5 each month to the present. He began his contribution with $1 a month, or $12 per year, and regularly increased the sum till it amounts for the last two years to $210 annually.

It has been ascertained that this friend is a mechanic of moderate property, and that his donations are by no means confined to this Society. The following letter shows the principles and motives upon which he has cultivated this liberal spirit, even before he professed hope in Christ, or had united with a church. His case affords a happy illustration of God's faithfulness in blessing those who act on such principles in the use of their property to promote his kingdom on earth.

Boston, Nov. 26, 1846.

Rev. Seth Bliss—*Dear Sir:* The Lord continues to prosper me in my worldly possessions, and, I trust, to bless me with the renewing influences of the Holy Spirit. As a thank-offering both for the temporal and spiritual blessings which I enjoy, I inclose $75, for the American Tract Society, at Boston, for the support of a colporteur, whose labors I wish may be principally among the boatmen and others employed in the vicinity of and upon the canals, rivers and lakes, in the western parts of our country. And thus, while my heavenly Father continues to supply me with the means, I intend to appropriate $75 for your Society, semi-annually, for his continued support, and may the blessing of God attend his labors.

I know not but I am as able now to increase my contributions to $500 per annum for the support of the cause of Christ among my fellow men, and to pay it as promptly, as I was seventeen years ago to give $12 per annum, when I first commenced my contributions to your and other societies.

I have, on another occasion, told you that I believed giving to the Lord did not impoverish any man, so I still believe, provided it be done with a right spirit. We read that Jacob gave to the Lord one-tenth of all that God gave him, and afterwards that he increased exceedingly. I do therefore recommend to young men in particular, on commencing business, to live within their income, and to appropriate a portion of it to the service of the Lord, and see that it is promptly paid, at stated times.

Finally, I recommend to every one to read often the third chapter of Proverbs, and the sixth chapter of Matthew, and to make these the man of their counsel through life.

A Friend.

Robbing Peter to pay Paul.—No doubt there are many good men among the advocates of laws to prevent trading on Sunday. When these men are pressed with the question whether they expect to make conscientious observers of Sunday by means of statutes, with pains and penalties, they will not pretend such a thing, but say they only wish to place those who are conscientious on a level with their neighbors, by requiring all to rest. It strikes us, however, that if the persons who make this plea would look at the other side, they might see the fallacy of such reasoning. Take the state of things in the city of New York as an illustration of the country at large. There are now in this city some twelve thousand Jews, all of whom profess to be conscientious observers of the Sabbath, and of course have no scruples about working on Sunday. But the law forbids their attending to business on Sunday, and hence makes it necessary for them either to shut up shop two days out of the seven, or to attend to business on the day which they in heart believe to be the Sabbath. It is our deliberate opinion, that if statistics upon this subject could be collected, they would show that the Sunday laws make two persons violate their consciences by Sabbath labor, for every conscientious man that they save from labor on Sunday. To enact and enforce such laws is robbing Peter to pay Paul.

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The South doing its own Work.—From an editorial in the New York Observer, on the "Annexation of Slave Territory," we cut the following gratifying paragraph: "It appears that some of the Southern Synods, and a large number of Presbyteries, have during their autumnal ecclesiastical meetings taken action 'on the actual state of the Southern churches in relation to the system of slavery,' and they are carefully maturing a report which shall embody the *facts* on that subject in an honest and impartial manner. Time will probably be required to perfect this statement of *facts*, but the whole discussion growing out of it, which is ably conducted, in a Christian spirit, is of the most important and valuable character, and the ultimate result will prove of great value to the cause of civil and religious freedom. The facts thus embodied will probably be laid before the Assembly at its meeting in Cincinnati in May next. Thus the South is doing its own work."

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American Board of Missions.—The Boston Journal says that within a short period, very earnest applications for Christian teachers have been made to the Missionaries of the Madura station, in India, from thirty-four different cities or villages. And it is known, that for some years past, solicitations at the various Missionary stations in the Eastern countries, for the supply of instructors to surrounding districts, have been constantly multiplying. The Board have recently appointed twenty new Missionaries, in addition to the companies sent out within a few months past. There is at present a great increase of the Missionary spirit in various theological schools. Of those connected with the Union Seminary at New York, twenty-six have signified their willingness to enter the foreign field of ministerial labor, on the completion of their preparatory studies.

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C. C. Burleigh in Prison.—We learn from the Pennsylvania Freeman, that C. C. Burleigh has been imprisoned in the West Chester jail, for selling books on Sunday, contrary to the statue. The complaint against him was made by James McKissick, an elder of the Presbyterian Church, in Oxford, whose zeal in behalf of the proper observance of the Sabbath was aroused by his being unfortunately worsted in a debate with Mr. Burleigh, at an Anti-Slavery meeting. The delinquent was fined four dollars, and on refusal to pay it, he was sentenced to six days' imprisonment. The fine, however, was paid by his friends, and he was released in the course of an hour or two. A great crowd was collected at the Justice's office, to hear the trial, and while waiting for a conveyance to take him to prison, the audacious criminal availed himself of so good an audience to deliver a most eloquent and effective Anti-Slavery lecture, but without alluding to the circumstances which brought them together. The incident is said to have caused a good deal of excitement in Chester County.

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"Spicy" Papers.—The editor of the National Era says he is apt to distrust what are called "spicy" papers. They are not often strong, just, or truthful. Paragraphs, whose point depends on misrepresentation, strong assertion, broad caricature, coarse abuse, are all deemed "spicy" by a certain class of people. Careful statement, sober argument, measured censure or denunciation, they cannot appreciate. Obtuse in perception and sensibility, they can relish nothing but the loud tones and desperate flourishes of the bully. Reason may be cogent, powerful, vehement—it is never violent or abusive. It relies upon demonstration, not cursing and bitterness. Real intellectual power borrows no aid from extravagant phraseology. It is not verbose; it utters its conceptions strongly, but calmly; it strikes without blustering; its weapons are at once keen and polished. A weak but violent speaker relies upon tremendous efforts of head, hands, and heels, to produce an effect. The fewer his ideas, the more noise he makes. So, a weak but violent writer always agonizes. His rhetoric is hysterical. The English language is tortured into extravagant hyperbole, as if any language could supply the want of ideas. And yet this violent weakness, which reminds one of the desperate struggles of the motionless sleeper to overcome the nightmare, passes with some as evidence of strong thought and deep feeling!

QUESTIONS FOR SOLUTION.

1st. What are the means mostly to be used to produce a revival of pure religion in the churches?

2d. What is the best plan for churches to adopt in raising money for sustaining missionary and other benevolent operations?

3d. What qualifications should be considered necessary, to entitle a candidate to ordination for the gospel ministry?

The above questions, Mr. Editor, I consider to be of deep interest to us as a denomination, especially at the present time, when we are beginning to take a stand in the religious world, that our importance as a separate and peculiar denomination seems imperiously to demand. I do not design to discuss these questions myself, but offer them to the consideration of those who are interested equally with myself in their proper solution, and who are better able to do them justice. Yours in Christ,

G. M. Langworthy.

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Missionary Success.—The "Evangelical Christendom" gives an interesting account of a movement which has recently taken place at Barisal, in connection with the labors of the Rev. S. Bariero, of the Baptist Mission. The utmost eagerness to hear the Word of God has been manifested by a large number of the natives. Congregations consisting of one hundred and fifty and two hundred persons, have assembled from great distances, to meet the missionary at various points during his journey, and to listen to the preaching of the gospel. In many cases great labor has been cheerfully undertaken, in order to secure such an opportunity. Speaking of an assemblage of inquirers and candidates for baptism, Mr. Bariero says: "Although most of them had not eaten for nine or ten hours, after being tired with shoving their canoes over paddy fields (now covered with water) for miles and miles together, yet they were more and more anxious to hear." The Spirit of God has accompanied his Word. Deep convictions of sin extensively prevailed. On one occasion, the place of meeting was a very Bochim. Numbers were brought to a simple and hearty reception of the Saviour; and on the morning of the first Sunday in October, one hundred and fifteen persons, after giving satisfactory evidence of their faith, were admitted by baptism into the Christian church. In the afternoon about one hundred and thirty persons partook of the emblems of the love of the dying Saviour. "What a sight," he adds, "it was, I cannot describe—so many brought from the power of satan unto God!"

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Preachers for China.—Rev. Mr. Dean, whose long residence in China has made him perfectly familiar with the habits and wants of the Chinese, says in a letter to the N. Y. Recorder:—

"We ask you not to send them books and Bibles, paper and printing-presses; but we ask for ministers of the cross—preachers of Christ. The Christian church is practicing an imposition upon her own credulity, wasting her treasures, and trifling with the souls of the Chinese, by laboring to furnish them with books and the Bible, without corresponding efforts to give them the living teacher. Should we put the best translation of the Scriptures which can be made into the hands of the first scholars in the empire, they would say, 'How can I understand unless some one interpret?' The commission is, 'As ye go, *preach!*' This is the way in which our Lord proposed to convert the world, and it is enough that the servant be as his Master."

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The Sultan.—The Rev. Dr. Baird, who has just returned from Constantinople, in a letter to the Journal of Commerce, says:—

"While at Constantinople I made the acquaintance of Mr. Carr, and had opportunities for several conversations with him, and was greatly pleased to hear him say that he believed the Sultan to be a liberal-minded, benevolent man, devoted to his country and the welfare of his people, and his ministers capable and earnestly desirous to coöperate with him in all his enlightened schemes for the improvement of the country and the instruction of the people. On the subject of toleration, he said he had not the slightest doubt but that the Sultan himself was of a thoroughly tolerant spirit, and desired to be a father, protector and benefactor to his whole people, without regard to religious differences of opinion, and that to this spirit he would conform his government as rapidly as he could in view of long-existing prejudices."

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A New Thing under the Sun.—Shekib Effendi has been deputed by the Turkish Sultan to visit Rome for the purpose of congratulating Pius the Ninth on his accession to the Papal See. This is believed to be the first event of the kind in the annals of Romanism and Mohammedanism, of which the Pope and the Sultan are the respective heads. Strange things happen in this day of "alliances." What may we look for next?

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New Agent.—Bro. Albert B. Crandall has consented to act as agent for the Recorder at Portville, Cattaraugus Co., and West Genesee, Allegany Co., N. Y. Our subscribers in that vicinity will oblige us by making their payments through him.

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Eld. Joshua Clarke, having taken up his residence in Preston, requests his correspondents to address him at Oxford, Chenango Co., N. Y.

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The Plymouth Memorial says: "We understand that a large chest, containing several jugs of the 'critter,' nicely ensconced under layers of 'corned' beef, was discovered in the O. C. Road dépôt, in Boston, not long since. This is the very last expedient for concealing the 'cloven foot' of King Alcohol, and whoever conceived it must have been a bit of a wag, for the state of the beef (corned) was truly emblematical of the condition of those unfortunately subjected to the dominion of that vile tyrant."

General Intelligence.

TWENTY-EIGHT DAYS LATER FROM EUROPE.

The steamship Hibernia arrived at Boston on Saturday last, bringing Liverpool dates to the 4th, and London to the 3d inst. She brings nothing of special importance to the general reader. The following is a summary:—

The cotton market is inactive. Wheat and flour have advanced.

A meeting was holden in London some days since to protest against the annihilation of the Republic of Cracow. Another year, and the existence of Cracow will have been forgotten.

In the House of Commons, on the 2d instant, Lord John Russel announced that her Majesty had been pleased to call a Council, to consider the best day on which to appoint a general fast and humiliation, on account of the present awful condition of the sister kingdom. This announcement was received with evident satisfaction by both sides of the House.

We find no farther particulars of the famine in Ireland, and therefore hope that the sufferings of the people have in some measure abated.

Mr. O'Connell, it is said, is dying. The state of his health prevents his removal to Ireland. His Confesser, Dr. Miley, left Dublin, by express, to attend him in London, where he now remains. His complaint is stated to be water on the chest and dropsy in the legs—fatal symptoms ever at his time of life.

The great event in the French political world, during the past month, has been the debate, in the Chamber of Deputies, on the address in answer to the King's speech from the throne. The Spanish marriages, and the annihilation of Cracow, were the only two subjects that occupied the public mind; and of those two the former was considered of paramount importance.

France, like Germany, is threatened with extensive emigrations to America—the excessive dearness of food is the moving cause.

The French Government contemplates the immediate institution of a line of steamships—four in number—between Havre and New York.

Mr. Everett, American Commissioner at China, has been received with much pomp and ceremony by Ki-Ing, the Imperial Commissioner, Mr. Cushing's old friend, and has partaken of a grand banquet, specially prepared in his honor by that Chinese High Functionary. During the dinner Mr. Everett gave the health of the Emperor of China, "with all the honors," and Mr. Imperial Commissioner Ki-Ing gave that of the President of the United States. The best feelings are manifested by Ki-Ing and all other officials towards the Americans.

FROM MEXICO.

The reports from the seat of war are of such varied and contradictory nature, that it is impossible for us to give any thing that can be relied upon as a statement of facts. But among the latest dates we find the following items, which, *if* true, are important:—

A correspondent of the New Orleans Commercial Times, writing from Brazos Santiago, under date of March 4, says: "A battle commenced on the night of the 23d ult. near Saltillo. It continued for two days. The Mexicans had no artillery, their force being composed alone of cavalry and infantry, numbering twenty thousand men, with a division of six thousand men in their rear, Santa Anna commanding in person. Gen. Taylor's force numbered, when the battle commenced, near five thousand men, composed of infantry, dragoons, and eighteen pieces of light artillery, and he was making his retreat to Monterey. He has lost about two thousand men. The Mexican loss is about four thousand five hundred. General Taylor was in hopes that he would be able to retain his position, which is about three miles from Saltillo, at a Mill Pond, where he possesses some natural defenses. A train of one hundred and twenty wagons had been captured by the Mexicans. They murdered all the teamsters and the escort of twenty-five men. They have also captured a train of sixty wagons, though nothing definite is known as to the disposal of the teamsters and escort. They have likewise captured a hundred pack mules loaded with suttlers' goods."

The American Flag, of March 3, says:—Gen. Taylor, while at Nueva, 22 miles from Saltillo, with 5,000 men, was attacked on the 22d ult. by a Mexican force of 15,000. Finding that he could not maintain his position, he made good his retreat to Saltillo, covering his wagon train. Here a severe engagement took place in the streets, in which the Mexicans suffered a heavy loss. After destroying what of the public stores he could not transport, he continued his retrograde movement on Monterey, until he reached the Rinconada Pass, where he was again attacked, but successfully defended himself. Here all the rumors, reports and letters leave him. Once in Monterey, and he would be safe, but his ability to accomplish this much was altogether problematical, as the Mexicans were swarming in every direction. A merchant in Camargo, under date of 25th ult., writes to his friends in this place: "Three expresses to-day from Monterey; fighting in Saltillo; Marina in Mexican possession; large train of wagons, 136, and 180 private mules, taken; McCullough's company taken; 8,000 cavalry this side of the mountains; and things in general turned upside down." From another source we learn that Col. Morgan has abandoned Ceralvo, destroying all property he could not take with him; that a courier from Monterey reported, at Camargo, 1,500 Mexicans between the two places, and that 6,000 more were in the neighborhood of Victoria. This much we cull from the mass of reports before us, without vouching for its correctness.

Later dates tend to confirm the above, but give no details.

Steam Navigation Between New York and Bremen.—The Schnellpost says that according to information from the best sources, it can assure the public that the preparations for this undertaking, so important to German commerce, and to the numerous Germans of the interior, are carried forward with all possible activity. The fear that the steamer Washington might be appropriated to warlike purposes by the Government is removed. The first voyage of this pioneer in steam navigation between New York and Germany, will, it is hoped, not be postponed beyond the 1st of May next; after that the intercourse will be regularly kept up. The Washington is, next to the lost Great Britain, the largest of the transatlantic steamers, and the price of a portion of its places will be within the means of those in comparatively narrow circumstances. The next ship of this line will, it is hoped, take its place in August. The charge for postage in these steamers will be twenty-five cents a letter.

Mexican Prisoners.—The following is an extract of a letter in the Philadelphia Inquirer, dated Island of Lobos, Feb. 16:—

Yesterday afternoon, three fine looking, intelligent Mexicans, approached the camp in a small boat, with segars, oranges, raisins, &c., which they came upon shore to dispose of. By many they were viewed with distrust—pronounced spies, &c., but nothing farther was done. They sold most of their articles at a reasonable rate and were permitted to depart. The commander of the St. Mary's, hearing of the circumstance, instantly ordered two boats' crews to go in pursuit and take them prisoners. Their course was toward a small Mexican schooner near the coast, which upon nearing was found to be thronged with the enemy. In a few minutes the schooner was enveloped in flames, and burned to the waters edge, about 7 o'clock. The three men were taken prisoners, brought to the camp, placed in irons, and a strong guard stationed over them. They will be detained until the arrival of Gen. Scott, who is hourly expected. Of course, this affair gave rise to much speculation, and numerous stories were circulating from one end of the island to the other; all of which I pass over. One thing is certain—when trading with the volunteers they spoke very intelligible English, but from the moment of their arrest, nothing but Spanish escaped their lips. Last night one of our men, who possesses a slight knowledge of the Spanish language, placed himself near their prison, and listened for some time to their conversation. His opinion is that they are Mexican officers in disguise. Certain it is that they are no common men. Seldom have I seen a finer, healthier, or more intelligent set of fellows. They have, however, missed their object; and I presume will be dealt with as the nature of their office deserves.

The Supplies for Ireland and Scotland.—Congress, at its late session, as our readers know, authorized the Secretary of the Navy to place at the disposal of Captain George C. DeKay, of New Jersey, the United States ship Macedonian, and at the disposal of Captain R. B. Forbes, of Boston, the United States ship Jamestown, "for the purpose of transporting to the famishing poor of Ireland and Scotland such contributions as may be made for their relief;" but the alternative discretion was given by the same resolution that "if the Secretary shall be of the opinion that the public interest will be better subserved thereby, he is authorized to dispatch said vessels upon the service aforesaid as public ships." It was the opinion of the Secretary, we understand, that, in the present exigencies of the service, the public interest would not be subserved by dispatching these vessels on their beneficent errands as public ships. The means necessary for such a purpose—the men especially—are imperiously required for naval operations against the public enemy. Directions, therefore, have been given to place the ships at the disposal of Captains DeKay and Forbes, in pursuance of the manifest will of Congress, as expressed in the first clause of its joint resolution, which was regarded as mandatory. They will be assigned, without their batteries, but caulked, and with tanks, ballast, spars, cables, anchors, sails and rigging, adapted in all respects to secure their safety for the contemplated voyage. In no respect do they go out as public ships. Their public charter has been wholly taken from them for the period of their voyages, by their transfer, under the direction of Congress, to private persons, in order to subserve the purpose of private charity. Whether it would have been appropriate or not—in good or bad taste—to send them out as national vessels, is a question which does not now arise. The joint resolution of Congress authorized their employment in a public capacity only in a certain contingency, and this contingency, in the judgment of the Executive, does not, at the present time, exist. Nothing remained, therefore, but to execute the resolution in the manner which has been adopted by the department. [Washington Union.

Outrages in Canada.—The spring election for charter officers commenced in Montreal on the 1st instant, and riot ruled rampart in that city as usual. The *Minerve* newspaper of that day says:—

"As early as Friday and Saturday last, armed bodies overran the streets, yelling vociferously. At an early hour this morning, a mob of most forbidding mien, mostly in rags, among whom were several 'gentlemen' disguised, seized on the carts of the cartmen, and rushed through the streets, screeching and groaning, and proceeded to the different polls where our (the Liberal) candidates were in majority, took forcible possession of the registers, and tore them into pieces. Toward noon, the infuriated band arrived at one of the polls of the East Ward, where N. Dumas, Esq., presided. The votes were taken in the weigh house of Bonsecours market. The rioters laid hold of the fifty-two pound weights, with which they burst in the door. One of them then presented a pistol to Mr. Dumas's breast, and demanded the books. They were told that Mr. Orr, the 'Constitutional' candidate, was in majority. Thereupon they retired, but soon learning the contrary, and that the Liberals were ahead, they returned to the number of five hundred, laid hands on a book, and tore it in pieces. Fortunately, it was a list of those having a right to vote, and not the poll book. The appearance of these riotous ruffians prevented many peaceable citizens from voting. The troops were called out in various election districts, but the voters had not much confidence in such protection. Toward four o'clock, the 'Constitutional' allies made a final onset at the polls of the East Ward. They attacked numbers of citizens, and destroyed much property. The stores were obliged to be closed. The officer commanding the troops had previously dismissed his men 'because there was no riot.' A few minutes afterward, the marauders arrived, and riot ruled rampant!"

SUMMARY.

The planet Mercury, says our neighbor, the Courrier des Etats Unis, has for some days been visible at the horizon, at evening immediately after sunset; it begins to disappear at seven o'clock. The curious, who wish to examine this celestial body, may discover it by the aid of a telescope of middling power in the northwest, near the star π in Andromeda, which is now by 48′ right ascension, and 32° 50′ declention, and nearly half way between the stars α and β of Andromeda. It is necessary to be careful not to confound it with the nebulous portion of the constellation, which has somewhat the appearance of a planet. The appearance of Mercury is a very rare phenomenon.

The New Orleans Picayune of the 10th inst., says that the schooner John Rowlett, Captain Hanlon, arrived yesterday from Brazos Santiago, whence she sailed on the 27th of February—four days subsequent to our last advices. She brought no mail whatever—not a letter nor a paper that we can hear of. Gen. Worth had not embarked with his division. The steamship Alabama and several other vessels were off the bar taking in troops and stores for the Gulf. The John Rowlett brought over four or five sick and discharged soldiers.

The Boston Advertiser learns that the Northern Railroad will be completed to North Andover, a farther distance of 15 miles, by July next—making 33 miles from Concord. In the course of the year it is expected it will be completed to the Connecticut river, and on the other side of the river the Central Railroad in Vermont will be finished to Montpelier. The receipts on the eighteen miles already opened, have exceeded $8,000 in the last two months, equal to 8 1-2 per cent., after deducting expenses, per annum. The trains run three times daily each way.

The New Haven Herald says that Deputy Marshal Davis returned on Saturday evening from New London, having in charge three seamen, accused of resisting their officers on board the ship Meteor, from Mystic, while in the Pacific. The men were sent to the United States in irons, and were temporarily confined in the New London jail, whence they are transferred to the prison for New Haven county, where they will remain until the April session of the United States Court in this city, before which they will be tried upon a charge of mutinous conduct.

We understand, says the Dedham Democrat, that the weavers in the Norfolk Manufacturing Establishment, in this town, made a strike on Wednesday last—all the hands except one refusing to reënter and commence operations unless the agent would come to their terms. The cause of the outbreak was the reduction of their wages some fifty to seventy-five cents per week by the factory lords. The girls were determined not to resume their operations unless they could be reinstated in their former wages.

Thompson's Bank Note Reporter says that $10 notes on several Banks have been got up by a nest of counterfeiters with this plate:—Vignette, a female, and a bird with a twig in its beak; an eagle between the signatures. On the right hand margin is a black ground an inch wide, with TEN engraved in it. We have seen tens of this plate on the Merchants' Bank, Poughkeepsie, and Bank of Newburgh; and to how many others it will be altered, of course we cannot say. Refuse all notes of the above description.

A young lad belonging to Newark, about sixteen years of age, named Gunn, in jumping from the cars of the Philadelphia train on Friday evening last, in the vicinity of the dépôt at Jersey City, struck against a post attached to the switch track, and two of the cars passed over one of his legs, lacerating it in such a manner as to render amputation necessary.

Our readers will remember the sensation which was created about a year ago by the discovery that a Mr. Muir, of Virginia, had been murdered by a man named Eppes. We learn from the New Orleans Commercial Times, that this notorious person was arrested in that city on Monday, 8th inst., by Capt. Winter, of the Second Municipality Police. He arrived there in the steamship Galveston from Texas.

The Sandwich Island News of Nov. 4, publishes a communication to the government from Mr. Ten Eyck, our commissioner to the Sandwich Islands, announcing the existence of war between this country and Mexico and the consequent blockade of Mexican ports. The same paper publishes a treaty just made between Denmark and the Sandwich Islands, which it considers more favorable to the island government than those with France and England.

A few days ago it was necessary to remove some earth and ruins from a place in Broadway, opposite Morris street, included in the territory burnt over in the great fire. Although it is twenty months since the conflagration took place, on removing the surface the fire was found to be still alive! Our informant said that steak might easily have been broiled on the coals which were discovered.

The Rev. Dr. Baird is delivering a course of lectures on Europe, to the young ladies of a school in New York. The knowledge of Europe and European affairs which he possesses, will enable him to make a very interesting and profitable course.

The principal hotel at Brazos Santiago, is named the Astor House. It consists of the wreck of a good sized Mississippi steamer, lying half in the water, and the rest imbedded in the sand. General Scott and suit lodged there at the last accounts. The fare was $3 per day.

The Alexandria Gazette says: "It was rumored at Washington that Gen. Worth (now Major General *by brevet*) will receive the appointment of Major General *vice* Hon. Thomas H. Benton, declined. It is also said that the appointment was tendered to Senator Dix, and declined. These, however, are mere rumors, and must be taken for what they are worth."

At Taunton, Mass., on Wednesday, 17th inst., Judge Colby sentenced three men—named John Perry, James Hoyt and Henry H. Cory—to the State Prison for life, for burglary in the house of David Howland, in Dartmouth, on the night of the 17th of December last, they being armed at the time with bludgeons, and stealing a silver watch and about $60 in money.

The Boston Medical Journal gives the case of a man subjected to what the surgeons call "actual cautery." He took the letheon, and "Dr. Warren run an iron rod, heated to a white heat, to the length of about two feet up and down the back, each side of the spine—burning two lines, one on one side and one on the other, and then carried it zigzag across, between the spinons processes, the same distance." All this time the patient is represented as totally unconscious of pain!

Major Samuel D. Ried, says the Charleston Mercury, a respectable planter of Green county, residing about 7 miles from Greensboro, at Hoddy, where he kept the Post Office, was shot on the night of Wednesday, the 14th ult., while passing from the office to his room. He was dead before his son could reach him. One of his negroes has since confessed the crime, and implicated three others; they have all been arrested.

Samuel Lawrence, Esq., of Lowell, has made a proposition to the Trustees of the Methodist Episcopal Church, in Hurd-st. Lowell, to give them two hundred dollars annually, provided they consent to open the galleries of that church for the free admission of persons who may desire to attend. The proposition has been accepted. The galleries will conveniently accommodate five hundred persons.

The Shakers of Watervilet, Ohio, believe they have received a new revelation, and are sending out delegates, who hold public meetings in the large towns out west. They say there is now a crisis in the world's affairs, and they are constrained to sound the alarm. Seven men and six women were at Dayton recently.

We learn that all the stock of the telegraph to New Orleans has been taken, and the line will be at once put into construction. By the first of September we shall probably be able to get news all the way from the southwest metropolis in a little less than no time at all.

The Bath (Maine) Times says that the ship owners of Bath are reaping a rich harvest. One man has within four or five weeks chartered enough of vessels to amount to $40,000, after paying all expenses.

Mr. Hamlin, Representative from Penobscot District, Me., on his return home, had his trunk stolen in Philadelphia, wherein was contained his Congressional *hire*—amounting to $800 in gold. The Railroad Company paid Mr. H. the value of his trunk, but did not indemnify him for the loss of his wages.

The Boston Whig says that many of the liquor-sellers in that city, since the decision of the license case, contemplate giving up their business! The sacrifice of respectability and conscience at the shrine of obstinacy must be a losing business.

Mr. Josiah Duke, a very worthy citizen of Nansemond, and a member of the county court, was shot at and dangerously wounded, one night last week, while standing in the porch of his dwelling, about nine miles from Suffolk. A man named Rawls has been apprehended on suspicion of having perpetrated the crime.

MARRIED,

In Petersburg, N. Y., on the 18th inst., by Eld. Wm. B. Maxson, Eld. Azor Estee and Miss Susan Maxson, daughter of Daniel Maxson, Esq , all of Petersburg.

In Georgetown, N. Y., on the 26th ult., by Rev. J. Bailey, Mr. Dudley Truman, of Otselic, to Miss Roxie Church, of the former place.

In Plainfield, N. Y., on the 4th inst., by Eld. O. P. Hull, Ambrose S. Dunn to Myndwell Anderson.

DIED,

In Hopkinton, R. I.. Oct. 27, 1846, Mrs. Anna Vincent, aged 94 years. Sister Vincent was, for about sixty years, a member of the First Seventh-day Baptist Church in Hopkinton. She became a member of the Third Church in Hopkinton at its organization in 1835, of which she was an ornament until the long-wished-for summons came that called her hence to be with Christ. There have been but few in whose lives the world has had a more vivid illustration of the power of faith, or by whose death the church has been deprived of a greater ornament. She had manifested, during her long and useful life, a most zealous regard for the truth and was ardently attached to the church and the ordinances of the Gospel. Her labor is done, and she has, without doubt, gone to receive the reward of the righteous. A. B. B.

In Hopninton, R. I., March 7, of consumption, Isaac S. Crandall, in the 29th year of his age. Bro. C. became a subject of converting grace about nine years since, and united with the Third Church in Hopkinton. He died in hope of a glorious immortality. His death is a great loss to the church, as well as to the bereaved widow and family. His funeral was attended at Rockville, March 9. A sermon was preached by Eld. A. B. Burdick, from Psalm 102: 23, 24.

In Independence, N. Y., on the 6th of February, Mary C. Clarke, wife of Decatur M. Clarke, aged 24 years. She early made a public profession of religion, and connected herself with the Sabbath-keeping Church in Independence. Her life corresponded with her profession. Although called unexpectedly to leave a youthful husband and smiling infant, she was willing to go. S. S. G.

In Brookfield, N. Y., on the 6th inst., of inflammation of the windpipe, Benjamin Courtland Utter, son of John and Prudence Utter, in the 21st year of his age. He was sick for about five weeks, during a part of which time he suffered greatly. His friends rejoice to believe that death not only relieved him from bodily pain, but introduced him to heavenly bliss.

LETTERS.

James A Begg, Levi H. Bond, Alfred B. Burdick, S. S. Griswold. Wm. S. Berry, M. T. Davis, E. D. Randolph, I. Leming, Geo. Crandall, Geo. D. Chester, R. W. Utter, W. B. Gillett, H. P. Burdick, Nathan Wardner, Joshua Clarke, C. P. Rood, Wm. B. Maxson, Wm. M Fahnestock.

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Jan. 10th, 1847.

Miscellaneous.

THE HEART.

Oh! could we read the human heart,
Its strange mysterious depths explore,
What tongue could tell or pen impart
The riches of its hidden lore?

Safe from the world's distrustful eye,
What deep and burning feelings play,
Which e'en stern reason's power defy,
And wear the sands of life away!

Think not beneath a smiling brow,
To always find a joyful heart;
For wit's bright glow, and reason's flow,
Too often hide a cankering dart.

The bird with bruised and broken wing,
Oft tries to mount the air again,
Among its mates to gaily sing
Its last melodious, dying strain.

The fire that lights a flashing eye,
May by a burning heart be fed,
Which in its anguish yearns to die,
While yet it seems to pleasure wed.

Oh! do not rashly judge the heart,
Though cold and vain it seems to be,
Nor rudely seek the veil to part,
That hides its deep, deep mystery.

◆

THE CHINESE MECHANIC ARTS AND SOCIAL LIFE.

The following brief outline of Mr. Williams' fifth lecture is copied from the Journal of Commerce:—

The implements of the Chinese, says Mr. Williams, though less beautiful than those preserved from the ruins of Rome, are more useful. They have made them sufficient to subserve the common purposes of life, and at so low a price as to be universally accessible. For a long time they have made no improvements. The descriptions of Marco Polo are still applicable, so that though they were before the English of 1600, they are very far behind the nations of the West now.

Agriculture is fostered by government as a means of its own security; for farmers are isolated and contented. The pursuit is honored by the emperor in an annual plowing ceremony at Pekin. The lands are held from him in small lots, not in fee-simple, but as security for the payment of taxes. They descend to the eldest son, but the brothers may also settle upon them, so that subdivision is carried to a great extent. The principal grain crop of the country is rice. It is sown so thick as to make a dense turf, which is transplanted to the field, which has been in the mean time irrigated and prepared for it. The first crop is harvested in July, the second in November. Wheat, millet and buckwheat are raised as in other countries. Their implements of husbandry are very simple. A man may often be seen carrying plow, harrow, and buffalo harness, together on his back. The farms are without fences, the dykes used for irrigation being the principal landmarks.

The other labors of agriculture are the cultivation of cotton, and of the mulberry for garments, and tea for exportation. The emperor honors the culture of silk by an annual offering of mulberry leaves to the patron goddess of the silk manufacture.

The fine porcelain comes mostly from the province of Kiang-tzi; the common chinaware from several other provinces. It is made into many ornaments of beautiful forms. In their gardens, the wealthy delight to display many of these vases of large size; some are sunken in the earth, and filled up with limestone and sand, which is soon covered with moss, and bears the appearance of a natural rock.

They have very little skill in working metals. Their chasing in gold and silver is however elegant and unsurpassed. In carving they take the lead in some respects; the granite posts before the temples are sculptured with historic scenes, two or three inches deep, and quite perfect. The lackered ware is made by coating wood with the varnish of the lacker tree, colored with lampblack and embellished by gilding. The manufacture of lanterns is an extensive business in a country where they are so much used; they are made with a great variety of designs and ornaments. Their lamp oil is obtained from the tea and peanut.

The Chinese are without inventive genius, but are good imitators. Already they have begun to appropriate English inventions. In the manufacture of glassware they have been so successful as to drive the foreign article from the market. In the late war they used thirty brass cannons which they had made after a cannon taken from a wrecked ship. They are now making pistols, fowling-pieces, and muskets, clocks and watches. A thirty-six gun frigate, constructed by a Chinese shipwright was considered by foreigners as quite creditable and seaworthy.

They have no knowledge of anatomy or physiology; and their medical theory is therefore wholly empirical, though their practice is improved by observation. They suppose that diseases are caused by evil spirits, and their practice is directed to their expulsion. They stop eating and working, and use vegetable medicines mostly. The patient bargains beforehand about the price and time of cure. They vaccinate in both arms since 1820, and used to innoculate in the nose. They practise no more important surgical operations than teeth-pulling and cupping.

Their music, like their medicine, is peculiar. Their singing is in a kind of falsetto, produced by closing the glottis and forcing air through the nose; and Mr. W. never heard man, woman or child sing in any other manner. They use a variety of wind and stringed instruments, and drums, with which they make execrable music, keeping good time, but without the least harmony, to a foreigner it is mere din and confusion. They have no knowledge of dancing, and when they saw it practised by the Portuguese, they inquired if it was for medical purposes!

After some remarks concerning the attainments of the Chinese in mathematics, astronomy, and geography—statements respecting their chronology, which Mr. Williams is inclined to credit, and which is not discordant with that of the Bible—and an account of their theatres and festivals—he concluded with a description of their social system, with its attendant evils—slavery, polygamy, and infanticide.

The difficulty of conveying a right idea of Chinese character, arises from the strange blending of intellectual attainments with debased morals. On the whole they are beyond other Asiatics, far beyond their neighbors, and yet not to be compared with the lowest Christian countries. They are educated, but their education is founded wholly on ambition. They are civilized, but their social system rests on selfishness alone. Yet, though lights and shadows are strangely mingled, society is, externally, courteous and pleasant.

But, with all their civilization, the Chinese are heathen still. The moral pollution of the nation is indiscribable. They are, moreover, dishonest, cruel and cowardly; and these traits, with their difficult language, are the great obstacles to their Christianization.

◆

SOMNAMBULISM.

We have the following information from a gentleman who witnessed the transaction. He resides No. — Beekman street which is kept as a private boarding house, and occupied what is usually termed an attic room, from the roof of which project a number of gable windows. While comfortably enjoying a nap on Saturday night last, he was awakened by a queer noise, somewhat like the scratching of a cat, proceeding from the outside of one of the windows. On getting up to inquire into the cause, what was his his surprise to find creeping along on the gutter a man, without any clothing upon his person but a night shirt! His first thought was that the strange individual was crazy, but on second thought he concluded that he must be a sleep-walker. He refrained from making any noise for fear of frightening the dreamer, and causing him to fall from his dangerous position, and he consequently ascended to the scuttle of the house and there watched the movements of the stranger. He passed a number of windows, pausing a moment before each, as if he desired to enter, after which he placed himself in an upright position, and turned completely round as if musing upon the sleeping city, and then walked directly to the summit of the roof and there rested himself, shivering with cold and apparently much exhausted. The gentleman who was watching, improved his opportunity, and stepped forward to seize and to awaken the somnambulist, who was very much embarrassed at finding himself in such a predicament; and it was then ascertained that he resided in a neighboring house and had reached the roof by the scuttle of his own dwelling. He was taken home and thus the matter ended. [N. Y. Express.

◆

A BOA CONSTRICTOR.

In the marshes of the valley the boa constrictor is often met with of considerable size. It is not uncommon throughout the province, particularly by the wooden margins of lakes, marshes and streams. Sometimes they attain the enormous length of forty feet—the largest I ever saw at this place, but it was not alive. Some weeks before our arrival at Sape, the favorite riding horse of Señor Lagoeira, which had been put out to pasture not far from the house, could not be found, although strict search was made for it all over the Fazenda. Shortly after this, one of his vaqueiros, in going through a wood by the side of a small river, saw an enormous boa, suspended in the fork of a tree which hung over the water. It was dead, but had evidently been floated down alive by a recent flood—and, being in an inert state, it had not been able to extricate itself from the fork before the water fell. It was dragged out to the open country by two horses, and was found to measure thirty-seven feet in length. On opening it the bones of a horse, in a somewhat broken condition, and the flesh in a half digested state, were found within it, the bones of the head being uninjured. From these circumstances we concluded that the boa had devoured the horse entire. [Gardner's Brazil.

◆

ANCIENT MUSIC.

The Pandean pipe has generally been ranked as the first musical instrument ever invented, and this position is strongly corroborated by the silent, yet unerring, testimony of Sculpture and Painting, both which branches of art remain unquestionable evidence of the use of the pipe long before we have the portrait of any other instrument. Some, however, are disposed to concede the first place to the harp, and many stout authorities maintain its claim. This instrument, then only boasting three strings, answered to three seasons of the primeval year—the treble, typical of Spring—the tenor resembling Summer—and the bass resembling Winter.

Flutes are said to have been invented by a Phrygian named Hyagria, at Celent, a city of Phrygia. On this instrument were first played the harmony called Phrygian, and other tunes, of the Mother of the gods, a Dionysius, of Pan, of the divinities of the country, and the heroes, Trepander, the Lesbian, directed the flute players to reform the tunes of the ancients, and changed the old music about the year 645 before Christ, as appeared by the Parian chronicle—twelve years after, Tirpander added three more strings to the lyre.

◆

HUMBLE LIFE.

There is a happiness in humble life—who can doubt it? The man who owns but a few acres of land, and raises an abundance to supply the necessary wants of his family—can ask for no more. If he is satisfied with his condition—and there are thousands so situated who are—ho man is more happy. No political movement disturbs his repose—no speculative mania chases the calm serenity from his mind—no schisms in the church throw shadows beneath his golden sky. His family is the world to him; his little lot is all his care. Who sighs not for such a life of calmness and serenity? Amid the cares and anxieties of business, who would not exchange his prospects and his honors for the repose of him who is contented and happy on his own spot of ground, far from the noise and bustle, princely luxury and squalid poverty, of city life? If there is a situation congenial to the true spirit of man and the growth of virtue, it is amid the rejoicings of nature—in the calm retirement of rural life.

◆

Be Social.—How different would be the aspect of human society, if all persons would throw aside some of the reserve they have, and be more open, frank and sociable than they are now. In most instances now, when strangers meet there is a coldness and reserve that dampens the flow of good feeling and freezes up the affections of the heart. How we have been pained to see individuals thrown into each other's presence when the fountains of the heart were locked up, and no disposition manifested to let them loose by social conversation. A single word well timed and fitly spoken under such circumstances, would do more to relieve individuals of their embarrassment, than any thing else. But why should not every body so far forget conventional forms as to be sociable to strangers, when thrown into their presence? Americans are wanting in this respect.

◆

PALINDROMES.

Time, the beautifier of the dead,
Adorner of the ruin, comforter,
And only healer when the heart has bled—
Time! the corrector when our judgments err,
The test of truth, love—sole philosopher,
For all the rest are sophists. [Byron.

If the above word, TIME, be artificially transposed, or metagramatised, it will form the following words:—*meti*, *item* and *emit*. Now if the beforenamed word and its anagrams be placed in the following quadratic position, then it will form what may be termed an anagramatic palindrome:—

T I M E
I T E M
M E T I
E M I T

The word, Time, is the only word in the English language which can be thus arranged, and the different transpositions thereof are all at the same time Latin words. These words in English as well as in Latin, may be read either backwards or forwards, either upwards or downwards.

The English words, TIME, ITEM, METI and EMIT, (to send forth,) are mentioned above, and of the Latin ones, (1) Time, signifies—fear thou; (2) Item—likewise; (3) Meti—to be measured; and (4) Emit—he buys.

◆

The Husbandman and his Son.—Lying at the point of death, a husbandman, being desirous that his son should pursue the same occupation in which he himself had been engaged all his life, made use of this expedient to induce him to enter upon it with industry and perseverance. While the boy knelt at his father's bedside, with his other children, the latter addressed him thus: "All the patrimony, my son, which I have to leave you is my farm and vineyard, of which I make you sole heir. But I charge you not to let it go out of your hands, for if I have any treasure beside, it is buried somewhere in the ground, within a foot of the surface." This made the son conclude that he talked of money which he had hidden there; so after his father's death, with unwearied diligence and application, he carefully dug up every inch both of the farm and the vineyard. From which it came to pass, that, though he found not the treasure which he expected, the ground, by being so well stirred and loosened produced so plentiful a crop of all that was sown on it, as proved a real and no inconsiderable treasure. We see from this that industry is itself a treasure.

◆

Patent Medicine Law in Maine.—A late law in the State of Maine requires that the composition, and the proportion of each article of the composition, of every patent medicine offered for sale, shall be printed on a label and pasted on the bottle, package, &c., containing it, under penalties that would make a common pedler wince. It is well known, however, that a law never was enacted which a Yankee could not evade. This was true in regard to the nine-pin law; a tenth pin was added, and thus the statute became inoperative. A daring fellow, who has a patent medicine much in demand by the down east people, called at the Chinese Museum, in Boston lately, and for two dollars had the composition, proportions, &c., of each article in the compound translated by Mr. Chaoong, into Chinese, and in that language the required labels are printed. He thus complies with the letter of the act, because the law does not define the language of the labels. By the time the Legislature is again in session, he will have supplied the market, and will, at his leisure, laugh at the combined wisdom of the representatives of the people.

◆

Napoleon's Disguise Detected.—If the life of Savage Landor was written, it would be one of the most remarkable on record. He has lived much abroad in the most eventful times in the history of the world. He witnessed the progress of the French Revolution; saw Bonaparte made First Consul; saw him and his armies go out to victory; saw and conversed with the greatest of his generals, and the most remarkable men of those times and scenes. His conversation, therefore, abounds with facts and personages from his own actual knowledge, of which most other men have only read. On the fall of Napoleon he saw him ride, attended by one servant, into Tours, whose inhabitants hated him, and would have rejoiced to give him up to his enemies. He was disguised, but Landor recognized him in a moment. Hating and despising the man as he did, yet he never for a moment dreamed of betraying him. He, however, went close to the fallen Emperor, and touching his arm, said, "You are not safe, here. I have penetrated your disguise and others may." "Sir," replied Bonaparte, "you are, I perceive, an Englishman. My secret is in good keeping." He mounted and rode away, wholly undiscovered by the townsmen.

◆

Plant Trees.—Plant trees every where, we say; let them shade our streets, and grow wherever there is room for them. Especially plant them in the country, where open fields will admit, and be sure that in the end they will surprise the planter by their growth whilst he and his children are sleeping! In evidence of this, let us quote an anecdote to the purpose. It is related of a farmer on Long Island, that he planted an ordinary field of fourteen acres, with suckers from the locuts (a native of this country) in the year of his marriage, as a portion for his children. His eldest son married at twenty-two. On this occasion the farmer cut about $1,500 worth of timber out of his locust wood, which he gave to his son to buy a settlement in Lancaster county. Three years after he did as much for his daughter. And thus he provided for his whole family; the wood in the mean time repairing by suckers all the losses it suffered. [Boston Transcript.

VARIETY.

What a mysterious thing is a blush! that a single word, a look, or a thought, should send that inimitable carnation over the cheek, like the soft tints of a summer sunset! Strange, too, that it is only the face, the human face that is capable of blushing! The hand or the foot does not turn red with modesty or shame, more than the glove or the sock which covers it. It is the face that is the heaven! There may be traced the intellectual phenomena, with a confidence amounting to moral certainty. A single blush should put the infidel to shame, and prove to him the absurdity of the doctrine of chance.

A cow exposed to the severity of the weather in cold winter days, from morning till night, without shelter will take little exercise, but stand shivering with cold, not being able to lie down comfortable on the cold, melting snow. It is a mistaken notion that cattle and sheep should be much exposed to render them hardy. Some farmers say that they leave their cattle out because their business calls them from home; this is a poor excuse. It would be better to turn their cattle out for water only once each day, and tie them up immediately after drinking, than to leave them all day exposed to the open air.

Those who are most experienced in the cultivation of the sun-flower are sanguine that with a proper soil and proper cultivation, it is more profitable than wheat or corn. The seeds are more oleaginous than those of the flax plant, and combine the qualities for table use of the best olive oil; for burning of the best sperm, without its smoke; and for painting, it is said by painters who have used it, to be superior to linseed, as it is more rapid in drying, equally easy in spreading, and without forming a much denser coat.

The turnip fly lays its eggs in Autumn, but the insect is not developed until the following Spring, when it is animated by the warmth of the soil and usually comes forth to commence its depredations cotemporaneously with the plant on which it is to feed. Stirring the soil for a fortnight or so previous to sowing and affording a good dressing of sulphur, house ashes and soot, equal parts, as soon as the plants appear, is often an effectual remedy. Indeed, we have never known it to fail.

The man who intends to regulate his life by set rules, will find before he has traveled far along its path that there are but few rules, which are not changed by circumstances or persons. We like to see a man, not hedged in by rules, but striving as he goes along, to give all his neighbors their share of the pathway. There is room enough for all, and the true way to pass through the world easy, is to remember the "Golden Rule," the only rule which will not admit of an exception.

Professor Jackson, in one of his highly able and scientific lectures in Boston, illustrating the manner in which the improvement of soil, immediate and permanent, may be effected, says that "a farm within his knowledge, with a blowing sand, a pine, barren, and almost hopeless soil, on which ten bushels of corn to the acre could scarcely be grown, by the judicious application of ashes, has been made to produce forty or fifty bushels to the acre."

As a noble lord and gentleman were standing together, a boy came along leading a calf with both hands. Says the lord to the gentleman, 'You shall see me make that boy let go his calf.' He then advanced towards the boy, expecting that he would take off his hat; but the boy took no notice of him. 'Sirrah,' said his lordship, 'do you know who I am.' 'Yes, my lord,' answered the boy. 'If your lordship will please to come and hold the calf, I will pull off my hat to you.'

Chief Justice Wells stated recently at the Municipal Court, that in sentencing for violations of the License Law, the Court would hereafter require the convicted to give bonds for his future good behavior during one year; and that in case of a violation of the License Law within that time, the laws would be rigidly enforced, both upon the guilty party and upon the bail.

If there are any doubts as to the age which a goose will attain, they appear to be settled by the fact that a goose in the family of Mr. Hibbs, near Newtown, Pa., has died at the age of fifty years. She remained that period in the family in which she was hatched, having, as it is supposed, been the matron of three hundred geese.

A Queen's Counsel in Montreal, inveighing against a horse dealer, said—"Is it not true that jockeys have had a bad character in all ages, all through the world?" But the Judge cut short his eloquence by replying—"Ah! Mr. Queen's Counsel, there are other professions in the world of which the same things are said!"

The Dover, (Eng.,) Telegraph states that another musical mouse has been recently caught at Dover, and being caged, sings daily in a manner similar to a canary bird. Its appearance is similar to the common mouse, except that the tail is longer and the head smaller, with full and very bright eyes.

The Philadelphia American says that two sisters, Hannah Gillapsy and Lucy Elkinton, who have for many years lived together in a house in Almond street, both expired about noon on Monday, almost at the same instant. The former was in her 90th and the latter in her 86th year. They were members of the Society of Friends.

There is a very common talent, passing for a great deal more than it is worth—the sole talent of many quite distinguished writers—which lies in the putting of words together so fitly and musically that they seem to sing a new truth, when it is "an old song," with no variations.

One fault wilfully committed, authorizes the imputation of many more. When the ear is opened to accusations, accusers will not be wanting; and every one will officiously come with stories against a disgraced person, where nothing can be said in their favor.

A country merchant who keeps a general assortment advertises among other things, 'Black men's gloves; Plain lady's slippers; Red children's stockings; and new children's books.'

The celebrated David Hume once declared he would rather possess a cheerful disposition, inclined always to look on the bright side, than with a gloomy mind, be master of an estate of ten thousand a year.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 23, 1846.

DE RUYTER INSTITUTE.

The Winter Term of this Institution will commence on the 6th of January, 1847, and continue fourteen weeks, under the care of J. R. IRISH & G. EVANS.

DERUYTER, Nov. 1, 1846.

BEALES' DAGUERRIAN GALLERIES.

MR. A. J. BEALES invites the attention of the public to his Premium One Dollar Daguerrian Galleries, at Nos. 156 and 175 Broadway, New-York. Having adopted the latest improvements, he has reduced his prices one-half, and guarantees to take pictures equal to any in the city, in any position or dress, and with any desirable shade or color. Gold lockets of all descriptions constantly on hand. Attendance from eight in the morning until sunset.

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The Sabbath Recorder.

From the Christian Chronicle of March 17.

SABBATH DISCUSSION.

Mr. Editor:—The importance of the question as to the morality of the sabbatic law, it being the point on which the whole matter practically hinges to many minds, will justify me, perhaps, in dwelling on it a little longer. The question may be considered in two branches, namely: What is a moral, as distinguished from positive, law? and, Is the fourth commandment such a law?

I. What is a moral law? On this point I am sorry that "E. W. D." and myself cannot seem to coincide, though I think we differ more in words than in sense, more in the application of principles than in principles themselves. If he chooses to call what I designate as moral, *natural* laws regulating moral conduct, I would not contend for terms, though I think every mind must fail to perceive any distinction between these and what he too calls moral. What natural law of duty towards God and man does not involve "essential utility?" Though to make this the ground or measure of obligation, or, so far as our mind can perceive, the essential and distinguishing characteristic of any law of duty natural or moral, savors of a school of ethics for which I have little fondness. I have not, for my own part, designed to set up any standard of the morality of laws or duties, but only follow that of Bishop Butler, before mentioned, and to which I understood your correspondent to subscribe. I will quote it again and more fully. "Moral *precepts* are precepts, the reason of which we see; positive *precepts* are precepts, the reason of which we do not see. Moral *duties* arise out of the nature of the case itself, prior to external command; positive duties do not arise out of the nature of the case, but from external command" (Analogy, &c., part II. ch. 1.) Is it not plain from the latter branch of his statement, as well as from the whole drift of his argument, that in the former, Butler means the "reasons which we see," or "do not see," irrespective of the precept being or having been verbally commanded? A moral precept or law, is, according to him, a precept or law the propriety of which is so manifest from the very nature of things, that it is in effect imposed on men through the conscience, without any word, and which no formal statement can render more binding, however desirable this may be in order to clear our conceptions, and so stimulate our obedience. A moral duty is one which we are bound to perform before any injunction from without is laid upon us. This is the view which I intended to present in my last communication, and when I said, writing in haste, that "reason and conscience are the only source of moral obligation," "the purely moral source," I meant that whenever our minds perceive any of those relations, toward God or men, which are the basis of obligation, it is the practical reason, the conscience or moral sense, which decides as to our duty in the case. It matters not whether our knowledge of these relations be obtained through the unaided understanding, or only from the mirror of the written Word; and while a revelation is indispensable to discover to us relations, such as those which we sustain to the Son of God and the Holy Ghost, otherwise entirely hidden from our views—and highly important in correcting our impressions of those relations which are already known, as well as in adding the divine sanction to our moral judgments; still, when these relations are once clearly seen, no command is *necessary* to oblige us to the corresponding *moral* duties; and if a command *is* essential to awaken the sense of any obligation, it is not a moral, but a *positive* command, and a positive obligation. Does "E. W. D." then hold that an external revelation is very desirable to illustrate our relations, particularly toward God? I agree with him. But if he supposes that, after that, a precept is still required to establish the appropriate moral duty, and to *make* it *moral*, I think he disagrees with Butler, and every other writer on such subjects that I remember to have consulted. With Butler, I believe, "moral" as opposed to positive, is equivalent to "natural" when applied to matters of *duty*.

At all events, leaving learned names and questions of terms, here are facts. Some duties grow so plainly out of our moral relations, whether perceived by revelation or without, that we feel, before inquiring into their "essential utility," that we *ought* to perform them; that God will (and he does) hold us, as we hold ourselves, responsible for their performance. Of this description are love to God and acts of worship; equity and kindness towards men. These things may be externally commanded, if it so pleased God, but if not, men are bound to render them nevertheless, and He condemns those who, without such command, neglect them. These are what I call *moral* duties. The law which commands them is the law of conscience, the prescription which his Maker whispers secretly to the soul of man. This is the law of which the Apostle says, (Romans ii. 14, 15,) "these (the Gentiles) not having the (written) law are a law unto themselves," &c., where the train of his reasoning goes to show that they are just as really guilty and as justly condemned for breaking the law written on their hearts, as the Jew for the breach of the written law. And this is the moral *law;* while the several intimations of duty given by conscience are moral precepts. This law, with all its precepts, is obviously, and must ever be, binding on all mankind.

Again, there are other duties, which are felt to be such, simply because they are commanded. Examples of this kind are the Passover, Circumcision, Baptism, and Fellowship with the church of Christ. These particular duties never could be learned merely from any; the clearest preception of the relations on which they rest; though we might see that something to the same ends respectively was called for. When once those things are commanded, obedience becomes a moral duty *to those on whom they are enjoined*, but others are still left, as may be seen from the examples just mentioned, as if no command had been given. These, then, are *positive* duties, and the precepts which inculcate them are positive *precepts*.

To one or the other of these classes all laws which involve moral obligation must be referred.

II. Our second question is, To which of them does the fourth commandment belong? or, rather, does it belong to the first? This precept enjoins a weekly rest during a certain entire day of every week—an absolute, compulsory rest. This the law enjoins, and nothing else. To keep that day holy by setting it apart strictly for rest, was to fulfil the law. Now is this a moral precept? That is to say, is it one, the reasons of which, as a universal rule, we perceive so as to make it our duty to observe just this rest, prior to external command? Who will maintain it? That it is man's duty to rest from toil, has undoubtedly "essential utility" in its favor and something more; but without special command from God, he must discharge his duty as best he could in the use of his own judgment, and the proper proportion of rest would vary greatly in different cases. That he should rest just so much, and just in that way, as is prescribed in the law to which "E. W. D." confidently refers as explicit and all-sufficient, "plain and practicable," is no more a moral duty than that of baptism or offering sacrifices. That man should subsist on proper food involves "essential utility," and there were doubtless good and important reasons why God regulated this matter to some extent among his ancient people; yet we, even subsequent (not "prior") to the external command, eat pork where we judge best, with some other Jewish abominations

But it will be said (though I see not how "E. W. D.," who adheres so tenaciously to the plain and practicable commandment, can urge this,) that the Sabbath was intended as a *religious* rest. And that it came to be so regarded in a certain sense by the Jews, is certain. Though the law required nothing more than was common to all their festivals, a few special ceremonies at the seat of worship, to which, of course, the people generally after reaching Canaan could not resort (see Lev. xxiv. 8; Num. xxviii. 9, 10;) the prophets seem to have seized upon this frequent rest as giving them opportunity for spiritual benefit to the people; and towards the close of their national existence the synagogue worship was introduced into their towns. These were uses of which the day was susceptible under that system, but not even contemplated by Moses, so far as appears in its institution, and certainly not matters of command. Yet the common view, I suppose, places its religious design first, and makes the rest in a great measure subordinate to this.

But even in this complex and non-legal character, as a day of *devotional* rest, who will affirm that the law written in men's hearts ever could of itself require them to observe it? It is the less necessary to urge this question, since I do not find that any theologians suppose the fourth commandment, even in this mistaken view of it, to be strictly moral. It is, they say, partly moral and partly positive; "moral, as requiring the consecration of a part of our time to the immediate service of God; positive, as it appropriates the seventh part of it."* Now it so happens that the law requires nothing but what is here pronounced a positive duty, by one of the most strenuous defenders of the perpetuity of the Sabbath. And how could it fail to occur to the man who penned that sentence, that the duty of keeping the Sabbath, if moral, certainly could not be *evangelical.* To "consecrate a *part* of our time to the immediate service of God"—what a text would this have been for a Paul! But this transfer of ideas proper to the Jewish Sabbath to the Lord's Day, suggests some thoughts with reference to the "essential utility" of the Sabbath under the Gospel, which must at least be reserved till another opportunity.

On the whole, I conclude that the Sabbath, whether viewed in its true idea of a hebdomadal rest, simply and strictly, or as a rest for purposes of devotion, is not, nor is claimed to be, by its advocates generally, a moral institution of binding authority, except so far as it is specially commanded of God. And I have not yet seen clearly whether "E. W. D." is of a different opinion; but since this is a point where, if wrong, I specially desire to be corrected, I have entered fully, and I fear tediously, into its examination.

As a positive ordinance for the Jews, it would be easy, did space permit, to specify a number of important ends subserved by it, which show that it *was* "a fit and beautiful element of that wonderful constitution."

But it remains for us still to inquire whether the fourth commandment is not proved to be moral, from its place in the Decalogue. Here I must caution my fraternal opponent against "the web of traditional interpretation." I fear he is already "entangled." He says "the phrase moral law is applied by preëminence to the ten commandments"—by what authority? Has it not struck him as strange, in this view of the subject, that our Saviour, the new Legislator, in giving the substance of the moral law, on two different occasions, concentrates the whole into a pair of fruitful precepts, neither of which is found in the Decalogue, but both *in other parts* of the Mosaic code. (See Matthew xxiii. 37—40. Luke x. 27, 28, with the references.) Yet this has been taken as a summing up of the two tables, so exactly dividing (?) the two classes (?) of precepts of the Decalogue! Beware, I say, of the traditional interpretation. In other instances Christ and the Apostles bring from the Decalogue and the rest of the code indifferently, those parts of the law which were of perpetual force, and in such a way, one might think, as indicated a desire to turn off Jewish minds from all particular, formal precepts, and make them feel that Love, in its enlightened exercise, without ceremonial observances, and unconstrained by external injunctions, is the fulfillment of all previously existing law. Is not the opinion that Christ or his Apostles meant to distinguish the Decalogue particularly from the remainder of the system as containing the moral law, by preëminence, the merest assumption imaginable?

I suppose that in giving to the Hebrews a politico-religious constitution, the Decalogue was intended to present at once those fundamental principles which were most immediately essential *to them.* From this circumstance, as well as from its being the part first delivered, it was given with special solemnity, and justly merited from them peculiar regard. This by no means implies that it was looked upon by them as exclusively moral; indeed this distinction does not seem to have been thought of in Scripture; and it was afterwards expounded and added to from time to time, moral and ceremonial precepts being mingled together through the whole, until the result was "the Law."

This Law is done away in Christ; and if any man claims that the Decalogue, *as such*, forms an exception, let him bring the authority of Christ for his opinion. That the moral principles of the Law, whether in the Decalogue, or elsewhere, are not annulled, is true enough, for two reasons; one, that from the nature of the case, they *cannot* be annulled, God and man remaining as they are, not even if "essential utility" *to our view* required it; the other, that Christ has, specifically, perhaps in every instance, and if not so, yet at least summarily, sanctioned and reënacted them in the New Testament as "fundamental laws of his kingdom." Is it not of necessity that when a new code or covenant comes upon the ground of an old one, the old, so far certainly as dependent on formal precepts, is de facto abrogated, except what may be incorporated in its substitute?

That the Sabbath, so far from being thus excepted, is expressly made void, I showed before, by references to the New Testament, which, as to their spirit, might be multiplied, and the force of whfch, it seems to me impossible by any candid and intelligent interpretation to resist.

In regard to the assertion of your correspondent, that the Sabbath existed before the Jew, I shall only say, till some form of proof is adduced, that the institution of a weekly rest for men, plainly, to my mind, dates from the time mentioned in Exodus xvi. 22, 23. There Moses received from the Lord a direction to consecrate the next day as *a* (not *the* according to our version) "resting of a holy rest," of which the people appear never to have heard. And I may observe in passing, that it was fixed to a particular day of an already existing week. I am aware that it will be urged that God sanctified the seventh day in Paradise; and will just add, at the evident risk of tiring all human patience, a word or two on this point. When the Sabbath had been given to the Israelites, in part at least, as one of the many safeguards against idolatry with which it was necessary to protect them, it being a frequent memento of their allegiance to the Supreme Creator of all things; Moses, writing many years after, the account of the creation, relates particularly the consecration of the seventh day, in the intention of God, to that use to which it had been subsequently appointed at Sinai. This fact was adapted to confirm their fidelity to Him whose rest they weekly copied, without implying in the least, that God at once revealed the view of the seventh day to man as the reason why he too should set apart that day.

INDAGATOR.

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* See Dick's Theology, II., 516; compare also especially his remarkable concession that the consecration of one day in seven is purely a positive appointment (II., 535, 536.) In this, if I remember, as in most respects, he expresses the views of Turretin.

SUNDAY IN PARIS.

The manner in which the Sunday is desecrated at Paris, does not give an American Protestant a highly favorable opinion of the state of religion in France. If, on some of the great fete-days in summer, (which almost invariably occur on Sundays,) he goes with the multitude to see the water-works at St. Cloud or at Versailles, or strolls among the motley groups surrounding the tents and booths on the Champs-Elysees, he witnesses scenes that remind him forcibly of old John Bunyan's description of Vanity Fair. He would scarcely be surprised to come at any moment upon a jeering crowd, around the cage of Faithful and Christian. To encounter there any other *Christian* than the immortal tinker's pilgrim, might still more astonish him. He is only too apt, after a short residence in this gay and wicked city, to forget his own claim to the name of Christian, as well as the duties which bearing the name imposes. Yielding gradually to the influences of habit, he becomes accustomed to the sound of labor and noisy pleasure, on a day which in his own land is called a "Sabbath, a day of rest," and even, it may be, assimilates his life to that of unthinking thousands around him. He makes purchases as readily as on any other day at the shops, the great majority of which are open as usual, and allure him by their brilliant displays. In the evening, if he is not seen playing billiards, or cards, or dominos at a *cafe*, he is sure to be found at some public ball, or at one of the numerous theatres, which are always most fully crowded on Sunday.

If, during the day, he entered a church, he has been impelled by mere curiosity, and not by religious motives. As a tourist, he must "*do*" so much sight-seeing, and a temple dedicated to the worship of God, inspires in him as little pious emotion as a visit to a palace, a park, a library, a gallery of paintings and sculpture, a scientific museum, a botanical garden, or the royal stables. He is attracted to the churches of Paris and its vicinity, by the historical associations connected with them, by the splendor of their internal decorations, by the pomp of their ceremonies, by their fine music, or by the eloquence of some of their preachers.

A Hymn composed by Rishnu, the first Hindoo who was baptized in Bengal, and who subsequently became a preacher of the Gospel:

O thou, my soul, forget no more
The Friend who all thy mis'ry bore;
Let every idol be forgot,
But O, my soul, forget Him not.

Brumhee* for thee a body takes,
Thy guilt assumes—thy fetters breaks;
Discharging all thy dreadful debt,
And canst thou e'er such love forget?

Renounce thy works and ways with grief,
And fly to this most sure relief—
Nor Him forget who left his throne,
And for thy life gave up his own.

Infinite truth and mercy shine
In Him, and He himself is thine;
And canst thou, then, with sin beset,
Such charms—such matchless charms, forget?

Ah! no; till life itself departs
His name shall cheer and warm my heart;
And, lisping this, from earth I'll rise,
And join the chorus of the skies.

Ah! no; when all things else expire
And perish in the melting fire,
This name all others shall survive,
And through eternity shall live.

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* The Hindoo name of the One God.

ANCIENT AND MODERN TYRE.

Here I am, seated in this ancient city of Tyre. How are the mighty fallen! How changed is this Turko-Egyptian-Arabic town, dirty and disgusting as it is, and filled with all manner of abominations, from the mighty Tyre of antiquity, the queen of nations! Surely has the malediction of the Almighty fallen upon her, and the prophecy of Ezekiel been fulfilled, that the world should lament over her, "saying, what city is like Tyrus—like the destroyed in the midst of the sea?"

It is, at present, a small place situated on the shores of the Mediterranean, and upon an extensive plain, now sterile and uncultivated, but once rich and productive. The Ridges of Lebanon diminish here much in height, and recede from the sea, so as to leave an extent of country, beautiful to the eye, but desolate and dreary. The town contains about twenty-five hundred inhabitants, and it is the very picture of misery. The buildings are old, mean and dilapidated; the streets narrow, dirty, and crooked, and with all the usual disgusting appendages of a Turkish town. The inhabitants are in the last state of destitution. The Governor or Mutselim, is a negro, who came out with his Egyptian troops to do us honor, and who gave us a slavo from a rusty piece of ordnance, calculated to terrify his friends rather than his enemies. Never did the uncertainty of human pomp and power strike me with more force than when we passed under the rude portal of that city, and contrasted our *entree*, preceded by a few miserable Turkish troops, led by a negro, and surrounded by a crowd as wretched as even Syria could furnish—with the splendid processions, which had many times traversed the same route, with all the "pomp and circumstance" of Eastern pageantry. We went to the house of a person calling himself the American Consul, an Armenian Arab. The Consulates in this region are desirable situations, not for their emoluments, but because they confer valuable privileges and immunities upon the possessor. They are preceded in public by two persons, carrying long staves, with silver heads, and they enjoy an entire exemption from all impositions, and from the jurisdiction of the local authorities. After some refreshment and repose, for the day was a burning one, we proposed to return the visit of our Ethiopian friend; but we were told quite frankly, and without hesitation, by the Consul, that he was too much intoxicated to see us, and we sat still, waiting the happy moment of his Excellency's return to sobriety. So much for Eastern rulers. [U. S. Dem. Rev.

LABORS OF ROYALTY.

The life of Louis Philippe is one of incessant toil and anxiety; his leisure is less, his work harder, than that of his meanest subject. Late to bed, he rises early, rarely sleeping more than four hours; after a careful, but rapid toilet, his day's labor begins. He seldom breakfasts with his family; it would take too much time; but has his frugal repast brought on a tray to the room where he happens to be. When he was Duke of Orleans, he read all the letters and petitions addressed to him, writing upon each an opinion or an order for the guidance of his secretaries. This practice he was of course obliged to discontinue when he became king. At the commencement of his reign, the number of letters and applications of various kinds, sent to the different members of the royal family, amounted to the astonishing number of a thousand or twelve hundred a day. Although, upon an average, not above fifty of these possessed the least interest, or deserved an answer, the mere reading and classing of such a chaos of correspondence gave employment to several secretaries. After a while, the flood of petitions abated, but M. Appert estimates them, in ordinary times, at six to eight hundred daily. Of the letters, only the important ones are laid before the King, who answers many of them himself. He examines the reports, projects, and nominations brought him by his ministers, and, at least twice or thrice a week, presides at the council board. Private audiences occupy much of his time; his conferences with architects, with the intendants of the civil list and of his private estates, are of frequent occurrence. The galleries of Versailles, and the improvements at Fontainebleau—all made after his plans, and in a great measure under his personal superintendence—court-balls and dinners, diplomatic audiences, correspondence with foreign courts, journeys of various kinds, visits to the castle of Eu and to military camps—such are a portion of the innumerable claims upon the time of the King of the French. But, by a clear-headed, active, and earnest man, endowed with the faculty of order, which Louis Philippe possesses in a very high degree, much is to be got through in a day of twenty hours; and after doing all that has been enumerated, and many other things of less importance, the king still finds time to devote to his family, for necessary healthful exercise, and for the perusal of the principal newspapers and publications, both English and foreign. 'Each morning, either before or after breakfast, all the newspapers, political pamphlets, even caricatures, were laid upon the table, and the king and the princes were the first to read aloud the articles published against them. They examined the caricatures, and passed them to the bystanders, saying, 'What do you think of this?'

[Blackwood.

HYDE PARK CHRISTIANS.

We have seen an article in some of our exchanges, entitled "Scenes in Hyde Park," which represents an American clergyman and an English lady of rank as engaged in conversation respecting the religious character of the multitude who passed them in "dazzling luxury or regal magnificence," as they stood gazing upon the scene of gayety and fashion. The description given by the lady, in answer to the questions of the clergyman, of professors in London, belonging to the wealthy classes, and moving in the fashionable circles, is painful to the heart of the *true* Christian. He asked her ladyship, "How many of these gay and noble people do you suppose are prepared for another world?" She answered, promptly, "Not one of them, as far as I know, and I know them well. Not a lady here, who would not prefer to have her daughter distinguished at court, and well married, to having her fitted for heaven. I make no exception, sir, not even of myself. We are all alike, our clergy included. If I were to go to my clergyman, and tell him that I felt anxious in my mind, he would laugh at me, and prefer to talk about the next play."

Other statements of her ladyship gave a still darker shade to the picture. Alas, for the pleasure-loving Christians of London. The article closes with the following paragraph:—

"In a multitude of cases, doubtless, this witness is true, as our friend thinks, save that now and then truant and solemn thoughts disturb their minds with apprehensions of the dread future, which they seek the more to dispel from their bosoms amid the gaieties of earth's dazzling splendors."

BE CONTENTED WITH LITTLE.

"I once knew a man who had thousands and thousands, but the desire to get more hindered him from enjoying what he had; he was discontented and wretched, and if ever he put up a prayer to God, it was that his riches might increase.

"I knew a poor woman also, who had but half a dollar a week in the whole world to live upon, and yet she was cheerful and happy. She had always a little money by her to assist those in distress, and instead of praying that God would add to her store, she was ever praising him for what he had so graciously bestowed. She had many trials, but she rejoiced through them all, for

True piety is cheerful as the day;
Will weep indeed, and have a pitying groan
For others' woes, but smiles upon her own."

so that you see, my boys and girls, a little, with God's blessing, is better than a good deal without it. Think of this again, and make up your minds to be *contented with little.*"

[Old Humphrey.

TASTE FOR HEAVENLY THINGS.

As men enjoy dainties at the dessert, so do wise souls gain a taste for heavenly things when they ascend from their college to the universe, and there look around them. He who has discovered the frailty of human affairs will aspire heavenward from earth.

Happy! to whom this first was given to see,
O happy souls! who did to heaven ascend!

He will begin to set less value on what once appeared to him the most excellent. He will esteem God's works above all things, and in the contemplation of them he will find a pure enjoyment. Great Artist of the world! I look with wonder on the works of thy hands, constructed after five regular forms, and in the midst the sun, the dispenser of light and life. I see the moon and stars, strewn over the infinite field of space. Father of the world! what moved thee thus to exalt a poor, weak, little creature of earth so high that he stands in light a far-ruling king, almost a god, for he thinks thy thoughts after thee! [Keppler.

The Brand plucked from the Burning.—Count Zinzendorf, that great servant of Jesus Christ, being stopped by a robber who demanded his purse, said to him with as much coolness as kindness: "There, take my purse; but since your odious trade must sooner or later lead you to the scaffold, listen to the advice I give you. When you shall hear the sentence of death pronounced, do not give up all hope, but remember the converted thief on the cross." Such was the effect of these words on the hardened sinner that, a few days after, he reflected seriously upon his conduct. He supplicated in his anguish the mercy of the Lord, and his prayers being heard, he joined the community of Moravian brethren, where Count Zinzendorf had the pleasure of recognizing him.

The valet of the Archbishop of Vienna went mad the other day, and rushing into his master's room with a razor, declared that Jesus Christ had ordered him to cut the archbishop's throat. The archbishop desired the man to pray before he executed the command. The servant complied, when the archbishop slipped from the room and the madman was secured.

The Sabbath Recorder.

New York, April 1, 1847.

ANCIENT AND MODERN PERVERSIONS OF THE SABBATIC LAW.

Two things, which the spirit of prophecy has foretold respecting the great apostacy of "the last times," are very apparent at present, viz.—"He shall seek to change times and laws; and they shall be given into his hand, until a time, and times, and the dividing of time." Dan. 7: 25. A very few facts of history are sufficient to show the fulfillment of this inspired prophecy, so far as the sabbatic law is concerned therein.

ANCIENT AUTHORITIES.

Eusebius, A. D. 321, in his Life of Constantine, b. 4, c. 18, Basle ed., says: "Constantine appointed as a suitable time for prayers the dominical day, which then was an especial day, and now is undoubtedly the very first."

About the same time, *Sylvester*, Bishop of Rome, changed the name of Sunday, giving it the more imposing title of Lord's day. See Lucius' Eccl. Hist., cent. 4, p. 470.

The Theological Review, conducted by B. B. Edwards and E. A. Park, professors in Andover Theological Seminary, says: "The reasons for keeping the first day in preference to the seventh, are more fully explained by Leo the Great, of the fifth century, as follows—'On this day the world had its origin. On the same day, through the resurrection of Christ, death came to an end, and life began. It was on this day also that the apostles were commissioned by the Lord to preach the gospel to every creature, and offer to the world the blessings of salvation. On the same day came Christ into the midst of his disciples, and breathed upon them, saying, Receive the Holy Ghost. And finally, on this day the Holy Ghost was shed upon the apostles.'"

AUTHORITIES AFTER THE REFORMATION.

The Theological Review just referred to says: "The individual who first promulgated the true doctrine of the *Christian Sabbath*, was the Rev. Nicholas Bound, D. D., of Norton, in the County of Suffolk, England. About the year 1595, he published a famous book, entitled 'Sabbathum Veritas et Novi Testamenti;' or the True Doctrine of the Sabbath."

Dr. *Samuel Wilson*, a Baptist minister who died in London, Oct. 6th, 1750, says, in his sermons on the subject: "The fourth commandment is so worded as to admit of the *change* of the day of rest, without at all violating the institution." Again, "The proportion of the days is the essential point. The day when we begin to compute is, abstractly speaking, of very little consequence."

Dr. *Timothy Dwight*, in his 106th sermon, says: "The day, I say, might be altered without altering at all the substance of the institution." Again, in his 107th sermon: "The Christian Sabbath was originally introduced into the church much more successfully and happily than it could have been done by an express injunction."

Dr. *Heman Humphrey* says, in his Essays: "The fourth commandment is so expressed as to admit of a change in the day, without at all effecting the sacred institution itself." "The Sabbath, then, the holy rest itself, is one thing; the day on which we are to rest, is quite another."

William Parkinson, D. D., a Baptist minister of New York city, in a letter written in March, 1835, says: "The Sabbath of the fourth commandment never has been, and (without a new revelation for the purpose) never can be, obligatory on any but Jews and those proselyted to Judaism." Again, in a letter written in September, he says: "The Sabbath, as specified by the manna, and recognized by the fourth commandment, was, as I have already shown, peculiar to national Israel. Its observance was never required of the Gentiles; and, like every other institution peculiar to the Jews, it expired with the Mosaic dispensation, which was virtually abolished in the death of Christ."

"E. W. D.," a Baptist minister who writes for the Christian Chronicle, says: "It [the law] contains two points only—'Six days shalt thou labor; the seventh is the Sabbath.'" "I hold that the day may be reckoned from any point. The law does not specify either Saturday or Sunday. It does specify the seventh day. It says just nothing about any settled order of succession." "The law indicates no preference. It says simply and only, 'Six days shalt thou labor; the seventh, i. e., the day after the sixth, is the Sabbath of Jehovah our God.'"

The American and Foreign Sabbath Union, and the American Tract Society, say in "The Sabbath Manual," pp. 85 and 86:—"The primary and essential idea in the numbers 'six' and 'seven,' as used in the command, is that of proportion." "Men who call their first working day the second day of the week, and who, on the seventh from that, keep the Christian Sabbath, do as really comply with the spirit and the letter of the fourth commandment as men did who of old kept the Jewish Sabbath."

Now how do these things stand in the divine Word?

1st. Moses tells us that "God divided the light from the darkness. And God *called* the light day, and the darkness he *called* night." "And God said, Let there be lights in the firmament of the heavens, *to divide* the day from the night; and let them be for signs of seasons, and *of days*, and of years."

2d. Moses tells us that God did settle the order of the succession of days in the week. "The evening and the morning, (on which God divided the light from the darkness,) *were the first day*." When he divided "the waters which were under the firmament from the waters which were above the firmament," he says, "The evening and the morning were the *second day*." When he had made the dry land to appear, and clothed it with grass, and herb, and tree, he says, "The evening and the morning were the *third day*." When he had set the sun, and the moon, and the stars in the firmament, he says, "The evening and the morning were the *fourth day*." When he had created the fowls, and filled the waters with living things, he says, "The evening and the morning were the *fifth day*." When he had made creeping things, and beasts, and cattle, and man, upon the earth, he says, "The evening and the morning were the *sixth day*." On the seventh day God ended all his work by blessing and sanctifying it; that is, by appointing its observance as a religious institution, by ceasing from manual labor, as God did from his. Could any order of succession be more marked or more certain?

The perpetuation of this divinely-appointed division and order of time to the end of the world, is secured by the covenant of Jehovah. See Gen. 8: 22; Jer. 33: 20, 25. That the law is based upon it, is certain, because it enjoins the remembrance of what was previously appointed and known; and also because it refers, for the reasons of it, to the original institution; and the original institution is based upon a specified division and succession of days, the numerical order of which was marked by Jehovah's successive works in creation, and the last particularly by the first institution of a religious ordinance.

Instead of the law's containing "two points only," it contains at least five, viz: 1st. An injunction to *remember* the well-known, specified *day* of Jehovah's rest; (not man's successive rest. 2d. An injunction to regard it holy. 3d. To honor it by our own rest from labor thereon. 4th. It specifies and limits the time for man's work. 5th. It urges the ancient example and appointment of the Creator as a reason for its own requirements. The human authorities before cited are therefore clearly a fulfillment of Daniel's prophecy. How much they are against the New Testament doctrine concerning the law, a comparison of their language with that of Christ will readily show. Christ says, "It is easier for heaven and earth to pass, than for one tittle of the law to fail." Luke 16: 17. Dr. Dwight says, "If this day (i. e., the first day of the week) be not divinely instituted, then God has suffered his church to disuse and annihilate his own institution, and substitute one of mere human device in its stead. Will this be believed?" Certainly, Doctor; it is believed! Daniel predicted it! Do any of our readers ask how this could be? We refer them to the prophet Micajah for an answer. See 1 Kings 22: 19—23. S. D.

MISSIONS.

The departure of our first missionaries for a foreign field, is an epoch in the history of Sabbath-keepers not soon to be forgotten. Followed, as it has been and will be, by the prayers and the contributions of its friends, the mission will succeed, although the field was entered at the eleventh hour. My object in writing is to keep alive the present interest, and to elicit new interest among our churches, in the great and glorious enterprise in which we have embarked of evangelizing the world. There is always danger that a state of comparative apathy will succeed that of fervent zeal. That a great work is to be accomplished by the church, none can deny. The injunction of its Head, to "preach the gospel to every creature," cannot be neglected with impunity. This command is obligatory on the *church*; that is, the church is to see this requirement carried out. I am not ignorant, that she, to exculpate herself, often lays the responsibility upon the ministry. But what, I ask, is the ministry, but the organ of the church? Upon the church rests the responsibility of fulfilling the high behest of the ascending Redeemer. But as the whole church cannot go, delegates must be sent forth to fulfill the command of Heaven. Ambassadors from such a court, commissioned to deliver such a message, need the best qualifications. "Who is sufficient for these things," said one who well knew the duty enjoined, and deeply felt the wisdom necessary for its performance. Yet there are not wanting those who speak and act as if they believed that talent below mediocrity, and knowledge the most limited, are fully competent to accomplish this stupenduous undertaking. Surely, if Paul felt incompetent, who can feel that he is sufficient? Still, however vast the responsibility, it is to be incurred. He who imposed the duty knew full well its solemnity, and yet the duty was enjoined. And talents there are, which, if properly cultivated, will be fully competent to the task. The cultivation of this talent devolves an imperative duty upon the church. Within her bosom lie the germs of her future glory. Her sons and daughters must be consecrated to her service. That talent which now lies hidden, must be brought to light, and fitted to exert an influence. To accomplish this, to train the youth for the service of the temple, requires the energies of the church, moral and pecuniary. The moral energy of the church is all-powerful. This must be brought to bear upon the subject, through the medium of prayer for the descent of the Holy Ghost to inspire the youthful heart with an ardent desire to engage in the glorious calling of holding forth the word of life, and to anoint and qualify it for the work. Prayer is to be made without ceasing for this end. The church is to lay the case on the altar, while the incense of prayer is to fill the temple with its perfume. And not only is the moral energy of the church to be concentrated upon this subject, but hear pecuniary resources are to be laid at the feet of the Redeemer. To enable this youthful talent to cope with the powers of darkness, and to concentrate the truth of the gospel in a focal blaze upon the heart of adamant, much mental discipline is demanded. The future students of theology are now behind the counter, laboring in the mechanic shop, or toiling at the plow. From thence they are to be taken, and subjected to intellectual culture. To accomplish this all-important and never-to-be-neglected end, drafts in the shape of money, clothing, books, &c., must be made. The student for the ministry lives not by *faith* alone, while an inmate of the college. To confound the wisdom of the great, the *poor* of this world are often summoned by a call from Heaven to prepare themselves to "go into all the world and preach the gospel to every creature." When the inquiry is made, "Who will go, and who shall be sent?" and the pious youth respond, "Here am I, send me," shall there be none to answer? Shall the cry of those upon whom the mantle of a Judson and a Newel have fallen, be unheeded? Shall the entreaty of heathen wretchedness fail to unlock the hand of covetousness? Surely not. Come forth, then, ye pious youth—ye who must be the eleemosynaries of the church—and dedicate yourselves to this work. Enlist to fight the battles of the Lord, and doubt not that the necessary means will be abundantly supplied.

S. S. G.

INDEPENDENCE, N. Y., March 10, 1847.

"SLAVEHOLDING MISSIONS JUSTLY REPROVED."

Such is the heading of a long article in the Christian Reflector relative to the sailing of the missionaries of the Southern Baptist Board. It seems that these missionaries remained in Boston for some time, and then started on their perilous voyage, without any meeting being called for the city chnrches and their pastors to give them a formal greeting, or to bid them an affectionate farewell. This circumstance has excited not a little surprise; and a correspondent of the Reflector endeavors to explain the matter so as to exonerate the brethren in Boston from blame. He says that most of the pastors had recently signed a protest against American slavery, declaring it to be an outrage upon the rights and happiness of men, for which, as ministers of the Son of God, they could have no sympathy. They had also declared, that they could sustain no relation, and perform no act, which would countenance the system, or imply indifference to its multiplied enormities. Now these missionaries came to Boston as the representatives of a slaveholding Christianity, having identified themselves with a system which is unsurpassed in its mischievous vileness by any form of heathenism on the face of the earth. The Board which sent them out, they regard as having been organized for the express and sole purpose of vindicating slavery. In view of this fact, the writer thinks that the churches and pastors of Boston could not extend to them the fraternal hand, and bid them God-speed, without compromising their fidelity to crushed humanity, to the Bible, and to the Gospel of Christ?

☞ The following letter comes from a neighborhood in which we have no church, and where only a handful of Sabbath-keepers reside. We publish it for the two-fold purpose of acknowledging its reecipt, and presenting an example worthy of imitation. It is only necessary to add, that Bro. A. D. Titsworth, of Metouchin, N. J., is the Treasurer of the Missionary Association, to whom we hope that many similar letters will be forwarded soon.

LIPPITT, R. I., March 15, 1847.

BRO. UTTER,—You must excuse me for troubling you with this communication; but not knowing the address of the Treasurer of the Missionary Association, and knowing your interest in the missionary enterprise, I thought you would be willing to send the enclosed to the Treasurer. We approve of the plan proposed by Eld. Brown, of the pastors of churches acting as agents, and thus saving for the cause of missions what must otherwise be expended in agencies. The few brethren in this place are willing to do their part, and we shall remit ANNUALLY the amouut we feel it our duty and privilege to give. I will mention the name and amount of each contributor, as it may be essential in making out a report:—

Thomas R. Greene,	$10 00
Thomas P. Lanphear,	10 00
E. D. Randolph,	5 00
C. B. Cottrell,	3 00
Nathan Babcock,	3 00
Alva A. Burdick,	1 00
Betsey Lanphear,	1 00

Respectfully yours,
E. D. RANDOLPH.

SUNDAY DESECRATION IN SCOTLAND.—We had expected to have been able by this post to furnish the result of the contest in respect to Sunday trains on the Glasgow and Edinburg Railway; but the meeting of the shareholders does not take place this year till the fifth of March. The half-yearly meeting of the North British Line was however held last week, where a motion to discontinue Sunday trains was withdrawn till the next meeting. Meanwhile returns of the different Railways in Great Britain which do not run Sunday passenger trains, have been ordered by the House of Commons. And as these returns are ordered on the motion of Mr. Hume, with the avowed purpose of the mover to found thereon a law making Sunday trains compulsory, it is not improbable that ere long the few lines which have hitherto refused to run them will be legislatively compelled to take part in Sunday desecration. J. A. BEGG.

March 2, 1847.

FREE SEATS IN CHURCH.—Samuel Lawrence, Esq., of Lowell, Mass., has hit upon a method of securing free seats for the poor in a house of worship. He offered to give two hundred dollars per annum towards the support of a Methodist church in Lowell, on condition that the seats in the gallery should be free to all. The offer has been accepted, and accommodation is thus offered to some five hundred persons who might otherwise have been politely excluded.

PRISON DISCIPLINE.—It is gratifying to mark the improvement in prison discipline which has been made within a few years past. Formerly from 1,500 to 3,000 lashes were inflicted monthly upon the prisoners at Sing Sing. But latterly the use of the 'cat' has almost ceased. During the month of December, not a blow was struck upon a single convict, and only some twenty or thirty were inflicted during each of the months of January and February. Yet the prisoners never worked more faithfully than under the present system of using the rod sparingly. The day is rapidly approaching when even convicts will be governed by the law of kindness rather than by the infliction of corporal punishment.

A PATRIARCH GONE.—We learn from the N. Y. Baptist Register, that Eld. Benjamin Harvey, a soldier of the Revolution, and probably the oldest Baptist preacher in the world, died at Frankfort, on the 18th of March, in the 112th year of his age, and the 70th year of his ministry. It is supposed that his exertions last year, in visiting New York, and holding meetings, were too much for him, as his health began to decline soon after his return. He continued to go out, however, for some time, attended public worship, and often took a prominent part in the exercises. A sketch of his life has been prepared, and will no doubt soon be given to the public.

INFANT BAPTISM AMONG THE LUTHERANS.—The Baptist Memorial says that in a convention of Lutheran clergymen, lately held in Germany, a debate arose concerning the validity and grounds of the institution of infant baptism, so called. It was amusing to the spectators present, to notice the great variety of views which prevailed among the different members of the convention, scarcely any two agreeing in the same opinion; and one of the most eminent in that church is said to have taken ground with the Baptists, in direct opposition to the institution.

MISSIONARY SHIP SPOKEN.—The Boston Traveler says that the whale ship Corvo, of Stonington, spoke, about January 2d, lat. 2° S., lon. 27° 10′ W., ship Flavio, Crocker, forty-eight days from Boston, for Madras and Calcutta. The Flavio had experienced a hurricane, November 24th, by which she lost part of her bulwarks and 2,000 gallons of water. The ship leaked considerably—all well on board. This ship has on board, as passengers, Dr. Scudder and other missionaries, bound to Madras.

ARRIVAL OF DR. JUDSON IN BURMAH.—The last English steamer brought news of the arrival of Dr. Judson and his associates in Burmah on the 5th of December, after a pleasant voyage of one hundred and thirty-nine days. Mrs. Judson found the cold air of the sea somewhat uncongenial, but it was believed that the tropical climate of Burmah would be favorable to her health. A letter from Dr. J., dated December 15th, says that he is once more in his own domicil, preparing to re-commence missionary operations.

DARK PICTURE.—An agent of the Society of Friends, who is traveling through the southern and western parts of Ireland, gives the following brief but expressive picture of the country: "Thou wouldst hardly recognize the country in passing through it. Every living thing but man has disappeared. No dogs, no pigs, no poultry. I do not think I have heard a poor person laugh since I left home. How changed! It is not exaggeration to say, that there is no playing of children in the streets. The people have a sickly, livid hue. I heard the remark that they were hardly able to know their neighbors from their altered looks."

HIRED SINGER.—A startling statement in relation to the character of a hired singer in a Catholic church is going the rounds of the papers. It seems that Miss Mary Taylor is engaged as singer at St. Peter's Church, in New York. On Saturday, the 13th of February, she personated the character of the DEVIL *in the Bowery Theatre*, THE VERY VESTIBULE OF HELL, and on Sunday, the 14th, *sung sacred music at St. Peter's*, a house dedicated to the worship of God. Comment is unnecessary.

TESTIMONY AGAINST CASTE.—The New York Tribune says that Rev. Ebenezer Davies, an Independent or Congregational clergyman, and who for seven years past has been a Missionary of the London Missionary Society to the emancipated slaves of New Amsterdam, County of Berbice, British Guiana, recently visited this city. Before leaving Guiana, he had heard through the English press of the prejudice which in this country assigns to the people of color separate seats in houses of worship. The practice of Rev. Dr. Patton's Church in particular had been revealed in the letter originally published by Rev. Mr. Page, who occupied the Doctor's pulpit during his recent visit to England. The account seemed so incredible at Guiana, that Mr. Davies was urgently requested to investigate the matter on his arrival here; and he promised, if he could find the 'negro pew,' that he would visit it and give his friends a description. Accordingly, on Sunday morning, the 21st ult., Mr. D., accompanied by his wife, attended religious services in Dr. Patton's Church, and took his seat with the colored people, as a testimony against a practice which he regarded as at war with the principles of the Gospel. An occurrence so unusual, as might have been expected, attracted considerable attention.

IN PRISON AGAIN.—We mentioned last week that Charles C. Burleigh had been incarcerated in the Chester Co., Pa., jail, for the offence of selling anti-slavery publications at the close of his lectures on Sunday. He was, however, soon discharged, his friends paying the fine imposed by the Justice. By the following extract of a letter from Mr. B. it will be seen that he has again been imprisoned for the same offence:

"WESTCHESTER (Pa) JAIL, 3d mo., 18th, 1847.

* * * * * "My work for the last two weeks has been made harder by my being taken into the Commonwealth's keeping, and thereby losing the best part of three days from my regular course of labor, in being tried and sentenced, and then in taking a trip to prison, and, after my release, getting back to my field of operations. I am now again in the County's stronghouse on the same charge as before. My crime, as you may perhaps be aware, is 'doing good on the Sabbath days' by selling anti-slavery publications. I was committed on the 16th, and arrived here yesterday morning, sentenced to six days' imprisonment, and have now passed nearly two of them. For hours together I have been left here without watch or ward over me, and nothing but an unfastened door between me and the street, which leads me to think I am not regarded as a very dangerous prisoner, or one very likely to break jail. So far as any physical obstacles are concerned, I might have been in New York or Boston by this time, for aught I know, for if I were once to walk out, nobody need know which way I take or what has become of me."

ALFRED ACADEMY AND TEACHERS' SEMINARY.—We have received a Catalogue of the Officers and Students of Alfred Academy and Teachers' Seminary, for the year ending March 4, 1847. From it we judge that the institution is in a prosperous condition. The number of students in attendance during the past year was 392, of whom 175 were ladies, and 217 gentlemen. Ladies and gentlemen recite together so far as they pursue the same studies. The Faculty is composed of the following persons:—W. C. Kenyon, Ira Sayles, Daniel D. Picket, John R. Hartshorn, Orra Stillman, Miss Abigail A. Maxson, Mrs. Margarett Payne, and Mrs. Melissa B. Kenyon.

MEMOIRS OF MRS. ELIZABETH FRY; including a History of her Labors in promoting the Reformation of Female Prisoners, and the Improvement of British Seamen. By the Rev. THOMAS TIMPSON, Honorary Secretary of the British and Foreign Sailor's Society.

Such is the title of a handsome duodecimo volume, just reprinted from the English edition, by Stanford & Swords, of 139 Broadway. It does not profess to be a complete biography of that distinguished lady who earned so well the uame of the "female Howard." It is rather a tribute of respect and admiration by one who had the happiness of being associated with her in philanthropic labors. The many admirers of Mrs. Fry will rejoice in its appearance, and the perusal of it will increase their anxiety to know more of her.

BLACKWOOD'S MAGAZINE.—The March number of this deservedly popular monthly has been republished by Leonard Scott & Co., of No. 112 Fulton-st. It contains articles on "Pauperism and its Treatment," "Jutland a hundred and thirty years since," "Java," "The Cave of the Regicides," "Latest from the Peninsula," "Letters on the Truths contained in Popular Superstitions," "Horæ Catullianæ," &c., &c.

MINISTERS' SALARIES.—The question of taxing the salaries of ministers of the gospel has been agitated in Pennsylvania. By a recent decision of the Supreme Court, they are decided to be not taxable under the law of April 30, 1841. A similar decision was obtained in Maryland some months ago. Very gratifying, no doubt, to those who have salaries, but of little interest any way to thousands of others.

RELIEF SHIP.—The United States ship Jamestown has cleared from Boston with goods for the relief of the starving Irish and Scotch. She has on board 1,377 barrels bread, 418 casks beans, 88 casks peas, 533 casks and 2,043 bags corn, 100 tierces hams, 400 barrels pork, 723 barrels and 4,888 bags corn meal; flour, oatmeal, potatoes, rice, beef, clothing, &c.—in all, equal to 8,000 barrels. Much better freight than the vessel has been accustomed to carry.

THE STORM.—The seaboard has been visited by a storm of almost unparalleled severity, which commenced on Friday night last, and continued until Sunday morning. Much damage was done to shipping, many houses were blown down, and the telegraph wires in every direction from New York were broken up. In the vicinity of Philadelphia there was very vivid lightning, by which two or three persons were killed.

SOUTHERN BAPTIST MISSIONARIES.—We learn from the Christian Watchman, that Mr. and Mrs. Yates were prevented from sailing for China by the illness of the latter, and that Mr. Yates is now quite indisposed also at his lodgings in Boston.

DEATH OF A MISSIONARY.—The last advices from the Sandwich Islands brought intelligence of the death of Mrs. Pamelly P. Andrews, wife of Dr. Andrews, of the American Mission at Kailua.

The Albany Argus says that the storm which commenced on Friday afternoon, and continued ed twenty-four hours, left abont one foot of snow in that vicinity. The Hudson River was not open to Albany on Monday, nor was it expected to be open for several days.

General Intelligence.

NEWS FROM THE SEAT OF WAR.

The Washington correspondent of the N. Y. Tribune, under date of March 26, says that he has spent much time in sifting the various reports from Mexico, with a view to furnish the latest *authentic* news. Here is the result :—

"The *rationale* of the latest reliable advices from the seat of war, I think, is this : A letter has been received quite recently by Col. Taylor—the brother of our most gallant general—dated Saltillo, Feb. 23, from the most unquestionable authority, giving an account of three several attacks by Santa Anna, with nearly 20,000 men, upon "Old Rough and Ready," who hadbut about five thousand men under his command at the time. The first attack was made at Agua Nueva, and, after some hard demonstrations of mutual hostility, repulsed with considerable loss to the Mexicans. The attack was renewed at Saltillo, to which place Taylor had effected a retreat in perfect order. It was again repulsed. Gen. Taylor lined the tops of the houses there with his sharp-shooters, and, as the Mexicans approached, dealt unerring volleys upon them. They again retreated, and not without severe loss. Gen. Taylor, having given sufficient breathing time to his hard-pressed soldiers, continued his march toward Monterey. At the Pass of Rinconada, he was again overtaken by the forces of Santa Anna, who seemed to have set his life upon a cast, and determined to stand the hazard of the die. A third time he was attacked by the Mexicans, and, it must be confessed, with much bravery ; a third time they were repulsed, and with no inconsiderable slaughter. It may, therefore, be safely presumed, that Gen. Taylor, after the three days of 21st, 22d, and 23d of February, became safely ensconced behind the protecting walls of Monterey, where he could hold out six months, unaided against all Mexico in arms."

The schooner Home, from Tampico, has arrived at New Orleans, bringing accounts of a Revolution in Mexico, the expulsion of Gomez Farias from power, and the installation of Gen. Salas. Gen. Taylor, by one report, is said to have fallen back on Saltillo and Monterey without a general action, and by another it is said that he had a battle at night with the Mexicans, killing about 400 of them. and losing none. The Mexican papers say that Santa Anna had cut off his retreat by interposing the forces of Miñon and Torrejon.

Latest.—From information received in New York up to Tuesday morning, it seems quite probable that the above reports are in the main correct. It is farther believed, that Gen. Taylor after giving his men time to rest at Monterey, sallied out against Santa Anna, when a severe conflict ensued, which terminated favorably to the Americans. Report says that the Mexicans lost 5,000 killed and wounded, while Gen. Taylor's loss was about 1,000. Exaggerated, no doubt.

The Judicial Election.—The bill making provision for the election of certain Judicial and other officers, and to fix their terms of office, has passed the Assembly of New York. The main features of the bill are these :—

The first election is to take place the last Monday in May (the 31st)—the time of holding subsequent elections being left to the decision of a future Legislature.

At this special election there are to be elected by the State at large, four Judges of the Court of Appeals, and the Clerk of that Court. Also, in each judicial district, four justices of the Supreme Court. These provisions apply to the City and County of New York.

In each County (except New York) there is to be elected one County Judge, and (in those having a population of over 40,000, and where a separate officer shall be determined on by Boards of Supervisors, to discharge the duties of Surrogate,) one Surrogate.

In each county, there is also to be a District Attorney—and in each city where such office exists, (except New York,) a Recorder.

All persons voted for, except officers in cities, to be on one ballot—endorsed "Judiciary."

The other provisions relate to the canvassing of the votes, the classification of judges of the Court of Appeals, and Supreme Court Judges, and the terms of County Judges and officers.

Mail Matters.—Some days ago a merchant in Philadelphia sent a boy to the Express office with a shot bag full of corn, directed to his correspondent in this city, as a sample by which a quantity of corn was to be sold. The boy, in the fear of Cave Johnson, or in the fear of nothing, took the shot bag of the Post Office, and it arrived in New York charged $3 65, being rated at 73 letters of an ounce each. Some discussion ensued between the gentleman to whom the corn was addressed and our Postmaster, in which, all the circumstances being explained, the merchant addressed to the Postmaster this solemn question, "Which do you think, sir, will most promote the interests of the United States, to give me the bag of corn for twenty-five cents, or allow it to go back to the Dead Letter office at Washington, and be appropriated to feed Mr. Cave Johnson's chickens?" The love of country triumphed on this occasion over the love for chickens, and the two shillings were accepted for the corn.

Elopement.—A person by the name of Christian F. Quackenbush, a singing-master, who has a wife and family, recently left Berlin, N. Y., in company with one of his pupils, a young and unsophisticated girl of seventeen, whom he deceived under a promise of marriage. The pair were traced to Boston, and the friends of the girl applied to the city Mashal for assistance. Officers Pierce, Monroe and Hopkins, were immediately sent in quest of the couple, and succeeded in finding them. The girl was restored to her friends, and the case laid before the Grand Jury, which was in session. A bill of indictment was found against Quackenbush for adultery. He was arraigned at the Municipal Court in the evening, and plead not guilty, but retracted his plea afterwards, and plead guilty.

SUMMARY.

The dying house of the Haubold Powder Mill at Hart's Corner on the Bronx River, blew up about four o'clock Wednesday afternoon. 900 lbs. of powder were exploded. We learn by a slip from the Westchester Spy, that one man was killed, and two others were severely injured ; and one woman who was within a few hundred yards of the place, received several bruises, but none that proved mortal. Timbers and brick-bats flew through the air a mile from the spot where the explosion occurred ; and the windows in the neighborhood were shivered by the concussion. Had the fire communicated to the store-house or magazine, in which are deposited five tons of powder, the consequences that would have ensued, no one of course can form the least idea of.

The bark Sarah E. Snow, John Classon, Jr., master, which sailed from New York for Galway, Ireland, on the 1st of January, while lying to in a gale on the 24th, was struck by a tremendous sea, which hove her on her beam ends, and the masts went overboard, when she righted. The captain was drowned in the cabin, and all hands were washed overboard, with the exception of the mate, who was saved on the 26th, by a boat that saw the vessel drifting on the Bellmallett. The bark struck the rocks, and immediately went to pieces—cargo and vessel a total loss. The Sarah E. Snow was a fine vessel, belonging to Bluehill, Me., and this was her first voyage.

The slander suit between David Taylor and wife, of Baltimore City, and Lewis Shipley, of Carrol County, which has occupied the attention of the Court and community generally for the space of some four years or more, has been finally determined in the Howard District Court by a verdict for very heavy damages, $5,000, against Shipley, the defendant. The suit originated in August, 1842, and was brought by Mrs. Taylor, then Miss Martha A. Jamison, to recover damages for slanderous words circulated by Shipley, tending to impute to the plaintiff crimes of a very aggravated nature.

The President of Hayti, Jean Baptiste Riche, died at Port-au-Prince on the morning of the 27th Feb. He arrived there on the morning of the 23d from his tour through the North. He suffered much from illness during his journey, but attended to affairs till the last. He walked round his room and transacted business the morning of his death. After signing some public documents, he swooned. Recovering from this, he again applied himself to business, and swooning a second time, he expired. In two days more he would have completed the second year of his Presidency.

The Rochester American says that there is reason to believe that the crop of wheat now on the ground has been considerably injured by an open, freezing and thawing winter, the last snows of which are fast disappearing. We have taken considerable pains to collect the earliest and most reliable information on the subject, in order that we might keep our readers duly advised in a matter of so much commercial as well as agricultural importance. The extent of the damage done to wheat cannot as yet be definitely known. It will be found, if we mistake not, far more serious than usually occurs in Western New York.

We learn from the Hudson Republican, that twelve cases of Ejectment brought by Landlords against Tenants, were tried in the Oyer and Terminer of Columbia County last week. The counsel for the latter objected to the Landlords' paper title, and bills of exceptions were taken which, will hereafter be decided by the Supreme Court, Judge Parker deciding that the Landlords had a perfect title to their lands.

There was a large meeting of the Houghtons, at Worcester, on Wednesday, there being three or four hundred persons in attendance, from all parts of the country. It is understood that there is a large amount of property in England to which the Houghton descendants in this country are entitled. Fisher M. Rice, Esq., of Walpole, N. H., will leave for London in June next, as agent for the heirs apparent.

The Government has purchased a large part of the furniture cars in Cincinnati for the use of the army! They are intended for hospital wagons, to carry the wounded and diseased soldiers. They are admirably adapted to that purpose. Constructed very strongly, with good springs, and a convenient size, they are just the thing. They will be covered with canvass, and the sick will be protected from the sun and rain.

It should be remembered by individuals who are in the habit of sending newspapers to friends, that under the law adopted by the last session of Congress, newspapers, circulars, &c., unless sent from the publication office, have to pay three cents postage. Under the late law, they paid but one cent.

The following was attached to a $20 bank note, which was dropped into the box in Brattle street Church, on the occasion of a collection in aid of fitting out the U. S. ship Jamestown. "A ship of war to carry bread to the hungry and suffering, instead of powder and ball to inflict more suffering on our brethren, children of the same father, is as it should be, and this is in aid of the plan."

The Boston Police made a descent upon a gambling-house kept by Samuel K. Head, on Saturday, and arrested forty-eight gamblers, who were hand-cuffed in pairs, and marched off to the watch-house. On Monday they were brought before the Police Court, where they severally plead guilty, and were fined each $2 and costs. Head was bound over for trial at the Municipal Court.

Mr. Christian Happy, a farmer near Hudson, N. Y., sent a large quantity of apples to England last fall, packed in barrels, with kiln dried cut straw. On their arrival there, they opened perfectly sound and fair, and some of them sold as high as $12 per barrel. The whole netted him $5 per barrel, after deducting all expenses.

We notice in "The Spirit of the Age and Mirror of Nineteenth Century," a suggestion, the credit of the originality of which belongs to that paper, that a fitting monument to the immortal Washington would be the erection in this City of an immense Observatory, wherein shall be held the largest telescope in the world, Lord Rosse's not excepted.

A stage coach full of passengers was upset on Monday night on the turnpike between Sharon and Royalton, Vermont, and the driver, an English shipmaster, Capt. John Leary, who was sent out from England to take command of the steamer John Bunn, which plys between Montreal and Quebec, and a lady from Middlebury, Vermont, were instantly killed. Five other passengers were badly bruised, the stage itself was broken to pieces, and one of the horses was killed. The accident took place in a narrow part of the road, which was shelving and covered with ice.

The Boston Traveler discredits the reports recently published of an extensive massacre of Nestorians by the Koords under Bader Khan Bey. For this opinion it relies chiefly upon the fact thatt he American Missionaries at Ooromiah, among the Nestorians of Persia, have given no account of such a massacre in their letters to the Board. All these tales about the unheard of scenes in the Koordish mountains originated with the correspondents of the London papers at Constantinople.

The American Peace Society hereby offer a premium of $500 for the best Review of the present War with Mexico; the Essays to be presented in four months after the close of the war, and the premium, if any essay is deemed worthy of it, to be awarded by the Hon. Simon Greenleaf, L. L. D., the Rev. Francis Wayland, D. D., and the Rev. William Jenks, D. D.

It is stated that there have left New York since Jan. 1, and to the 20th March, for ports in England, Ireland and Scotland, 55 ships, 63 barks, 68 brigs and 5 schooners, all freighted with flour, grain, meal, &c. ; and from Norfolk, Philadelphia and Boston, during the same time, more than 150 square-rigged vessels have left with like cargoes for Europe. There are at the present time more than 80 large class vessels loading at the latter places with Grain, &c. The London and Liverpool packet ships are not included in the above statement.

Frederick Douglass, the fugitive slave, who has spent nearly two years in Great Britain, where he has been treated with great respect and enjoyed the privileges of the most refined and cultivated society, is expected home in the steamer which will leave Liverpool on the 4th of April. He will doubtless attend the Anti-Slavery anniversary in this City in May.

Elihu Burritt, writing from England, says that "more have perished by famine in poor Ireland, than those who fell by the cholera in that dreadful year of death ! A penny a day—two cents worth of Indian meal a day will save a human life. Anything—anything to eat or wear, will come to thousands like a ministration of heaven's mercy.

Health Insurance Companies, which are quite common in some countries, are about to be introduced into the United States. One has already been established at Norwich, Connecticut, and an agency of it in Cincinnati.

According to the official statement of Postmaster General Wickliffe, made to the Senate in 1844, upwards of four millions of franked documents, weighing many tons daily, were sent out of Washington in the course of three weeks ! And doubtless the average number has much increased since.

At Trenton, (N. J.,) on Wednesday, William Cubberly was tried for and found guilty of placing obstructions on the track of the Camden and Amboy Railroad. He was sentenced to pay a fine of $100. His cause of complaint against the company was that a bull belonging to him had been killed by a locomotive.

Gilbert Cummings, Jr., a rumseller, has been held to bail in Boston, in the sum of $1,000, for violently assaulting Mr. Lougee, the informer in several liquor cases. Cummings and Lougee are brothers-in-law, and C. supposed the other had informed against him, which appeared not to be true.

The Ohio Legislature at its last session enacted that each Revolutionary soldier residing within that State, and recognized as such by the Government, shall be entitled to hold exempt from taxation property to the amount of five hundred dollars.

The Receivers of the Plainfield Bank say that they have in their possession, securities more than sufficient, if they are all paid, to redeem the circulation of the Bank. They expect to commence issuing certificates to the creditors for their claims, on the 1st of April.

On Thursday, twenty-one canal boats from Delaware City arrived at Philadelphia in tow of the steamboat Pennsylvania. Additionally to which, the Steamer Superior arrived with twelve boats laden with wheat, flour, grain, iron, &c. These boats generally were of the largest class, and were laden with produce from the interior of the State.

A young woman who was defining drunkenness, while testifying as a witness in a court at Brooklyn, said she called a man drunk when he could neither walk straight nor talk straight, and used his shirt bosom for a spit-box.

The new steamer Bay State, now building under the supervision of Capt. Comstock, for the Fall River line, between New York and Boston, is expected to be ready to commence her trips some time in May. She is about 1,600 tons burthen, and will be one of the finest and most comfortable steamers of her class, having all the desirable advantages of accommodation, spaciousness, power, and speed.

It is said that there is about to be established at South Trenton, N. J., a stock company consisting entirely of colored persons. The object is to carry on the tanning business, with a capital of $6,000, divided into shares of $20. None but colored persons are permitted to own stock. The shares are said to be nearly all taken.

Sidi Abdallah, a venerated marabout, who had given his name to the street in which he resided, died at Algiers in the 110th year of his age. For the last twenty years, he never touched his beard nor hair ; and he never beheld the face of a Frenchman.

Elihu Burritt computes that the English have expended enough in fighting the French, to have bought the whole of France at £14, say $70, per acre.

Gerrit Smith, Esq., of Peterboro, has contributed two thousand dollars to the Ireland Relief Fund. This is the largest donation yet made, by any one individual in the Union.

In the post mortem examination in the case of Dr. Edson, the skeleton, who weighed only 49 pounds, the surgeons found his lungs slightly affected, but some peculiar tubes which convey nourishment and sustenance to the flesh were entirely closed, and hence his gradual decay.

The people of Chester and Delaware Counties (Pa.) have been voting on the question of granting licenses for the sale of liquors. Only a few townships in Chester County voted in favor of granting licenses. In Delaware, the towns are sixteen against, and four for it.

Hosea H. Smith, convicted of forging powers of attorney to obtain money of the U. S. Government, has been sentenced at Washington to eight years' confinement at hard labor in the Penitentiary.

Captain Yeaton, of the packet-ship Oxford, surprised his owners by packing a square box on deck, full of dressed hogs, surrounded by ice. He writes home that he took his fresh pork to Manchester, and made a profit of seventy per cent. by his speculation.

It is supposed that about fifty persons have recently perished on the route to Santa Fé, from starvation and exposure. They were principally persons who had gone out in the employment of Government as teamsters.

The amount of fines and costs paid by violaters of the license law, at the Court of Common Pleas, in Franklin County, Mass. last week is said to be over $1100.

Two missionaries, Hudson and Jarrow, have been sent to China by the General Baptist Missionary Society, England.

The real and personal property in Boston is valued at $148,839,600, being an increase since last year, of $12,890,900!

The increase of population in Illinois, during the last five years, has been 183,221. The population of that State is now 662,150.

Out of 60,000 persons who made the last pilgrimage to Mecca, no fewer than 20,000 have died of the cholera.

It is reported that measures will soon be taken by the Dutch Government for the total abolition of the domestic slavery which still prevails in Java.

Every small farmer in Limerick County, Ireland, who can muster £20, or even £10, is about emigrating to America during the present spring.

One hundred and forty-five steamboat accidents occurred in the United States during the year 1846.

The Scottish farmers are substituting beans and turnips on the land hitherto employed for potatoes.

Fast day in Maine, Thursday, April 8.

Review of New York Market.

MONDAY, MARCH 29.

FLOUR AND MEAL—Flour sells at $7 a 7 18 for Western, Troy, and Genesee. Southern sold at 6 44 a 6 50. Corn Meal 4 75 a 4 78. Bag Meal 1 37 a 1 50. Rye Flour 4 62.

GRAIN—Delaware and Pennsylvania Wheat 1 35 a 1 40. Corn 85 a 95c. Rye 90c. Oats 44 a 45c. White Beans 1 37 a 1 50.

HAY—Dull at 50c.

PROVISIONS—Prime Pork, 11 75 ; Mess, 14 00. Beef Hams 16 00. Western Bacon 10c. Pickled Hams 9c. Lard 10½c. Butter 12 a 25c. Cheese 7½ a 8½c.

MARRIED,

At Auburn, on the 22d ult., by Dr. Mills, Rev. Henry A. Nelson, Pastor of the First Presbyterian Church in Auburn, to Margaret, daughter of Dr. Mills.

In the Presbyterian church in Cortlandville, by Rev. H. A. Nelson, of Auburn, Rev. Silas McKenney, of Binghampton, to Miss Fanny, daughter of Deacon Nelson. They are under appointment of the A. B. C. F. M. to the South African Mission.

DIED,

In Darien, N. Y., on the 15th of March, Joshua Clarke Burdick, son of Dea. Joshua Burdick, aged 25 years. He made a profession of religion in youth, and united with the Seventh-day Baptist Church in DeRuyter. He afterwards removed, and united with the church in Clarence. Before his death he lived for a time in Allegany Co., where he had united with the First Church of Alfred. From thence he came to Darien, among his friends, where he was attacked with a bilious disorder, which terminated in death. The healing art was sought in vain. He lingered twenty-two days in severe pain, which he bore with meekness and patience that astonished every beholder. His attachments to the world, to his young companions, and to his relatives, he cheerfully gave up; and having committed himself to God, he longed for death to relieve him from pain and set him free.

In Hounsfield, N. Y., on the 20th ult., of bronchital consumption, Mr. S. Bradford Burdick, son of P. W. Burdick, aged about 25 years. He had been for about ten years a professor of religion and a member of the Seventh-day Baptist Church. His illness was protracted, and circumstances at times were flattering as to his ultimate recovery, but to an experienced eye his countenance gave full proof that he was marked as one of death's victims. A few weeks since his symtoms became alarming, and he sunk rapidly to the grave. It is hoped that his spirit is at rest with his God. The family share the sympathies of their friends and acquaintances.

In DeRuyter, N. Y., on the 20th ult., of consumption, Mrs. Philura Stillman, wife of Robert Stillman, aged 38 years. She was a member of the church in Lincklaen, and maintained a good Christian character. She died in peace.

In Truxton, N. Y, on the same day, Mrs Martha Burdick, wife of Capt. James Burdick, aged 71 years. She was a member of the church, and truly a mother in Israel.

In Preston, Chenango Co., N. Y., March 23d, Mr. Stephen S. Brown, aged 25 years.

LETTERS.

James Bailey, Wm. F. Randolph, E. K. Crandall, Wm. A. Weeden, Andrew Babcock, D. Browning, W. B. Gillett, Joshua Burdick, S. P. Stillman, H. W. Stillman, Joshua Clarke.

ACKNOWLEDGMENTS.

B. W. Crandall, Hopkinton,		$1 00	pays to vol. 3	No. 52
W. C. Crandall	"	1 00	" 2	" 52
Lillibridge Barber	"	1 00	" 2	" 52
Joseph T. Barber	"	1 00	" 2	" 52
Burdick Kenyon 2d	"	1 00	" 2	" 52
John Webster	"	1 00	" 3	" 52
Wm. C. Burdick	"	4 00	" 3	" 52
A. B. Langworthy, Westerly,		2 00	" 3	" 52
John T. Edwards	"	4 00	" 3	" 52
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Henry C. Burdick	"	2 00	" 3	" 52
Abby Stillman	"	2 00	" 3	" 52
Jos. D. Kenyon	"	2 00	" 3	" 52
John M. Barber	"	1 50	" 3	" 39
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B. Potter	"	50	" 3	" 52
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Joseph Flint, Scio,		2 00	" 3	" 52
Patten Fitch, Jr., Brookfield,		2 00	" 3	" 52
Wm. A. Weeden, Jamestown,		2 00	" 3	" 52
E. K. Crandall, Bridgewater,		1 00	" 3	" 26
John Tallett, Otselic,		2 00	" 3	" 52

Dr. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department, and Teacher of Mathematics.
SILAS S. CLARKE, Teacher of Physiology.
CAROLINE B. MAXSON, Preceptress.
M. SAMANTHA NEWTON, Assistant.
AMELIA R. CLARKE, Teacher of Instrumental Music.

The Spring Term of the present year commences April 21st, and closes July 14th, embracing twelve weeks.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First commencing Wednesday,	Aug. 25,	and ending	Dec. 1
Second " "	Dec. 15,	"	March 22
Third " "	April 5,	"	July 12

Tuition, per term of fourteen weeks, from $3 00 to	$5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

FOREIGN PERIODICALS.

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LEONARD SCOTT & Co., NEW YORK.

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THE WESTMINSTER REVIEW,
THE NORTH BRITISH REVIEW,
AND
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They embrace the views of the three great parties in England—Whig, Tory, and Radical—'Blackwood' and the 'London Quarterly Review' are Tory ; the 'Edinburgh Review,' Whig ; and the 'Westminster,' Radical.

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TERMS.

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N. B. The Postage on all these Periodicals is reduced by the late Post Office law, to about one-third the former rates, making a very important saving in the expense to mail subscribers.

NEWMAN'S ONLY PERIODICAL ON BOTANY! Prospectus of The Illustrated Flora, edited by John B. Newman, M. D., &c.

Profiting by the results of past experience, and confident of public support, we offer in the second year of our botanical enterprise, the Flora enlarged and remodeled, so as to differ from any thing ever before presented, combining four departments—Floral, Medical, Introductory, and Biographical. The first comprises the classification and description of each plant, its history, minute cultivation, and floral emblem, spiced with anecdote and original or selected poetry. The second, written of course in a popular style, gives the medicinal properties of the plants, and of each part of them, when there is any difference ; the extracts and their mode of preparation, doses ; and, in particular cases, sketches of diseases to which they are applicable; added to the whole is a history of this branch of the science from the earliest times, accounts of its discovery, and theory of the operation of medicines on the animal frame. The Introduction commences with the lowest of the Vegetable Kingdom, giving in its progress a brief account of every system before the Linnean, which last, with the natural method, will be fully entered into and thoroughly explained; making it as instructive and interesting as possible, by being eminently practical. For instance, the Fungus tribe, which is in our first number, enables us to give the history, description, and mode of preparing the eatable mushroom, tuber, morel, &c., thereby not only teaching the science in order, but affording besides much curious and valuable information. The Biographical department begins with Linnæus; it contains a short and interesting account of the lives and works of eminent living or deceased botanists, selected at pleasure from our own and other countries. Consulting the standards on Botany, Gardening, Chemistry, and Medicine, we intend to combine every useful item of information, and without lessening its value, present the whole in a concise and pleasing form. To allow ample opportunity for illustration, the work is of large octavo form, every number consisting of six plates and forty eight pages of letter-press. The first three plates contain each separate flower; the fourth a tree in exact proportion, with a separated branch to show the leaves, flowers and fruit; the fifth, an explanation plate for the introductory department; the sixth and last, a finely engraved portrait. The flowers are drawn and colored similar to those in the previous numbers, which are universally acknowledged to be specimens of the highest style of the art.

TERMS.

The first series will be completed in sixty monthly numbers, every six of which will form a volume of 288 pages, and 36 plates, making ten volumes in all; each year's numbers, however, being complete within themselves. The publishers at first proposed to issue the work for Two Dollars, with thirty-two pages and four plates, but the present plan was adopted as by far the best. It is furnished to subscribers at Three Dollars per annum, in advance, or two copies to one address for Five Dollars ; so that at a cost of Fifteen Dollars, a botanical library—unequaled for gorgeousness of illustration, and utility as a work of popular science—will be procurable, containg 2280 pages of letter-press, three hundred splendidly colored engravings, and botanical portrait gallery of sixty eminent individuals.

The first number is dated January, 1847. The publishers guaranty that the mailing of numbers to subscribers will, in every case, be completed by the 25th of the month preceding the date, and on failure in this respect, or in the mechanical execution, the subscription money will be promptly refunded to subscribers whenever desired.

☞ Competent agents wanted to circulate the work, whom a very liberal discount will be made.

All communications must be addressed (post paid) to the publishers, Lewis & Brown, 272 Pearl-st., N. Y., where subscriptions will be received and agents supplied.

☞ Editors of newspapers and other periodicals giving this prospectus three insertions each year, will, by forwarding the papers containing them, receive the entire work as it is published.

Jan. 10th, 1847.

Miscellaneous.

"GIVE ME THREE GRAINS OF CORN, MOTHER."

BY MRS. A. M. EDMOND—BROOKLINE.

[The above words were the last request of an Irish lad to his mother, as he was dying from starvation. She found three grains in a corner of his ragged jacket, and gave them to him It was all she had; the whole family were perishing from famine.

Give me three grains of corn, mother,
  Only three grains of corn,
It will keep the little life I have
  Till the coming of the morn.
I am dying of hunger and cold, mother,
  Dying of hunger and cold,
And half the agony of such a death,
  My lips have never told.

It has gnawed like a wolf at my heart, mother,
  A wolf that is fierce for blood,
All the livelong day, and night beside,
  Gnawing for lack of food
I dreamed of bread in my sleep, mother,
  And the sight was heaven to see;
I woke with an eager famishing lip,
  But you had no bread for me.

How could I look to you, mother,
  How could I look to you,
For bread to give your starving boy,
  When you were starving too?
For I read the famine in your cheek,
  And in your eye so wild,
And I felt it in your bony hand
  As you laid it on your child.

The Queen has lands and gold, mother,
  The Queen has lands and gold;
While you are forced to your empty breast
  A skeleton babe to hold—
A babe that is dying of want, mother,
  As I am dying now,
With a ghastly look in its sunken eye,
  And famine upon its brow.

What has poor Ireland done, mother,
  What has poor Ireland done,
That the world looks on and sees us starve,
  Perishing one by one.
Do the men of England care not, mother,
  The great men and the high,
For the suffering sons of Erin's Isle,
  Whether they live or die?

There is many a brave heart here, mother,
  Dying of want and cold,
While only across the channel, mother,
  Are many that roll in gold.
There are rich and proud men there, mother,
  With wondrous wealth to view,
And the bread they fling to their dogs to-night
  Would give me life and you!

Come nearer to my side, mother,
  Come nearer to my side,
And hold me fondly as you held
  My father, when he died.
Quick, for I cannot see you, mother,
  My breath is almost gone,
Mother! dear mother! ere I die,
  Give me three grains of corn!

THE CHINESE SYSTEM OF EDUCATION.

This was the theme of Mr. Williams' fourth lecture. The literary institutions of the Chinese, he remarked, are the prime cause of the elevated national character; in literature they are the first of all heathen nations. These institutions have descended from a venerable antiquity, and age after age, have moulded the intellectual features of the whole Empire after one model. To them almost all the national morality owes its origin and character, and by them has the stability of government been so long maintained. Yet it fails to improve the understanding; knowledge is seldom sought for its own sake; from the fact that literary eminence is the only road to official distinction, learning is desired mainly as a means of obtaining office.

Education in China is confined entirely to one sex. The children associate during the first seven or eight years, at the end of which time the girls are secluded in the female apartments, and the boys enter the school. The lads then receive a new name, and enter at once upon the study of the Chinese characters. The elements of instruction are contained in nine books. Their studies are natural history, the classics, and written composition. Of grammar and geography they know nothing. Arithmetic is sometimes taught in evening classes or private schools. The whole of these classical books are learned by heart, so that a Chinese scholar can usually carry out any quotation from any of these standard classical works. This overtasks the memory, without the exercise of invention or judgment, weakens the latter, and is the probable cause of the uniform character of Chinese writing and scholarship, through the whole Empire.

The literary attainments of these scholars are distinguished by four degrees, to which persons of every class of society are equally eligible. To attain these, it is necessary to submit to the test of public examination. The first examination is conducted in the towns by the Governor and Literary Chancellor of the districts. On three successive days the candidates are examined on as many different themes, and the names of the successful competitors are placed on the wall of the room where the examination is held. This, however, is only introductory to the examination for the first degree, which is held in the chief city of the department. This is open for all who have successfully passed the first ordeal. In Canton not less than 30,000 or 40,000 usually assemble.

The lists of competition for the second degree are open to all who have received the first. The examination is held in the capital of the province, and as Canton is the capital both of the province and the department, both examinations are held there. Two Examiners from Pekin, with the Literary Chancellors and others, making a board of ten, attend the examination. The candidates, some 8,000 or 9,000 in number, having registered their names, ages and lineage, are conducted to separate cells, furnished each with only a table, chair, and writing materials. Here they remain two days and one night, employed in writing essays allotted to them from the nine classical works, and on subjects of political economy and general history, which are submitted to the Board of Examiners. Of all the candidates, only seventy-two can be successful, and the labor of examining these documents is so great, so utterly beyond the power of the commissioners, that it is never done; the degrees being awarded in many instances according to the amount of the fee or bribe paid to the Literary Chancellor. Some years since one of the candidates wrote an essay, severely impugning the conduct of this functionary, knowing that if it passed through his hands some notice would be taken of it. As nothing was said of it, he published his rejected article. The officer was immediately dismissed, and held to answer for the charges made; but the result was, that an edict prohibited the publication of rejected essays for ever after. Mr. Williams remarked, however, that this fact does not destroy all public confidence in the examinations, and that as the unsuccessful candidates were at liberty to renew the trial, father, son, and grandson, might sometimes be seen submitting to the same examination together.

The names of those who receive this degree are announced in the streets of Canton at midnight, and on the following day are hawked about the city; the appointees are feasted by the high officers of the province, and having obtained their diplomas, are borne in sedan chairs to visit their relatives and receive their congratulations.

A third degree must be obtained before the individual is eligible to important office, and these "advanced scholars" (such is their title) next bend their steps to Pekin; for by shrewd policy the gift of the next degree is placed in the power of the Emperor, and the talent of the whole empire is thus brought to the capital, where it can be best managed and directed. The examination for this degree is very similar to that already detailed.

The fourth degree is rather itself an office, the membership of the Hanlin, or imperial academy. In all these honors and offices, it is observable that the Manchous are favored far beyond the Chinese.

The scholars thus collected in various parts of the Empire are a powerful and often formidable body. They mould public sentiment, and by their devotion to antiquity, the result of their education, they stand in the way of change and reform. But the system of education has many excellences; it provides an intellectual class in society, diffuses respect for learning, and opens a road well understood for the pursuits of ambition.

The founder of this system was Confucius, who lived a little earlier than Socrates. His object was to restore society to a pristine order and harmony. His precepts have been more extensively honored than those of any other man of the race. It is indeed wonderful to witness the respect which, after so many generations, is paid to him by so large a portion of the whole human family. He was far more practical than the Greek philosophers, and instead of idle theories contented himself with teaching the people what to do.

Another Chinese philosopher, Mencius, is almost equally respected; he lived one hundred and fifty years after Confucius, and was in some respects his superior. One of his sententious sayings to an Emperor is well worthy of notice: "I love life, and I love justice, but I would preserve justice rather than life. I love life, but there is that which I hate worse than death."

After speaking of the Chinese literature, proverbs, &c., Mr. W. concluded the lecture with some account of the language. The written language has about 30,000 characters; these are combined and modified by their position, but have no grammatical changes; each character has its peculiar sound and value, just as, with us, the numerals 1, 2, 3, &c., have an unvaring signification. The written language is the same throughout the Empire, but there are numberless dialects, of which the three principal are those of Pekin, Amoy, and Canton. In all these provinces the written language is understood, just as all Europeans understand the numerals; but the difference in the idiom and sound of words renders these dialects as completely unintelligible to the inhabitants of other provinces as the languages of Europe. The court dialect is the language to be acquired by travelers, and even this is known in the south only as a learned language, as Latin is to us; so that the difference in dialects is a great and important obstacle to the spread of European civilization, or the progress of the Christian religion. [Jour. of Com.

JAMES MADISON.

Mr. Madison was of small stature, and rather portly. He had a calm expression, penetrating blue eyes, and was slow and grave in his speech. At the close of his presidency, he seemed to be care-worn, with an appearance of more advanced age than was the fact. He was bald on the crown of his head, always wore his hair powdered, and generally dressed in black. His manner was modest and retiring, but in conversation he was pleasing and instructive, having a mind well stored with the treasures of learning, and being particularly familiar with the political world. On his accession to the presidency, he restored the custom of levees at the presidential mansion, which had been abolished by Mr. Jefferson. It was on the occasion of these levees, that his accomplished lady, by her polite and attractive attentions and manners, shone with peculiar lustre. Mr. Madison was fond of society, although he had traveled but little, never having visited foreign countries, or seen much of the people and country over which he presided.

When a member of deliberative bodies, Mr. Madison was an able debater, having acquired self-confidence by slow degrees. As a writer, he had few equals among American statesmen, and the style of his public documents and his correspondence has always been much admired. He was, at the time of his death, the last surviving signer of the Constitution, and the part he bore in framing that instrument, his subsequent advocacy of it, by writings, with his adherence to its provisions, obtained for him the titte of "Father of the Constitution."

◆

The New Planet.—We understand that Professor Pierce, of Harvard University, in a paper read at a special meeting of the American Academy of Arts and Sciences, held on Tuesday evening, announced as a result of his calculations upon observations made by Sears C. Walker, Esq., of the Washington Observatory, the remarkable fact that the planet known as Leverrier, the discovery of which at Berlin was a consequence of the computations of the mathematician whose name it bears, is not the planet which answers to those computations, nor one which according to Leverrier's theory will account for the perturbations of Uranus—that it is not the planet which was discovered by the calculations of Leverrier, but another which was accidentally discovered by the Berlin observer. The diameter of the orbit of the observed planet is said to differ from that of the computed planet by several times the diameter of the orbit of the Earth, and by forty years in the time of its revolution about the sun.

◆

Governor Colby of New Hampshire has appointed Thursday, the 13th day of April, for a day of fasting and prayer.

THE LIFE OF THE POPE.

An inhabitant of Italy, writing to the N. Y. Courier, among other things relating to Pope Pius IX. speaks thus of the precautions necessarily taken by him, to prevent the execution of the malicious schemes of his enemies against his life:—

In Italy the universal opinion is that, young as he is, he will not have long to live; that he may fall a victim to Jesuitical poison, suffering the fate of Pope Ganganetti. But, fearless, notwithstanding all the anonymous writings sent to him by the opposite party, and the menaces of ultra Catholics, he has organized a liberal constitution for his subjects. All the necessary precautions are taken to know if there is poison in his food; he keeps at a distance from him the old intolerant cardinals and the Jesuits; and lately he has formed his private council altogether of laymen. When he goes to visit a convent, or to say mass in church, he takes with him the wine, the water, and the host. Such is the life of our greatest Pope! I saw him, when in Rome, going to visit the Jesuit College; the people in the streets cried out to him, "Celebrate no mass there, take no food there; the poison of the Jesuits, they say, is terrible, and the *Christian* Jesuits are skilful chemists to prepare it." He answered the advice of his faithful people by blessing them; and he said that he would do always what his good people wished. A crowd of people were at the door of the college, many in fear for him, because he remained there too long; but when they were assured that he had not said mass, their fears were quited.

◆

The Post Office Laws.—*A Suit.*—Some weeks since, a paper came to the Syracuse Post Office to a female relative of C. T. Hicks, late County Clerk, with the letter 'L.' marked on one corner of the wrapper. Mr. Teall, the Postmaster, demanded 15 cents (postage by weight.) Mr. Hicks offered newspaper postage, which was refused. Mr. Hicks then sued the Postmaster in trover, for detaining the paper, before Justice Woolworth. The trial, after being adjourned several times, came off on Monday last. The cause was tried by jury, who, after being absent a few minutes, returned a verdict of six cents for the plaintiff—which throws the cost on the Postmaster. It is understood that the case is to be carried to the Supreme Court, that the principle may be decided and settled. [Syracuse Journal.

◆

How to be a Man.—When Carlyle was asked by a young person to point out what course of reading he thought best to make him a man, replied in his characteristic manner:—

"It is not books alone, or by books chiefly, that a man is in all points a man. Study to do faithfully whatsoever thing in your actual situation, then and now, you find either expressly or tacitly laid down to your charge—that is your post; stand in it like a true soldier. Silently devour the many chagrins of it; all situations have many, and see you aim not to quit it, without doing all that is at least required of you. A man perfects himself by work, much more than by reading. There are a growing kind of men that wisely combine the two things—wisely, valiantly, can do what is laid to their hand in the present sphere, and prepare themselves withal for doing other, wider things, if such be before them."

◆

Over doing.—An old man named Simon has just died in one of the Lunatic Asylums of Paris whose story has been frequently narrated. When Napoleon had resolved to erect a palace for the King of Rome, near the barrier of Passy, the stall of this man, a cobbler by trade, interfered with the line of building. He was accordingly applied to to sell it. He asked 20,000f., which, being thought excessive, was at first refused. On a second application he asked 40,000f., which was also rejected. The ground upon which the stall stood being, however, absolutely indispensable, he was applied to a third time, when he asked 60,000f. The Emperor then determined never to consent to such an extortion, and the palace was ordered to be built on Quai d'Orsay. The old man then repented his folly, but too late. Two years after he sold the stall for 150f., and the failure of his hopes having affected his reason, he was placed in the hospital where he has just died.

◆

A Curious Cause of War.—In the year 1005 some soldiers of the commonwealth of Modena ran away with a bucket from a public well, belonging to the State of Bologna. This implement might be worth a shilling; but it produced a bloody quarrel, which was worked up into a bloody war. Henry, the king of Sardinia, for the Emperor or Henry the second, assisted the Modenese to keep possession of the bucket, and in one of the battles he was made prisoner. His father, the Emperor, offered a chain of gold that would encircle Bologna, which is seven miles in compass, for his son's ransom, but in vain. After twenty-two years' imprisonment, and his father being dead, he pined away and died. His monument is still extant in the church of the Dominicans. This fatal bucket is still exhibited in the tower of the cathedral of Modena, enclosed in an iron cage.

◆

To Prevent taking Cold.—Put a tub of water in your bed-room on going to bed; cover it over, and if it is frozen in the morning break the ice—plunge the head in first, then step in and sponge the body all over, having two crash towels ready to rub the body down well, and if your fingers are numb, thaw them over a candle or set a piece of paper on fire; then dress as quick as possible; then take a walk of a mile or two, to face the northwesters, and come home to breakfast!

N. B. By persevering in the above, in the coldest mornings in winter, I have never taken cold; and for headaches I have not had one for 40 years!

◆

Views of Fighting.—Here is what the celebrated Major Jack Downing said several years ago on fighting: "In the matter of fighting, there is one thing I always keep my eyes on, and I found Gen. Jackson of the same way of thinking, and that is, to depend less on folks who say they are ready to shed the last drop of their blood, than on folks who are ready to shed the first drop. Give a man eight dollars a day to make speeches in Congress, with the right of free postage, and you hear enough of the 'last drop' matters; when it comes to camp duty, then the first drop folks have to stand to the rack at eight dollars a month!"

VARIETY.

An accomplished and somewhat romantic French lady, on visiting the chateau of a distinguished nobleman, says, "I have heard for the first time, an admirable and enchanting sound, which, if generally established, would add an inexpressible charm to the other beauties of a rural life. This was no less than an inconsiderable herd of shining cows, each with a musical bell attached to her neck, attuned with the greatest nicety of several octaves high and low—forming a delicious, yea a kind of celestial music, the sweetness of which has a powerful effect on the imagination, and cannot be listened to without experiencing a sensible emotion."

When the Emperor Vespasian commanded a Roman Senator to give his voice against the interests of his country, and threatened him with immediate death if he spoke on the other side, the Roman, conscious that the attempt to serve the people was in his power, though the event was ever so uncertain, answered with a smile, "Did I ever tell you that I was immortal? My virtue is at my own disposal; my life is at yours. Do what you will, I shall do what I ought; and if I fall in the service of my country, I shall have more triumph in death than you in all your laurels."

Mr. Williams, in his lectures on the Domestic Life of the Chinese, states that it is estimated that in the river opposite Canton, not less than 250,000 people live on the water. Their habitations are a kind of boats or floating houses, which are moored in rows like streets. The advantages of this plan are, that there is no expense for ground; and the boats are built cheaper than houses, and not so exposed to the depredation of thieves. Each of these boats usually contains three rooms. In the northern parts of the country, where the boats would be injured by ice, this practice is not very common.

Somebody advertises in Brooklyn for boarders, but stipulates that the gentlemen must not put their feet on the mantle in winter, nor out of the window in summer, nor use spittoons at meal time. If single, he must not play the trombone in his room, make love to the servants, nor comb his whiskers at the table. The ladies must not turn up their noses at everything on the table, unless they have a natural pug, and none of the party must drink or talk with a mouth full of victuals, nor must they fight for the top buckwheat cake.

Politicians are not likely to make much by speculating on Gen. Taylor for the Presidency. In conversing with a gentleman recently, who told him he had been named for that office, he replied, "I am sorry to see it, I have always thought, and still think, a civilian and none other ought to hold that office. I have no other ambition than to bring this war to an honorable close. I then go to my farm, and there in the bosom of my family live and die."

It has been ascertained that the shag-bark walnut may be successfully engrafted, and that the engrafted trees are much the surest bearers. If it should be done, the quantity raised might be greatly increased and the quality much improved. The Maderia nut, which is usually sold at the shops under the name of the English walnut, at twelve and a half to sixteen cents a pound, may be cultivated here, and be very productive.

The Hamilton Journal says that a meeting has been held in London, Upper Canada, to extend the telegraph line from Hamilton to Windsor, opposite Detroit—stations to be at Hamilton, Dundas, Brantford, Woodstock, London and Windsor. Three-quarters of the stock is already taken, and in July it will be finished.

The Tartar colonists in Russia are said to make great use of tea, which is made into cakes, composed of the coarser parts of the fragrant herb. Of this they make a kind of soup, adding to it salt, pepper, and milk. 40,000 chests of this brick tea, as it is called, are imported yearly into Russia, from China, besides immense quantities of the superior kinds of tea.

When the lapwing wants to procure food, it seeks for a worm's nest, and stamps the ground by the side of it with its feet, after the manner of boys, in order to procure worms for fishing. After doing this for a short time, the bird waits for the issue of the worm from the hole, who alarmed at the shaking of the ground, endeavors to make its escape, when he is immediately seized and becomes the prey of this ingenious bird.

"My son," said an old turbaned Turk one day, taking his child by the hand in the streets of Cairo, and pointing out to him on the opposite side a Frenchman just imported, in all the elegance of Parisian costume, "My son! look there! if ever you forget God and his Prophet, you may come to look like *that!*"

When Gen. Washington, while President, visited the works of the James River Canal, the chief engineer caused the quarriers to charge some hundreds of blasts, which were exploded at Washington's approach. This internal navigation salute he pronounced the most gratifying he had ever heard.

However poor, an Arab is never without a good horse; and he will often take pleasure in looking at it for an hour together. The horse is washed, but never curried. As soon as a colt is a year old his mane and tail are shaved, to make the hair grow again as thickly as possible.

A very excellent food for milch cows, or indeed any kind of cattle to which it is desirable to feed grain, is boiled or steamed wheat. The farmer sometimes has a quantity of this grain which from some cause, is not marketable. Fed raw, it is quite unfit for milch cows; but boiled, it is highly wholesome and nutritious food, and will cause cows to give milk better than almost any other grain.

Great efforts from great motives, is the best definition of a happy life. The easiest labor is a burden to him who has no motive for performing it.

One hundred and twenty-four young men took their degree of M. D. on Wednesday, 10th inst., at the commencement of the Medical Department of the New York University.

Many operations, usually very painful, have recently been performed on horses, asses, and other animals, during the inhalation of ether vapor.

One thousand Circassian females were imported into Turkey as slaves during the past year.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH.

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

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The Sabbath Recorder.

HYPEROXY SOPHISTICATED PARADOXOLOGY.

It was a quaint remark, and one full of truth and instruction, of the present aged and venerable Pastor of the Snowhill Society, dropped in a conversation on the subject of Ministerial Education, after being apprized of the efforts made by Pedobaptists to furnish to their candidates for the ministry, facilities for a thorough education, and the evidences they exact of proficient attainments, before they accept and license them: "It is right, said he, they need it; it takes a great deal of learning to belie the plain teachings of the Bible, while it requires but little, very little, to understand God, if we will take him at his word, and truly desire to walk according to his commandments."

I am often reminded of that remark, though made to me more than twenty years ago, in tracing the turns and shifts of quibblers to evade the explicit injunctions of Holy Writ, and the presumptuous attempts of man to substitute, in the place of the clearly-defined institutions of the Lord, others of his own manufacture; a forcible illustration of which your readers have had in the articles of "E. W. D." and "Indagator," on the "*Sabbath*," transferred to your columns from the "*Christian Chronicle*."

The want of strict fidelity to "*the law and the testimony*," in searching out His will, and pinning faith to the sleeve of an arm of flesh, being swerved from adhesion, rigid adhesion to the truth, for the truth's sake, by venerated dogmas and popular traditions, instead of cleaving to the statutes of the Lord, often places man in the most ludicrous and pitiable dilemmas. Such is the case with the writers just alluded to, and which exemplifies very strikingly the folly of not taking heed to the declarations of the Almighty rather than to those of man.

In reference to an allusion to the "*Sabbath Discussion*" before the Sunday-School Teachers at Providence, R. I., "E. W. D." makes the following remarks:—

"The form of the question, as presented before 'the meeting of Sabbath-School Teachers,' is a virtual surrender of it to the Sabbatarians. 'Is there sufficient in the New Testament to prove the first day of the week the Sabbath?' Now, sir, using the phrase according to the prevailing notion of Christians on the subject, 'the first day,' as opposed to 'the seventh,' *I unhesitatingly answer, No.* The law says unequivocally the 'seventh day;' and, allowing the law to have binding force still, as most believers in the Sabbath do, *there is not, in the whole New Testament, one syllable whispered about a change.* The Sabbath was enforced by a special statue; expressed in language definite and explicit; and carefully recorded, for preservation. This law, being moral and permanent, can be changed in none of its essential provisions, except by statue or its equivalent, *emanating from the same source with the law. The New Testament no where records such statute or its equivalent.* You search in vain for it. They who attempt it only prejudice their own cause. This ought to be conceded frankly and at once. The 'first day of the week,' as we currently designate it, was distinguished among Christians immediately after the resurrection. This our opponents ought to concede. *That they observed it as a Sabbath, cannot be proved.*" * * *

"*In vain then do we look for a divine sanction, either by precept or apostolic example, for the substitution of one day for another.* He who insists that 'the first' and not 'the seventh day' is the only lawful Christian Sabbath, will find it hard to make good his position. Christianity recognizes a Sabbath. Christ and his apostles sanction it. *That Sabbath is the one enforced in the law.*"

Where is there a Sabbath-keeper that can pen, or has penned, a stronger paragraph in favor of the perpetuity of the *seventh-day* Sabbath, still to be sanctified by all New Testament believers? Yet, will it be believed that the same writer could perpetrate so gross a folly, and advance so puerile a subterfuge to evade the legitimate deduction of his own argument, as the following:

"If any brother asks me my warrant for keeping Sunday, I point to the law, as requiring the seventh day to be kept holy. If he replies, the law does not specify Sunday; I rejoin, it does not specify Saturday. He may say, It requires the seventh day to be kept. I say, I keep the seventh day; *and ask him to count his fingers.* If I, being a servant, am commanded by my master to go to Philadelphia, I may ride or walk, go by railroad or steamboat, without being a transgressor. If a fellow servant insists that I must walk the distance, I ask him to show me *that* in the command. Saturday is no more the seventh day than Sunday is. If it is so, will you, my brother, show it to be so. Show us the law. Such an attempt, I am inclined to think, would be very much *as if a blind Ethiopian, with an unlighted candle, in a dark cellar, at midnight, should search for a black cat, which, after all, was not on the premises.* The law of the Sabbath, as interpreted by some of both parties, enjoins an impossibility. As it stands in the sacred code, written by the finger of God, it is perfectly feasible, and is a provision of the highest service to man. 'To the law and the testimony.' These additions, changes, substitutions, and modifications, are the cause of many divisions in the one church of Christ our Lord."

What scribe, ancient or modern, can rival this logic? It out-herods the vagary of a *notorious* "evangelist," whose name shall not stain my paper, and even eclipses the foolery of Mawworm, in the play of the *Hypocrite*.

Here we may learn a useful lesson by observing how the blind lead the blind, and how the blind strive to darken each other's perverted vision, and in the end both fall into the ditch, as another, ("Indagator,") steps forth, a volunteer champion, to the rescue; fearing that "E. W. D.'s" argument should prove "a direct surrender of the question to the Sabbatarians."

"He ['E. W. D.'] seems to think that we have no specific instructions in regard to the Sabbath in the New Testament; that the notices of the first day of the week do not justify us in supposing that it was then held as the Sabbath; and yet 'Christianity' (where, if not in the New Testament?) 'recognizes a Sabbath.' 'Christ and his disciples sanction it.' *Must it not be some other day, then, than the first day of the week?* is a question which naturally arises in the mind of the reader. How is it answered? By a reference to the law—i. e., the Jewish law as given by the hand of Moses—which says, 'six days shalt thou labor and do all thy work; but the seventh is the Sabbath of the Lord thy God.' The seventh from what? The obvious answer is, The *seventh in some well-understood order then existing*, which order, if it still exists, as is commonly allowed, *will teach us at once what day is the seventh, and therefore the Sabbath.* But this would lead to Sabbatarianism, and your correspondent takes a different course.

"If I understand him, he holds that the 'seventh' may be reckoned from any point; that it matters not which is the first, nor what the order according to which we reckon; but that, having fixed on some beginning, if we regularly keep the seventh day holy, this answers the demands of the law. I fail to see, as yet, why, if each seventh portion of the citizens of this city, had fixed on a different day of the week to observe as their Sabbath, each day that passes over our heads would not be the Sabbath of Jehovah our God. And this might well be, perhaps, *if the law in question had been an independent statute, communicated without any history of the circumstances, or statement of its design.* But when we consider the circumstances, that *a day had already been set apart in the wilderness, the order of whose recurrence was fixed and well known*, how can we suppose that the law meant any thing more than to give the solemn sanction of Sinai to *this very* order which *had already been divinely enjoined?* And when we add to this, that the day was set apart as the rest-day of the people, the ends of which could hardly be secured without uniformity in its observance, and farthermore, that one incidental object of its appointment *was to commemorate God's rest-day*, which *was the seventh in an order*, supposed, at least, to be identical with the one now recognized, is it possible that there can be any mistake as to what particular day is meant by *that* law?"

"Indagator" places himself in an unenviable position, in taking exceptions to "E. W. D.'s" *honest concessions*—too honest for his party—his denomination—when he exultingly boasts, that he has not "*the slightest practical leaning towards Sabbatarian views, or a particle of difficulty* in regarding the first day as the *Christian Sabbath*, if, indeed, it be proper, which I doubt, to apply this designation at all to the LORD'S DAY. But the above queries indicate *something of my perplexity* in endeavoring to base the religious observance of the Lord's day on the fourth commandment, or connect it in any way with the Mosaic law. And now let me propose one question more, and *the* question, after all, as I suppose, which needs to be more thoroughly settled, in order to the satisfaction of many minds. What right has your correspondent to say that 'the whole question about the day,' a question of such immense moment to us as Christians, 'is to be determined by the law' of Moses? What practical concern have we with the weekly Sabbath there enjoined, more than with the sabbatic year, or the year of Jubilee?"

"E. W. D.," in attempting to enlighten "Indagator," in his next communication, commits the almost unheard-of contradiction of himself, by assuming that the case is to be wholly determined by the law of Moses; then asserting that that law does not define the day and determine the time to be kept; that the people have the right to determine on *any day* they choose, only to keep the recurring seventh regularly; yet it would be "*capricious*" and even "*sinful*" for any not to keep the seventh day he might choose and set apart; and yet, it is to be determined by the law of Moses. *Mirabile dictu!* But hear him! A Daniel has come to judgment! a second Daniel!! hear him, hear!!!

"Where there is no law, there is no transgression. If I work six days and keep the seventh, I fulfill the law to the very letter. Tradition may have fixed another. *God never did.* [?] If he did, let it be shown, when and where. If citizens choose to keep different days, it would be very inconvenient, and foolish, and capricious, and hence sinful. *Its sinfulness, however, would not lie in its opposition to the sabbatic law.*" [Where then?] * * * * *

"'The question about the day' is universally referred to the law of Moses. Why is it that the seventh day, rather than the fifth or the eighth, is observed? Is not this determined wholly by the law of Moses? Where in the whole Bible is there any other specification on the subject? Partizans of both sides of the Sabbath question refer to the law of Moses. The controversy must be settled by the law to which all direct us. *The New Testament contains no law on the subject. If the law of Moses is not now in force, we are without law on the subject.*"

To which "Indagator" replies:—

"In quitting this subordinate point, I would barely add, that if he admits, with most writers, if not all, the division of time into weeks, as having been established before the age of Moses, and that some day of the seven (which were probably called the first day, second day, &c.,) was intended to be set apart as a day of public rest and worship; and yet holds that although the law specified the *seventh* day, the Jew might observe any other as well, why then indeed I *must wonder at the elasticity of his hermeneutical* principles; though I have no disposition to press the point. According to this, they are justified who, from the prohibition 'thou shalt not kill,' because absolutely expressed, infer, in the face of all the limitations and applications of this general principle in the law itself, the unlawfulness of capital punishment for murder. I suspect that if our Saviour, standing triumphant over the rifled sepulchre, had said, 'Ye shall keep the *first* day holy, and labor the remaining six,' we should none of us think it indifferent what day of the week Christians observed. As little ambiguity or want of definiteness was there in the law of the Sabbath to those for whom it was given; and the man seized while gathering sticks, would have been justly held guilty, I apprehend, even though he could have alledged sincerely, that *his* Sabbath only came on a different day from that of the Lord his God. Would not 'the sinfulness of *his* conduct have lain in its opposition to the Jewish law.'"

"E. W. D.," in retorting, betrays a palpable instance of seeing the mote in his brother's eye, and persisting almost to obstinacy in retaining the beam in his own.

"Your correspondent 'Indagator,' says he, does not seem to be fully able to appreciate my interpretation of the Sabbath law. The cause of his inability is quite apparent. *His mind is entangled in the web of traditional interpretation.* What is merely incidental, and entirely separated from the law, he persists in regarding as an essential part of it. The terms of the law are plain. The difficulties of its interpretation *arise purely from human additions.*" * * *

"I do not 'hold, that although the law specified the seventh day, the Jew might observe any other as well.' I stated distinctly that he could keep no other day *than the seventh*, without *sinning*. The question is, whether Saturday or Sunday is the 'seventh day.' His 'wonder' is altogether gratuitous. He is desired to point out 'the limitations and applications,' which he seems to suppose determine the *order* of days, and I hereby, on that condition, promise to yield the point at once. 'If our Saviour, standing triumphant over the rifled sepulchre, had said, 'Ye shall keep the first day holy, and labor the remaining six,' we should none of us think it indifferent what day of the week Christians observed.' Certainly not. *We think they should do just as the Lord said.* Nor do I think that the sabbatic law *tolerates indifference as to which day is to be observed.* It says explicitly the 'seventh day.' It is the law that makes the week; and not the week that makes the law. *Traditional interpretation has reversed the order of things.* I 'admit the division of time into weeks before the time of Moses.'"

Here is *paradoxology* to perfection; and if the reader tire in this reduplication of matter which has already appeared in the *Recorder*—so much matter with so little meaning—I would urge, that its mazes and confusion may serve as a *beacon* to them, in temptations to wander from the *Word* into metaphysical speculations, and becoming intoxicated with man's learning, in matters where God has clearly and distinctly declared *his will*—of endeavoring to become "*wise above what is written.*" In all my course of reading, I have never met with as much paradoxy and heterodoxy, in any discussion of a serious character. The simple-hearted, those not puffed up with man's learning and party prejudices—not tied, soul and body, to bigoted sectarianism—but who love the truth for the truth's sake, and embrace the truth to glorify its Author, would at once render unto God the things which belong unto God—would not stand and contend with his Maker, but yield implicitly to the requisitions of the Master, and proclaim "*God to be true,*" though it "*make every man a liar.*" There is too much political chicanery carried into theological discussions; and truth is too often sacrificed to party, by those who are able to make the weaker argument appear the better reason. This, however, is not the legitimate end of learning; it is the perversion and misapplication of it; and while this course is pursued, underrating and overturning the truth for party purposes, learning, which should be the handmaid of truth, becomes a curse; and in this sense, and this only, is it to be deprecated.

Had not the reader been already apprized that both "E. W. D.," and "Indagator" are observers of *first day*, would any one suspect, from the foregoing extracts, that either of them can conscientiously and consistently contend for the sanctification of that day?—which one of them admits *has no requirement in the New Testament*, and the other, that *it ought not to be called the Sabbath!* Some more of these wise lucubrations will aid very considerably the cause of the true Sabbath—"the Sabbath of the Lord"—as by their own showing, they have no express authority, no "so saith the Lord," for the observance of the day they insist upon enforcing, and which is now actually enforced by *human laws* and *penalties*; and at the same time exhibit the irreconcilable difficulties it subjects them to in claiming sanctity for a day upon which the Scriptures do not confer the least sacredness, and persisting, in adherence to "the commandments of men," against reason and revelation; for they cannot help confessing much that makes for the cause of the true Sabbath, while they stumble at every step, in advocating the claims, the preposterous claims, of *Constantine's day*, so as to make the darkness visible to all. If all that "E. W. D." has written on the "*deep points*" of the law, do not enable the "blind Ethiopian, with an unlighted candle, in a dark cellar at midnight," to see "a black cat not on the premises," it enables every one enlightened by the *Word* and the *Spirit* to behold the darkness, the impenetrable darkness, which envelopes his perverted faculties—faculties which the Lord has permitted to be so blinded as "to believe a lie." Both he and "Indagator" have "*cornered*" themselves completely in resisting the truth; as was acknowledged to me, a few days since, by some of their own ministering brethren, who expressed much apprehension of their injuring their own cause in the discussion; and one of them frankly admitted, that *not any one of their own denomination* (the first-day Baptists) with all their talent, *can write on that subject*, the Sabbath, without "*cornering himself.*"

Here we find writers of much ability, and of learning enough "to wrest the Word to their own destruction," who see clearly and distinctly, that the popular notion of the Sabbath is surrounded by incalculable and insurmountable difficulties, but still are so warped by *man-learning*, their own party prejudices, that they will not see the truth, because they are determined *not to see it!* Dr. Barnes truly remarks, in reference to another subject, but which is equally applicable to this: "None are so blind as they who will not see." When men will not take the Lord at his own word, and receive, implicitly, his injunctions, "to do them," but "follow after their own inventions," they soon become engulphed in irreconcilable difficulties, and have to grope along in doubt and darkness. The Lord has appointed but *one weekly Sabbath*, and that *twenty-five hundred years* before there was a Jewish nation; which Sabbath *He* has never abrogated, nor superseded; but which Christ declared was made for man—for all mankind—not for the Jews, or any one nation, but for all mankind, in all ages. The "*year of Jubilee*," and the "*sabbatic year*," which "Indagator" confounds with the *sabbatic law*, belonged, exclusively, to the Israelites; and were wiped away with the "*ceremonial law*," which "was against us"—"blotted out with the hand writing of ordinances," which "were nailed to the cross." This "E. W. D." unequivocally admits:—

"The Sabbath is not exclusively a Jewish institution. It was 'made for man.' Not simply the Jewish man. It existed before the Jew; and for a reason which had no exclusive connection with him. It was inserted in the Jewish code, just as all the other great moral principles contained in the decalogue were, because they were fundamental and useful. The recognitions and sanctions of the Sabbath in the New Testament, are a virtual adoption of it into Christianity. * * * * *

"But, put the weekly Sabbath along with circumcision and Jewish festivals, and where is your Sabbath? *On what authority do you enjoin* the weekly observance of the Lord's Day? *Where is the law?* Where is even the example? 'Where there is no law, there is no transgression.' What if Christ did 'stand, on the morning of the first day, over the rifled sepulchre?' Does it follow that we must observe the first day as a day of worship and of rest? May we not just as fairly conclude, that we must observe the day of his birth? *This reason for keeping the first day is nowhere urged in the New Testament.*"

But "Indagator," stumbling on the most antiquated subterfuges, contends, that it is a *Jewish Sabbath*, classing it with onerous rites, as "circumcision, Jewish festivals, sacrifices," &c., and adduces to this end Collossians 2: 16, and Gallatians 4: 10; proving himself thereby a redoutable Rip Van Winkle theologian. It is not necessary to go into an argument to show that *Sabbath days*, here, apply to Jewish *festivals*, exclusively belonging to the Jewish economy, which were wiped out by being nailed to the cross. The merest tyro in biblical criticism can demolish this pretension by a single word, "σαββατων." His own party declare it to be irrelevant to the point—as having nothing to do with it. If the *seventh day* Sabbath was thus "*blotted out*," then we have no Sabbath, for no other was ever appointed unto us. The Bible appoints no other. The Apostles, as "E. W. D." admits, call no other *the Sabbath*—they never celebrated any other *as the Sabbath*; neither is that term or *Lord's day* applied to the *first day* of the week by any New Testament writer. The well-informed advocates for Sunday see this untenable position, and have abandoned it. It throws them, necessarily, into *no-Sabbath*. So much so, indeed, that Dr. Barnes grounds its observance upon the creation, and repudiates the idea of its being a "*Jewish Sabbath*;" which it is constantly "*nicknamed.*" The Rhode Island Address, to which, among other distinguished men, is the name of Dr. Wayland—a host within himself—advocates the same view; and the *National Convention*, which assembled at Baltimore, a few years since, *resolved* the same. So none but little minds—men behind their day—continue to *nick-name* it the "*Jewish Sabbath.*" Before such persons deride and despise the *seventh-day* Sabbath, which the Scriptures declare "*is the Sabbath of the Lord thy God,*" they ought, certainly, to find explicit *authority* for another in the *Word of Truth.*

Divesting the "*discussion*" of its verbiage and hair-splitting jargon, the arguments of both writers, may be summed up in a few words. "E. W. D." denies that there is sufficient evidence in the New Testament to prove the first day of the week the Sabbath; asserts that the question is to be determined by the law; that we may commence at any point, count our fingers, and every recurring seventh day is the Sabbath;—yet it would be *capricious* and *sinful* for all not to keep the same day. In this there is something original and eccentric. In "Indagator" there is not any thing original or singular, but his ignorance of the state of the question at the present day. He regards the seventh-day Sabbath as a Jewish institution, classing it with the rites of the ceremonial law; has some *perplexities* in founding the religious observance of "Lord's day" on the fourth commandment, and yet cannot find any other upon which to rest the sanctity of any day. Leaving the explicit word of God, and following their own vain theories, to bolster up party, they both fall into a labyrinth of error and become, a riddle even unto themselves. Instead of proving themselves *expounders*, they have become *confounders*—"making confusion worse confounded;" their "collocation of words," as well as their self-contradictions "involve, in the language of the author of *Night-mare Abbey*, a juxta position of anti-peristatical ideas, which immediately suggests the notion of hyperoxy sophisticated paradoxology;" and is about as edifying as Basil Valentine's theosophico-cabalistic revelations in Alchemy, as poetically set forth in his *De Prima Materia Lapidis Philosophici*:—

> Ein Stein wird funden, ist nichttheuer,
> Aus dem zeucht man ein fluechtigs Feuer.
> Davon der Stein selbst ist gemacht,
> Von weiss und roth zusammen bracht.
> Es ist ein Stein, und doch kein Stein.
>
> * * * * *
>
> Ich sag nichts mehr, es ist genannt,
> Wohl dem, der solchs hat recht erkannt.
> Suchs darinn, werd nicht mued noch matt,
> Excitas acta probat.

These valiant champions for the sanctification of Sunday, are fighting the wind; and while the one renders himself as ridiculous as the chivalrous Spanish knight, Don Quixotte, in attacking the wind-mill, his quasi-coadjutor, like Sancho Panza, doubts and sleeps, and while he sleeps, blesses the man who first invented sleep. Their effort, and the result of their combined effort, as far as relates to their own cause, may be written in the titles of two of Shakespeare's plays:—

"*Much Ado about Nothing.*"
"*Love's Labor Lost.*"

"Indagator" calls for light; and if the Editor of the "*Chronicle*" would let light appear in his columns, it would be an easy task to throw light into the benighted ranks of Constantine's followers, enshrouded as they are by the clouds of human tradition; but, Mr. Editor, you give him too much credit for liberality, for he has not admitted an article on that subject *from a Sabbatarian*; the discussion being conducted exclusively by *his own brethren*; and it has been intimated to me, on good authority, that he is tired of the business, as they make their own cause worse and worse, and prejudice the claims of *first day* in the estimation of their own people; and, therefore, would like to bow them off. That light, were I permitted an opportunity, should be shed entirely by extracts from Dr. Barnes, Dr. Wayland, and the Address of the National Convention. I should like nothing better, than to condemn such cavillers out of their own mouths, and confound them before the world, "our enemies themselves being judges."

O that the professed disciples of the Lord would "*receive the law from his mouth*," and let alone *tinkering* the statutes of the Most High, to bring them down to their own contracted prejudices; it would save a world of confusion—an ocean of ink. When men draw from other wells than those ordained by the great Jehovah, they make cisterns, broken cisterns, unto themselves, which can hold no water; and so long as Protestants, who profess to regard the Bible as the only rule of faith and practice, still follow the traditions of men in respect to Sabbath, or any other innovations of the Mother of Harlots, they must endure the lash of "*Papists*," who tauntingly (and justly) throw it into their teeth, on every occasion of any controversy, that they stultify their profession, in following *their* church in the observance of the *first day* of the week for the Sabbath, which they boldly assert was not introduced by Christ or his Apostles, but by the Canons of the Catholic Church! O that the disciples, of whatever name, would return unto their first love, the Bible, and have nothing to do with the "traditions of men."

That, I am aware, is a hard task; but the *truth* is sufficient to induce men to cast their idols—any cherished opinion not consistent with the Scriptures—"to the moles and the bats." While it was the delight of David to meditate in the law of the Lord day and night, and of Paul to delight in the laws of God, it is *our* high privilege also. And as it is our privilege, so is it our *duty* to meditate in these precepts. So may it ever be with all who profess to love the Lord, and who receive the Word as the man of their counsel. May they never "set at naught its counsels;" "nor darken counsel by words without knowledge," and thereby strengthen the mystery of iniquity," in *changing times and laws.*

W. M. F.

BORDENTOWN, N. J., March 19th 1847.

The Sabbath Recorder.

New York, April 8, 1847.

CHRISTIAN COMMUNION.

Rev. Thomas B. Brown delivered a lecture on Sunday evening last, at the Seventh-day Baptist Chapel in this city, upon the subject of Christian Communion. He commenced by alluding to the circumstances under which Jesus Christ, just before he left the world, instituted an ordinance to commemorate his death. This ordinance consists of two parts—the *breaking of bread*, and the *drinking of wine;* which were designed to set forth in a lively manner the two prominent features of his death—the *bruising of his flesh*, and the *shedding of his blood*. It was designed to commemorate the *fact* of Christ's death, without any reference to the *time* when it occurred; as may easily be inferred from the circumstance that no direction is given about the time when the ordinance shall be celebrated, while all Christians agree in celebrating it upon a different day from that on which they suppose Christ died. That this custom was to continue until the second coming of Christ, is evident from the language of the Apostle, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death *till he come.*"

The Seventh-day Baptists practice what is commonly called *strict* communion; that is, when they celebrate the Lord's Supper, they confine it to the members of their own denomination. *Mixed* communion, or the practice of inviting to the Lord's table all who claim *for themselves* the name of Christians, they repudiate. The argument by which they justify their practice is a very simple one. Before stating it, however, it is well to premise, that the ordinance of communion was given by Jesus Christ to his *church*. This term *church* is sometimes used to denote the whole company of those on earth who have a saving interest in the atonement of Christ; including those of all denominations who are truly pious, as well as those not attached to any particular denomination, but who nevertheless are supposed to be governed by the Spirit of God in their general conduct. At other times the term is used to denote a company of disciples, regularly organized upon some doctrinal basis, and governed by certain rules, so that they can exercise discipline over one another. Now when it is said that Christ committed the ordinance which commemorates his death to his *church*, in which sense is the word to be taken? If in the former, then he left it where no sort of discipline can be exercised respecting it; for it is evident that a company of people of many different denominations, and of no denomination at all, having no visible organization upon a common basis, cannot exercise discipline about any thing. Is it to be believed, that Christ left an institution of so much importance to drift at random where no discipline can be maintained respecting it? We can believe no such thing. Hence we are forced to the conclusion, that the ordinance was committed by the great Author of it to the care of a company of disciples duly organized, and bound by certain rules of discipline.

Mr. Brown did not think it necessary here to inquire which, of all the sects known, has the best claim to be considered *par excellence* THE church. It was not his aim to determine to which of them in particular Christ has committed the care of this institution; nor was it his aim superciliously to set up the claims of his own denomination, as if the institutions of the gospel were committed to them in preference to all others. From the nature of the case, however, each sect supposes itself to approach more nearly to the pattern of a gospel church than any other. He had studied what the New Testament teaches in regard to the nature and order of a gospel church, and was firmly of the opinion that a Seventh-day Baptist church, or a church composed of baptized Sabbath-keepers, conforms most nearly to this pattern. He therefore concluded, that the society to whose care Christ committed the ordinance of the Supper, was a Seventh-day Baptist church; not formally designated by that title, it is true, but in reality composed of baptized believers, who all counted the Sabbath a delight. Other sects have an unquestionable right to think the same in behalf of themselves; but we must be governed by our own judgment, rather than by theirs.

Believing, as the Seventh-day Baptists do, that Christ committed the institution of the Supper to his church, and that their own churches are such as he then recognized, without superciliously and disdainfully unchurching others, they can not help feeling that they are bound to exercise some kind of discipline regarding this institution. Their argument, therefore, in justification of *strict* communion, is simply this, that *where they cannot exercise discipline, there they have no right to extend the ordinance.*

From this point, Mr. Brown proceeded to consider some of the practical difficulties which necessarily result from extending the communion beyond the right to exercise discipline. In any denomination where this principle is adopted, it is easy for a person who is notoriously unworthy of the Christian name to press himself forward, and participate with real disciples in the emblems of Christ's death, while he can not be subjected to discipline; thus bringing reproach upon the church and its ordinances.

Take another case more directly connected with our denominational peculiarity. We believe the Sabbath to be a necessary and important part of that law given to Adam, the transgression of which makes men sinners before God. How can we view those who disregard the Sabbath in any other light than as sinners? The amount of their guilt or criminality may differ very greatly, according to the amount of light which they have had. But this we can not determine. Hence we are thrown back upon the necessity of regarding them, as their actions characterize them, as transgressors of the law; and we do so without pretending to say whether they are or are not God's people. Were such persons members with us, they would at once be subjected to discipline, and for their violation of the Sabbath would be excluded from our churches. And shall we admit to the communion those who, if they were our own members, we should at once excommunicate?

Take still another case. One of our own members, who has for a series of years lived in the light of all the truth concerning the Sabbath, suddenly becomes disaffected, conducts himself in a disorderly manner, and is finally excommunicated. The next thing we hear of him is, that he has joined a first-day church, and is at work on the Sabbath. But he happens to be at one of our meetings on a communion day; and if the door is thrown wide open, after the manner of some, this man, who a few weeks before was so disorderly that we could not retain him amongst us, and who, in spite of all the light he possesses, has gone to work on the Sabbath day, comes up and claims a seat. Shall we admit him, or shall we not?

Such cases are not uncommon; and it is easy to conceive that the operation of the principle would be the same in reference to other things besides the Sabbath. Indeed many of those who advocate the extension of the communion, find difficulties which compel them to restrict it in some degree. In view of all the facts of the case, the lecturer concluded, that the ordinance of the Lord's Supper belongs to the church only—that body in which alone discipline is lodged. And as it is a church ordinance, it should be administered coëxtensively with the power of exercising church discipline.

"STOP MY PAPER;"

OR, THE TALK OF AN AGENT WITH SUBSCRIBERS.

Among the supporters of the Sabbath Recorder, there are three distinct classes of persons. The first class is composed of a few benevolent and whole-souled brethren, who, feeling the importance of having a denominational paper established in the city of New York, banded themselves together to secure its support, and so provided an organ through which to speak forth our religious sentiments. The second class is composed of persons whose temporal circumstances will not admit of their making any very large contributions for benevolent purposes, but who cheerfully subscribe and pay for their papers, and regard this as one of the cheapest and best ways to benefit themselves and others. The third class is made up of persons in a great variety of outward circumstances—some rich, and some poor—but all of whom are heard to say, from time to time, "I must stop my paper." Some of the reasons or excuses which they give for this remark, are really note-worthy, and I will therefore mention three or four of them.

One says, "I am not *able* to take the paper any longer." Well, if this is really the case, I have nothing more to say, except to express my regret that the subscription list is not large enough to justify the publisher in sending it to you gratis. It is a fact, however, and one which I am sorry to be compelled to state, that this plea is often made by persons who every year spend for some luxury which is worse than useless, twice as much as a good religious paper would cost them. It is not for me to say how they will reconcile this fact with their plea of poverty. I hope they will be able to do it.

Another says, "It is of no use for me to pay out my money for the Recorder to convince me that the seventh day is the Sabbath; my Bible convinced me of that long ago." But, my dear brother, we ask your support for the paper that we may be enabled through it to send the truth where it would not otherwise go. In this way you may be instrumental in making the Bibles of others convince them. If this truth is worth entertaining in your heart, it is worth publishing, that it may find a place in the hearts of those around you. Christ came, not to seek the righteous, but to call sinners to repentance. It is your duty to imitate him by doing what you can to spread the truth, and bring men to acknowledge it. It is not simply for the purpose of retaining those who are now in the observance of the Sabbath, that we are anxious to publish this periodical, but it is that others may be made acquainted with our sentiments and the reasons for them.

A third expresses much dissatisfaction with the size of the paper. But he seems to forget that a small paper, full of new and readable matter, may be worth a great deal more than a large paper half filled with advertisements. No doubt the publisher would be as glad to enlarge as any of his subscribers would be to have him. But after full consultation with judicious brethren who understood the case, it was unanimously agreed, that it would be better to continue the present size, and expend any surplus funds (if ever they should exist) in gratuitous distribution, than to enlarge the paper, increase its expenses, and so endanger its continuance

A fourth seems to be fearful that if his subscription is continued and promptly paid, the editor, or somebody else, will get rich out of the paper. In reply, it is only necessary to say, that there is no danger on this point. The Committee who have charge of the publication of the paper, instead of enriching themselves by it, have had the privilege of advancing a considerable sum of money to get it started. And as for the editor, he is employed at barely a living salary, while he might at any time receive much more pay for less labor in another department. The publication of our paper, like that of most denominational papers, has always been a self-denying and sacrificing business. Nothing but a sense of duty, and a desire to see the cause promoted, has sustained those who have been engaged in it.

The above excuses are only a few out of the many which the agent of a religious newspaper is accustomed to hear. When I commenced writing, I thought to mention more of them, but I forbear for the simple reason that they look so unlike the language and spirit of true Christians. Rest assured, brethren, that the repetition of these excuses will never accomplish the great work which is committed to us. It is high time for us to awake, and go about our duty more earnestly than we have ever yet done, determined that the cause shall not be hindered by our backwardness in meeting responsibility. The Seventh-day Baptists are more favorably situated now for exerting an influence than they ever were before. Let us not lose the advantages of our position by our own neglect.

H. P. B.

ENCOURAGING FROM WISCONSIN.

From a business letter of Eld. Stillman Coon, dated at Milton, March 10th, we gather the following cheering information:—

There has been a Seventh-day Baptist Church organized at Bigfoot Prairie. It numbers fourteen members, is in a prosperous condition, and has a prospect of increase. Nathan Lee Bassett, Clerk, Walworth P. O., Walworth Co., W. T.

The church in Dane County has enjoyed a revival of late. Four persons have been added to the church by baptism, and others are anxiously inquiring the way to be saved.

On the Sabbath, March 6th, the church in Milton had an uncommonly refreshing season, which is regarded as an omen of good. Many freely expressed their feelings, their determination to increase their diligence, and to press onward and upward. Two professed to have obtained hope in a Saviour's atoning merits, and some who do not profess religion wept freely.

The brethren in that vicinity are about to organize an Association, to be called the Seventh-day Baptist Association of Wisconsin. The fifth day of the week before the second Sabbath in July next is designated as the time for the first meeting.

DONATION VISIT.

A Donation Visit, called by the 1st Brookfield Seventh-day Baptist Church and Society, for the benefit of Eld. O. P. Hull, was held at the meeting-house in Leonardsville, on the 16th of March, afternoon and evening. There were present about five hundred persons of different religious persuasions. The sum of $146 67 was received, exclusive of the expenses of the entertainment, which was ample, and was very tastefully arranged by a committee of ladies and gentlemen appointed for that purpose. The audience was addressed by Eld. John Chaney, Jr., of Unadilla Forks, upon the power of Voluntary Associations and the importance of a right direction of that power; for which a vote of thanks was unanimously passed. The following preamble and resolutions were then presented to the meeting, and unanimously adopted, viz:—

Whereas the Rev. O. P. Hull has been successfully laboring in this church and vicinity, in the dispensation of the gospel, for about a year and a half, therefore—

Resolved, That we, as a church and a community at large, who have had the pleasure of his acquaintance, and enjoyed the benefit of his ministerial labors, do hereby tender to him our most cordial thanks for his faithful services in the past, and our best wishes for his prosperity and success in the future.

Resolved, That a debt of gratitude is due from us to him, for his kind and faithful admonitions and labors in the gospel, and for his pleasing influence in the social circle.

Resolved, That we entertain the utmost confidence is his desire and ability to do good, and to promote the common cause of religion and philanthropy throughout the community and the world.

Resolved, That a copy of the above preamble and resolutions be forwarded to the Editor of the Sabbath Recorder for publication.

Eld. Hull replied to the resolutions, by making some brief but very appropriate remarks, expressing his thankfulness for the decided manifestations of kindness so recently shown him, and his desire that what he had received by way of temporal blessings might not be used in wasteful show, but be made an auxiliary in promoting the great cause in which he was engaged. He said he did not feel that it was in his power to make any thing like an adequate return for the kindness shown him; but he hoped that the great Giver of good and perfect gifts would repay the donors in spiritual blessings, as well as "in basket and in store."

Clement H. West,
Hiram S. Crandall, } Sec's.

Leonardsville, N. Y., March 28th, 1847.

Results of West India Emancipation.—The British and Foreign Anti-Slavery Reporter publishes some interesting extracts from official reports relative to the emancipated population of the British colonies in the West Indies. The condition of things is rapidly improving. Notwithstanding the diversion of labor into other channels, it is believed that the crops on the plantations will very soon attain the full average quantity. The people are introducing labor-saving implements of husbandry, with great advantage. The plough is now almost universally used in place of the hoe, and improvements have been made in the mode of manuring, weeding, etc. Complaints of the want of industry among the laborers, are much less frequent than formerly. Indeed it is now generally admitted, that fair wages and prompt payment will always insure good work. But one of the most important results of emancipation is the purchase of freeholds by the laboring people. This division of the soil cherishes a feeling of independence, increases enjoyment by furnishing a homestead to cultivate, and promotes a proper self-respect and regard for the property and rights of others. It should not surprise us to find the first stages of emancipation work less favorably than could be desired for the planter. That was a natural consequence of so great a change. But no one acquainted with the facts in the case can doubt that the experiment will in the long run prove advantageous to all parties concerned. These official reports, together with the admissions of the planters themselves, ought to settle that question, and put an end to the prejudice against emancipation which is so prevalent in this country.

Reading the Bible in Schools.—Professor Greenleaf, in an article respecting the importance of having the Bible read in common schools, makes the following just remark, which deserves to be universally read and practiced upon: "For *instruction*, I would have the *Bible* an indispensable daily reading book, to be read with that particular seriousness which is due to it as God's word and will. It is my firm belief, the result of more than forty years' observation, that to the daily and reverent use of the Bible in our common schools, as the inspired revelation of the will of God, we are more indebted for all that is valuable in New England character, than to any other source whatever."

A Good Work going on.—Passing through Spruce street the other day, we met a procession of eight or ten men, each with a basket on his arm filled with Bibles and Testaments. We have since learned that they are agents of the New York Bible Society, and are engaged in exploring the dark places of this city, and supplying the Word of God to those who are destitute. They have already gone through the 4th, 6th, 7th, 10th 11th, 13th, 14th, and 17th Wards, with the following results:—Visited 30,199 families; found destitute of the Scriptures 4,787 families; supplied 2,649 families; circulated 4,119 volumes.

Brown University.—A correspondent of Zion's Advocate says: "I rejoice to inform you that four of the senior class in Brown University—young men of much promise—have lately been brought to Christ. Others still are anxious, and a general attention to the subject of religion exists in the College. There is no excitement at all—no departure from ordinary studies and duties, but an uncommon seriousness among the students, from which, when taken in connection with the few who have been converted, and those anxious now, much is hoped. Over twenty of the senior class, numbering on the catalogue thirty-four, are hopefully pious."

The way to do it.—Notices have occasionally been published of the very liberal contributions for benevolent objects made nearly every month by the Bleeker-st. Presbyterian Church in this city, amounting in some instances to one thousand dollars at a collection. The Commercial Advertiser says that at the close of the service in that church on a recent Sunday, Dr. Mason announced the fact, that within a short time subscriptions had been made by the members of his congregation sufficient to pay the debt of the Church, fifteen thousand dollars. The effort commenced with subscriptions made on condition that the whole sum should be raised, and probably would have failed but for the unexpected subscription of two thousand dollars by the ladies of the congregation; so that nothing now remained to be done but to collect and pay over the amount subscribed. The Commercial adds, that the congregation do not intend in any degree to diminish their aid to the benevolent movements of the day in consequence of this very liberal donation.

Revival in Phœnix, R. I.—We learn from the Christian Reflector, that a precious revival is now enjoyed by the First Baptist Church, Phœnix, R. I., Rev. Jonathan Brayton, pastor, who has been assisted by Rev. B. Cook, from Jewett City, and Dea. Kenney. The meeting has been continued nine weeks, afternoons and evenings. During this time many have anxiously inquired what they should "do to be saved." About one hundred, it is thought, have been hopefully converted, forty-eight have been baptized, and have united with the church, and ten more are standing as candidates for admission. Many of the converts have united with the other churches in the village. This church was constituted five years since. During this period there have been five revivals in the church and society, and more than three hundred hopeful conversions.

☞ The advertisement below is copied from a recent number of the London Times. It reveals a state of things which will surprise many simple-hearted people in this country. Only think of an income of some three thousand dollars per annum for taking care of 180 "purely agricultural" souls, and that too in a healthy location, with such desirable "society and scenery!" Who would not give the last farthing of ready money to insure such a prize, even if he must wait for actual possession until the death of an "incumbent in his 75th year?" Alas for the "purely agricultural" inhabitants; who seem to be about as much consulted in the choice of their minister, as are the sheep that browse the parish in the choice of the shepherd who shall feed and fleece them.

"**Valuable Church Preferment.**—For sale, the advowson of a rectory in the county of Lincon, with a net income exceeding £600 per annum. The situation is most desirable in respect of health, and scenery. The church is a neat, small edifice, recently erected. The duty light. Population 180, and purely agricultural. A projected railway station will come within two miles of the parish. The present incumbent is in his 75th year, and there is a prospect of early possession. Interest meanwhile will be allowed on the purchase money. For further particulars, and to treat for the purchase, apply to ——."

Cheering from Madagascar.—The New York Evangelist says that the relentless persecutions of Christianity in this island, now almost the only spot on earth inaccessible to the gospel, appear to be giving way. Cheering intelligence has been recently received by the London Missionary Society, the more cheering, as, from the fierce persecution directed by the Queen against all who dared to profess Christianity, in addition to the difficulties which hindered the reception of the gospel, many had almost abandoned all hope of immediate good for that island. About a hundred of the natives have been converted; and, more striking still, Rakotondredama, the Queen's only son, and heir apparent to the throne, has embraced the truth, and, although only seventeen years of age, has already manifested admirable prudence, courage, and steadfastness in his adherence to Christianity. Through his influence, the lives of twenty-one believers, who were doomed to martyrdom, have been preserved; and his religious progress is represented by the latest accounts as most satisfactory.

The Bey of Tunis.—It is stated in a letter from a French gentleman, that Ahmed-Bey, the Bey of Tunis, now visiting Paris, had a Christian mother, a native of Genoa in Italy, and it is probable that her influence has contributed to that elevation of morals, and that education, intelligence and shrewdness, which so eminently distinguish him from Mohammedans generally. He has had the magnanimity to free the thirty thousand slaves belonging to his states, by formally declaring that man ought not to be the property of man. A Christian act, says the writer, that would do honor to any prince in Europe.

The New Hymn Book.—In reply to numerous inquiries about the new Hymn Book, we are happy to be able to say, that it is now nearly ready for the press. It has been prepared with great care by a sub-committee, and only waits the examination and approval of the general committee appointed by the Conference before it will be put in hand. From some examination of it, we are inclined to believe that it will equal any selection of hymns extant. Wait patiently a little longer, and you shall have a book worth having.

Child's Book of Flowers.—D. Austin Woodworth, of 135 Nassau-st., has sent us a neatly-printed book, of 108 pages, called "First Lessons in Botany, or the Child's Book of Flowers," by Theodore Thinker. It presents the subject in a plain and familiar manner, in a great measure free from those technical terms which generally so frighten children. They, if no body else, will thank the author, Rev. Francis C. Woodworth, for this little volume.

Meeting of the Baptist Missionary Union.—The Annual Meeting of the American Baptist Missionary Union is to be held at Cincinnati, Ohio, on Thursday, the 20th of May next. The distance of the meeting from the head-quarters of the Society, and from a large portion of its supporters, will probably make the delegation much smaller than heretofore. It is believed, however, that there is sufficient interest felt in the missionary cause to take many persons from the Atlantic States to Cincinnati.

Missionaries for China.—Rev. J. D. Collins was recently ordained in New York as an elder of the Methodist Episcopal Church. He has been appointed a missionary to China, and will sail in a few days for that country, in company with Rev. Mr. White.

"**A Long Article**" will be found on our first page to-day. We trust its length will not prevent its being read. It deserves attention for the manner in which it contrasts and shows up the points at issue between "E. W. D." and "Indagator." Unless the discussion which we have thus far published takes a different turn, our readers will not be troubled with any more specimens of it.

Eld. Daniel Babcock and Dr. Daniel C. Babcock request their correspondence and papers directed to Rock Prairie P. O., Rock Co., W. T.

Dea. Rowland T. Green wishes his correspondence and papers addressed to Christiana, Dane Co., W. T.

General Intelligence.

GREAT BATTLE IN MEXICO.

Authentic information has at length been received of a great battle between Santa Anna and General Taylor, which resulted in a victory to the latter, at the expense of many valuable lives. The following is the most complete account we have seen of the manner in which the battle was fought:—

"At 3 o'clock on the 22d of Feb. the battle commenced at Buena Vista, five miles from Saltillo. The fight opened with artillery, and a destructive cannonade was kept open until sunset. No decided advantage was obtained by either side—the loss on both sides being very great.

"On the 23d, at 10 o'clock, the battle was again renewed, and kept up without intermission until half past three in the afternoon. Both armies were closely engaged during the whole time. Gen. Wool advanced with a strong detachment against the Mexican army, but was driven back with immense loss. The Mexican cavalry charged upon him with drawn swords and did great execution. As Wool fell back, Gen. Taylor advanced with fresh troops and repelled the Mexicans with great slaughter! This charge decided the battle, which was not again renewed. The number of killed and wounded was very great on both sides. I can only estimate the number by the cart loads of wounded that have entered the city from both battle fields.

"On the 24th both armies hung off without coming to a general engagement—each occupied in carrying off the wounded, and burying the dead.

"After the 24th there was no more fighting—the Mexican troops famishing with hunger became convinced that they could not triumph or drive Gen. Taylor from his position, and retired."

Santa Anna's force in this battle amounted to about 15,000 men: that of Gen. Taylor to about 5,000, most of whom were volunteers. The Mexican loss was about 2,000 killed and wounded; the American loss was 700 killed and wounded, among whom were 65 commissioned officers. The list of officers killed includes Colonels Yell, McKee, Hardin, Henry Clay, Jr., and Assistant-Adjutant General G. Lincoln. Santa Anna's Adjutant-General was taken prisoner, but was afterward exchanged. General Taylor was everywhere in the thickest of the fight, and received a ball through his evercoat, but was not injured.

A Mexican physician residing in Camargo, has received a letter from the surgeon at Saltillo, dated two days after the battle, which states that Gen. Taylor permitted Santa Anna to have all his wounded conveyed into Saltillo, and tendered him surgical aid from his own army.

The New Orleans Delta has a letter dated Monterey, Feb. 26th, in which it is said: "Capt. C. M. Clay and the other men who were captured a short time since have all been exchanged."

A train of 100 loaded wagons of the United States, on their way to Monterey from Camargo, under an escort of 30 volunteers, was captured by a body of Mexican cavalry a few miles beyond Marino. Three of the men made good their escape—the rest were taken prisoners.

A young lady, the daughter of an American citizen, living in Mexico, and returning home from New Orleans, where she had been going to school, was taken with this train, her father having been killed by the Mexicans. She had escaped and arrived at Monterey in safety, where her misfortunes had excited the most lively sympathy. The lady's name is Miss Burns.

ATTACK ON VERA CRUZ.

News has also been received of the commencement of the long-contemplated attack on Vera Cruz. The following account is furnished to the New Orleans Picayune by Capt. Powers, of the schooner Portia:—

The United States Squadron and all the transports left Point Lizardo for Sacrificos on the 9th inst., with 12,000 troops.

On the morning of the 10th, a landing of all the troops and marines was effected within three miles of Vera Cruz, without much opposition from the enemy, as the landing was well covered by a constant discharge of bomb-shells and round-shot from the U. S. steamers and the gun-boats anchored near the beach and in front of the landing.

Immediately after the organization of the American forces on the beach, they took up the line of march over the sand hills, to the attack of the enemy's outposts and fortifications, situated from one to three miles from the Castle and forts of the city. They carried every one by storm, not, however, without losing seventeen men.

On the 11th and 12th the American forces were employed in throwing up breast-works and digging intrenchments. Occasional skirmishing took place with the enemy, who were throwing showers of bomb-shells and round-shot from the Castle and city, but without much effect. During this time the seamen were landing provisions and ammunition from the ships.

On the 12th a strong gale set in, which cut off all farther communication. We left during the norther, and as we were unable to make progress to the north, believe that it was impossible for our bombs and shells to have been landed until the 18th inst., so that the bombardment did not probably commence until the 20th.

There were some feats of bravery displayed on the 11th, in which Col. Dickerson, of the Palmetto Regiment, South Carolina, was wounded in the breast by a musket-ball from the enemy, and Capt. Alburtis, of the 2d Infantry, had his head shot off by a 52-pound ball. This same ball broke a drummer's arm and took off a private's leg!

But on the same day the American army had gained complete possession of all the fortifications of the enemy which were raised by them to stop our troops from approaching the City. All the water-pipes leading to the city were cut off, and all the communications effectually stopped. General Scott landed in person on the 11th ult.

So closely is Vera Cruz now besieged, and so entirely is every means of communication cut off, that in a very few days the news must reach us that both the City and Castle are occupied by our troops.

Insurrection in New Mexico.—The report of an insurrection in New Mexico is corroborated by recent arrivals. A letter dated Bent's Fort, Feb. 1, 1847, and published in a St. Louis paper, says:—

"As near as I can learn as to the time, on the 21st of January, a general insurrection broke out in New Mexico, and all the Americans that could be got hold of were massacred. The affair was so planned as to have the revolt simultaneous at their various points of concentration. So far as we have heard, there has been a general destruction of life and property. In Taos, Charles Bent, Stephen L. Lee, Elliott Lee, and many other Americans whose names have not as yet transpired, were massacred. Charles Town made his escape from Taos on a mule, and went to Turley's, eight miles above, which place he left after giving the alarm, and has not since been heard of, and is presumed to have been killed or to have perished in the mountains. A Mr. Albert, who lived with Turley, and made his escape from there, states that when he got off, all were killed (eight) except Turley and an old Frenchman—Charles Ortobus among the slain. The Pueblo Indians were concerned in the massacre. The Americans have indiscriminately been killed and plundered of their property. George Long is the only one I have heard of who has escaped. Him they robbed of everything he possessed. At first I heard that Elliott was saved by the priest, but yesterday I saw a letter in which it was stated that he was afterward killed, and I am fearful that the last account is too true."

Outrage in Columbia Co.—In the Columbia Republican of the 30th ult. is an affidavit made by Peter Shelden, stating that on the night of the 24th ult, twenty-five or thirty persons, in calico dresses and with masks on their faces, and dressed in the style usually called Indian dresses, and armed with guns, pistols, tomahawks and swords, broke into his house and ordered him and his family to get up immediately and dress; that while dressing these disguised persons removed every article of furniture from the house, and put them into the common highway. They then took him out of the house and filled his head and hair with tar and feathers and also applied tar and feathers to various portions of his person; he was then ordered to send his family away from the house, and was then told by the disguised persons that they had let him off easy this time, but that if he came back to occupy his house again, it would be sure death to him. The affidavit farther says, that prior to the removal of his family his wife had been confined by sickness to the house for about three weeks, and had by her side when he was compelled to remove her to a neighbor's, a young child only about three weeks of age. Mr. Shelden says he occupies a farm which he holds by agreement with his brother, and which his brother has leased from Charles Peabody, Esq. of the City of New-York.

A correspondent of the Evening Post, writing from Hudson, under date of 31st ult., says:—"This city is now in great excitement, on account of another Anti-Rent outrage, which occurred to-day. Mr. Edward P. Cowles, one of our citizens, has just been brought into town so horribly bruised and mangled that his friends could not have identified him. Several others were also badly beaten. These men went with the Deputy Sheriff to arrest one of the Finkles, so notorious in this county."

Trial for Sacrilege.—A slave was tried last week at Charleston, S. C., on a charge of sacrilege, for having robbed several churches of various articles, such as clergymen's gowns, Bibles, oil-cans and lamps. He was arraigned under a statute of King Henry the 8th of England, which made death the penalty of the offence; but South Carolina law, which might have seen no difficulties in enforcing the provisions of such a code upon a free black, shrank at applying it to a slave who was an article of property. The court consisted of free holders and two magistrates, and one of the latter believed that this relic of nonsense and barbarism was still in force in the State. His opinion was, however, overruled, and the slave was only sentenced to be imprisoned two months, and to be twice publicly whipped, receiving twenty lashes at each interval.

Humanity of Louis Philippe.—Lord George Bentnick mentioned in the House of Commons, on the 22d of February, a fact highly to the credit of the present King of France and his Ministers—that, while 25,000 persons had been allowed to perish of starvation in Ireland, notwithstanding the warnings received by Lord John Russel as to a defective harvest in Europe, Mons. Guizot and his colleagues had bought, in time, not less than two millions of quarters [eighteen millions of bushels] of grain, and it was so managed that not a man, woman or child had died in France of starvation. Several journals, quoted in the Nation, estimate the deaths in Ireland from absolute want at 50,000, and it is stated that such is the police report of the constabulary office in Dublin.

A meeting called by the Boston Total Abstinence Society, on the evening of March 30th, was interrupted by one of the most disgraceful rows that ever desecrated the Old Cradle of Liberty. The Anti Temperence party assembled in great numbers, and by shouts, groans and hisses, effectually put an end to the meeting. Hardly any one was suffered to speak a word, and the only person who managed to gain the attention of the audience was a man named McLure, a Scotch weaver, who heaped upon the devoted head of Deacon Grant a string of vituperations of the most outrageous character. As the only way to clear the Hall, the lights were lowered and the crowd ordered to disperse by the police.

By the Nauvoo Citizen we learn that Mrs. Emma Smith, widow of the late Mormon Prophet, Joe Smith, has returned to the city of Nauvoo, and has taken the hotel known as the Mansion House.

SUMMARY.

A Danish man-of-war, the 'Galathea,' is now on a voyage round the world. She is a corvette, carrying 26 guns. The object of her cruise is both scientific and dipplomatic. She is commanded by Captain Steenbille, Chamberlain to Her Royal Highness the Princess Caroline of Denmark; and she has on board a Scientific Corpse, including Zoölogists, Botanists, Mineralogists, Painters for the Department of Natural History, &c. with a crew of 250 men. She left Copenhagen in June, 1845, and touching at Maderia, Tranquebar, and Madras, reached Calcutta early in November.

A singular and fatal accident occurred on the Western Railroad, at Charlton, Friday night. The wires of the magnetic telegraph, which crossed the track, were blown down and fell on the track. The engine attached to the downward freight train, caught the wire, threw it over the engine, tearing up one of the telegraph posts. Three brakemen were swept off the train by the wire as it passed over. One of them was instantly killed, and another had his leg broken; the third was uninjured.

A German who has been employed in the house of the Rothschilds, at Vienna, arrived at New York from London and was immediately arrested on a charge of having embezzled about $20,000 of the funds of the house. A large sum in gold and in Austrian securities was found in his possession, and he was committed for further examination. He escaped to London in August last, but the police of New York has been upon the look-out for him.

While Americans, and Irishmen in America, are contributing with truly Christian liberality, to the relief of the distresses of Ireland and the Scottish Highlands, Mr. Roebuck has reminded the House of Commons of a fact confirmed by the Dublin *Nation*, and many other journals, "that very large numbers of Irish landed proprietors, both resident and non-resident, had never contributed a halfpenny to the relief of the poor starving people."

In Ithaca, the grand jury had under consideration, bills of indictment against sundry persons, members of the Dutch Reformed and Episcopal Churches, "for being engaged in getting up and carrying on lotteries connected with the fairs held by ladies of those churches." The bills were not acted on finally, but the parties concerned seem to have had a good fright.

The True Sun states that the sloop ———, Capt, Weaver, from Haverstraw, Rockland Co., to New-York, loaded with brick, when opposite Nyack, on Friday night, was struck by a heavy flaw of wind and immediately went down. Captain Weaver and his two sons, one about fourteen and the other sixteen years of age, and two hands, were drowned. Three of the bodies have been recovered.

The Dublin *Nation* thus describes the condition of the Poor-House of Cork, on the 3d week of last February: In Poor-House 5,296; admitted during the week 452; births 5—total 5,752. Discharged 292: DIED, ONE HUNDRED AND FORTY-SIX; sick in Cork Hospital 627; out-door patients 1,329; on the Sunday 28 persons died.

Letters from Tepic near San Blas to the N. O. Picayune, give accounts from California to the 18th of January. Gen. Kearney had arrived with 200 men from New Mexico. Uniting other forces with his own, he immediately attacked the town of Los Angelos, and re-took it after a stout resistance. Upper California is now in our undisputed possession.

The Scientific American says that Hoe & Co. have invented and put into successful operation, at the office of the Philadelphia Ledger, a power press which achieves the wonderful result of working twelve thousand sheets an hour. Instead of arranging a form in the usual way, the types are "made up" in sections of a large cylinder, one revolution of which brings off four legibly printed sheets. The fastest press before known in this country can only work between three and four thousand sheets and hour.

The Illinois Legislature have appropriated $60,000 for an asylum for the insane in that state. It is stated that the subject was brought before that body through the instrumentality of that noble-minded Yankee girl, Miss Dix, whose efforts in behalf of the suffering and unfortunate, the philanthropy of a Howard never excelled.

Under the head, of "Civilization" the New Orleans La Patria publishes an account of one of those scenes which it says especially delight the English and their descendants, namely, a prize fight. The combatants were named Kelly and Cox, and the sum at stake was $300, Kelly was the winner; his antagonist was bruised so that he could not be recognized. The skill of the conqueror in striking the face of the victim was applauded. Cox died the next day on account of the blows he had recieved upon his head, and Kelly took passage on board a Liverpool vessel just on the point of leaving, so that when a warrant was issued for him he could not be taken.

New Orleans papers state that the steamboat Clinton, with a valuable cargo, was totally consumed by fire on the 21st inst. above Bounet Carré Point. The fire broke out in the wood-pile near the boilers, and spread with such rapidity that the cabin was soon in flames. She was run immediately on the bar, when all on board precipitated themselves into the river. All were saved, with the exception of one deck hand, two deck passengers, the bar-keeper, the second engineer, (Mr. Weaver,) and the cook and chambermaid, colored persons, who were drowned.

The Lawrence (Mass.) Messenger says that a rumseller in that town has constructed a partition in his store, behind which he places himself, and the person wishing to purchase, puts his money into a drawer, which is drawn back and a glass of liquor shoved out, the buyer does not see the seller, consequently does not know of whom he purchases, and no complaint can be made. The messenger thinks that the ingenuity of the temperance men will find some means of bringing the offender to justice before a great while.

We find the following in the *Schnell-post*: The Paris correspondent of the *Trierer Zietung* writes that a criminal condemned to death in the South of France has petitioned the King to be allowed to be executed under the influence of ether.

The *Courier and Enquirer* states on the authority of a sermon by Dr. Vinton that from tables accurately and carefully compiled, it is ascertained that eleven-sixteenths of those who follow the sea, die by shipwreck. The average of deaths annually among this much neglected class is eighteen thousand, and in one winter alone twenty five hundred perished by shipwreck on the coast of New England.

A ship at New-Orleans broke from her moorings on the 19th, and floating down the river came in contact with a steamboat, on board of which a considerable number of persons were collected. The collision caused considerable damage to the steamboat; two negroes were killed, and some five or six persons were so injured as to cause serious apprehension for their recovery.

The amount of aid rendered to Ireland by the citizens of Baltimore and vicinity, up to the present time, is summed up as follows: Per steamer of 1st of March £1,200 sterling; per ship Roanoke via. Liverpool, 289 barrels Corn Meal and 9 do. Flour; per bark Georgia, 661 bbls. Corn Meal 253 do. Flour, and 500 bush. of Corn.

Joseph Bonaparte's beautiful residence, erected with so much taste and liberal expenditure, at Bordentown, on the Delaware, in New Jersey, is to be sold at auction next June. The park contains 274 acres.

It is said that Lord Palmerston is about to demand the liberation of 5,000 negroes whom he affirms are English subjects, detained in slavery in the Island of Cuba.

Mr. Goodyear of this city is said to have contracts with the Government for supplying India Rubber military equipments for the army to the amount of $200,000.

There are now two hundred and fifty churches in New York, valued at $40,000,000. The Trinity Church property is worth about $30,000,000.

Sweden has 160,000 distilleries, and furnishes yearly 40,000,000 of gallons of spirits. The population of Sweden is less than 3,000,000.

Michael Rocket, a Rumselling gentleman, of Taunton, Mass., has been put in jail for four months, in default of the payment of a $100 fine.

The amount of wheat on hand at Milwaukie. on the 32d ult., was estimated at 160,000 bushels, and every day added 1500 to 2000 bushels to the aggregate.

The True Sun says that within the last twelve months the citizens of New York have taken stocks in various new railroads to the amont of near $7,000,000.

In 1785 Troy, N. Y., contained but two dwelling houses and 16 inhabitants. Now it contains one quarter as many inhabitants as Boston.

Gen. Tom Thumb has purchased a beautiful country seat in Connecticut, to which he will positively retire after making a brief visit to the principal cities of the union.

In Boston there is a church to every 2000 inhabitants. In New Orleans there are about 20,000 inhabitants to one church.

A letter from Florence says that the present liberal Pope was once a missionary to the U. States.

A Telegraphic Dispatch from Albany, on Sunday afternoon, April 4th, says that two steamboats from New York have arrived within four miles of the city.

The inhabitants of Bangor (Me.) have had one hundred and fourteen days of uninterrupted sleighing.

The tailor's shop of E. W. Babcock, in Westerly, R. I. was damaged by fire to the amount of 1,500 on the 29th ult.

Review of New York Market.

MONDAY, APRIL 5.

FLOUR AND MEAL—Western and Genesee Flour is selling at $7 37 a 7 50. Meal 4 50 a 4 75.

GRAIN—Genesee Wheat 1 50. Southern 1 30. Corn from 85 to 97c. Rye 90c. Barley 75c. Oats 43c. Beans 1 25 a 1 50 per bushel.

PROVISIONS—Prime Pork 10 50. Mess Pork 14 62. Mess Beef 11 75. Smoked Hams 9 a 10c.

MARRIED,

In Verona, N. Y., on the 24th ult., by Eld. C. M. Lewis, Mr. Giles F. Lawton to Miss Sarah Potter, all of Verona.

DIED,

In Leonardsville, N. Y., after an illness of about five years, C. Angeline Maxson, wife of Truman B. Maxson, in the 32d year of her age. Sister Maxson professed religion in youth, and died in the triumphs of faith. She leaves a husband and child, and a large circle of friends, to mourn her death.

O. P. H.

In Hopkinton, R. I, March 7th, Charles H. Palmer, aged 23 years. His disease was complicated and lingering, but he was patient and resigned, and enjoyed a calm, firm hope of salvation. He was a member of the Second Seventh-day Baptist Church in Hopkinton, and they sorrow for his loss, and sympathize with his afflicted widow and family.

In Stonington, Ct., March 14, David, son of Ephraim, and Pamelia Stillman, aged 10 years.

In Pawcatuck, R. I., March 27, Prudence J., daughter of Varnum S. and Mary Hall, aged 10 years and 10 months.

LETTERS.

Stillman Coon, Joshua Clarke, G. F. Randolph, Lucius Crandall, H. B. Wilcox, Wm. Green, A. P. Cooper, Charles M. Lewis, Thomas E. Babcock, D. Fisk, J. R. Mitchell, H. Harding, Wm. P. Langworthy, J. B. Boss, Dennis Saunders, Varnum Hull, Rowse Babcock, R. W. Utter, Roswell Wise, S. P. Stillman, Lewis A. Davis, E. Eddy, J. B. Wilbor.

ACKNOWLEDGMENTS.

Wm. Green, Hounsfield	$2 00	pays to vol.	3	No. 52
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John Witter, "	2 00	"	3	" 52
R. Clarke, "	2 00	"	3	" 52
H. W. Maxson "	2 00	"	3	" 52
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Dr. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department, and Teacher of Mathematics.
SILAS S. CLARKE, Teacher of Physiology.
CAROLINE B. MAXSON, Preceptress.
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AMELIA R. CLARKE, Teacher of Instrumental Music.

The Spring Term of the present year commences April 21st, and closes July 14th, embracing twelve weeks.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

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Second " "	Dec. 15,	"	March 22
Third " "	April 5,	"	July 12

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The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

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REPUBLISHED BY
LEONARD SCOTT & Co., NEW YORK.

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THE EDINBURGH REVIEW,
THE WESTMINSTER REVIEW,
THE NORTH BRITISH REVIEW,
AND
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TERMS.

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NEWMAN'S ONLY PERIODICAL ON BOTANY! Prospectus of The Illustrated Flora, edited by John B. Newman, M. D., &c.

Profiting by the results of past experience, and confident of public support, we offer in the second year of our botanical enterprise, the Flora enlarged and remodeled, so as to differ from any thing ever before presented, combining four departments—Floral, Medical, Introductory, and Biographical. The first comprises the classification and description of each plant, its history, minute cultivation, and floral emblem, spiced with anecdote and original or selected poetry. The second, written of course in a popular style, gives the medicinal properties of the plants, and of each part of them, when there is any difference; the extracts and their mode of preparation, doses; and, in particular cases, sketches of diseases to which they are applicable; added to the whole is a history of this branch of the science from the earliest times, accounts of its discovery, and theory of the operation of medicines on the animal frame. The Introduction commences with the lowest of the Vegetable Kingdom, giving in its progress a brief account of every system before the Linnean, which last, with the natural method, will be fully entered into and thoroughly explained; making it as instructive and interesting as possible, by being eminently practical. For instance, the Fungus tribe, which is in our first number, enables us to give the history, description, and mode of preparing the eatable mushroom, tuber, morel, &c., thereby not only teaching the science in order, but affording besides much curious and valuable information. The Biographical department begins with Linnæus; it contains a short and interesting account of the lives and works of eminent living or deceased botanists, selected at pleasure from our own and other countries. Consulting the standards on Botany, Gardening, Chemistry, and Medicine, we intend to combine every useful item of information, and without lessening its value, present the whole in a concise and pleasing form. To allow ample opportunity for illustration, the work is of large octavo form, every number consisting of six plates and forty eight pages of letter-press. The first three plates contain each separate flower; the fourth a tree in exact proportion, with a separated branch to show the leaves, flowers and fruit; the fifth, an explanation plate for the introductory department; the sixth and last, a finely engraved portrait. The flowers are drawn and colored similar to those in the previous numbers, which are universally acknowledged to be specimens of the highest style of the art.

TERMS.

The first series will be completed in sixty monthly numbers, every six of which will form a volume of 288 pages, and 36 plates, making ten volumes in all; each year's numbers, however, being complete within themselves. The publishers at first proposed to issue the work for Two Dollars, with thirty-two pages and four plates, but the present plan was adopted as by far the best. It is furnished to subscribers at Three Dollars per annum, in advance, or two copies to one address for Five Dollars; so that at a cost of Fifteen Dollars, a botanical library—unequaled for gorgeousness of illustration, and utility as a work of popular science—will be procurable, containg 2280 pages of letter-press, three hundred splendidly colored engravings, and botanical portrait gallery of sixty eminent individuals.

The first number is dated January, 1847. The publishers guaranty that the mailing of numbers to subscribers will, in every case, be completed by the 25th of the month preceding the date, and on failure in this respect, or in the mechanical execution, the subscription money will be promptly refunded to subscribers whenever desired.

☞ Competent agents wanted to circulate the work, to whom a very liberal discount will be made.

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☞ Editors of newspapers and other periodicals giving this prospectus three insertions each year, will, by forwarding the papers containing them, receive the entire work as it is published.

Jan. 10th, 1847.

Miscellaneous.

From the Christian Reflector.

A REPLY.

BY MRS. EMILY C. JUDSON.

"Does she deem that stern duty calls her to resign the home and friends of her heart—the fame which she has so gloriously won—nay, perhaps, even life itself, for the far-off heathen? Methinks the 'orphans of the heart' are gathered in crowds about our very doors." [National Press.

"Stern duty!" Why rest on the breast of thy mother?
Why follow in joy the proud step of thy brother?
Why flutters thy heart at the voice of that other,
Who steals thee from mother and brother away?
When the lip clings to thine, why so fondly dost press it?
When the loved arm encircles, why smile and caress it?
Each glance of that fond eye—why does thy heart bless it?
Why love, trust, or labor for loved ones, I pray?

"Stern duty!" Came death to thy door, a prey-seeker,
Didst thou mark the eye glazing, the pulse growing weaker,
And in thy hand clasped, were a life-brimming beaker,
In duty, "stern duty," the draught would'st thou bring?
Sawest thou a rich crown to thy brother's brow bending,
At his feet, a dark pit, its death-vapors upsending,
As thou sprangest to his side, thy voice, eye and hand lending,
Would only "stern duty" thy fleet footsteps wing?

There's a dearer than mother, whose breast is my pillow,
A truer than brother's foot guides o'er the billow;
There's a voice I shall hear at the grave-guarding willow,
When they leave me to sleep in my turf-covered bed.
There's a lip with soft love-words forever o'erflowing,
An eye in which love-thoughts forever are glowing,
A hand never weary of guarding, bestowing,
A heart, that for me has in agony bled.

"Stern duty!" No, Love is my ready foot winging
On duty's straight path, Love sweet roses is flinging;
In love to the "Friend of my heart" I'm still clinging;
My "home" is his smile, my "far-off" is his frown.
He shaped the frail goblet that Death waits to shiver,
He cast every sun-ray on life's gloomy river;
Both are safest when guarded by Maker and Giver;
My laurels and life at his feet I lay down.

Away to my brother, the orphaned of Heaven!
Away with the life-draught my Saviour has given!
Away, till the web Time is weaving be riven!
Then my wings, and my harp, and my crown evermore!
I go, but one prayer my full heart is back throwing,
By these warm gushing tears that I leave thee in going,
By all that thou lovest, by thy hopes ever glowing,
Cheer thou "the heart-orphans" that throng round thy door!

Ship Faneuil Hall, July, 1846.

◆

COMMERCIAL CHARACTER OF THE CHINESE.

The concluding lecture of Mr. Williams's series on China, was delivered on Friday evening, March 5. It embraced the commercial character of the Chinese, the history of the opium trade and the war, the religion of the people, and the efforts of the missionaries to instruct them in Christian doctrine and practice. We give the substance of his remarks:—

The Chinese are the greatest traders in Asia, and have greater commercial transactions than any other heathen nation. The effect of their commercial pursuits, in the elevation of their character, is very manifest at Canton. They have sustained, too, a very creditable character as merchants. The trade at Canton and upon the sea-board is but a very small part of the commerce of China. The internal trade is far greater. There is a greater amount of tonnage upon the Chinese waters than in all the world besides. All the important towns, without exception, are on the confluence of navigable streams. In one river, before a single city, there are craft amounting in tonnage to 100,000, and canal boats making 75,000 more. In the river before Pekin the boats extend more than three miles in length, having a tonnage of 140,000. Before the town of Canton are 80,000 of all sizes. There is no town as large as New-Haven—and that would not be thought at all a large town in China—which cannot be reached by water.

The principal traffic is of course in provisions. The grand canal was originally constructed for the transit of the Emperor's taxes, which are paid in kind. There are no taxes imposed upon imported articles, but in lieu of that excise, officers are placed at all the intersections of rivers, canals and roads, who collect a trifling tax on every thing which passes. The amount paid on a tea chest at once is about 3 cents, and the whole amount paid at these custom houses, in passing to market, is not more than 50 to 75 cts. The number of these officers is not known. Very little, if any, evasion of these moderate duties is attempted. Their domestic trade is very great, the principal articles being tea, oil, cotton goods, silks, books, paper, pencils, cloths and provisions.

About one hundred years ago all the ports of China were thrown open, but closed again at the death of the Emperor. The word *hong* simply means a row, as of houses or trees; and the hong merchants, who for a hundred years held the monopoly of foreign trade in Canton, abolished by the treaty with England in 1842, took the name from having their warehouses thus ranged together. They numbered from twelve to fifteen. In the beginning of this century other native traders wished to enter into competition, and only certain articles were continued exclusively to the hong merchants. They being secure in their trade, have little temptation to practice fraud; and have generally, in their transactions with foreigners, conducted themselves honorable. Their bargains are never reduced to writing—the payment of "bargain-money," from ten to fifteen per cent., is always regarded as binding the seller to the completion of the contract.

The Lecturer had heard of instances wherein hong merchants, having sold tea prior to its arrival from the interior, which before it reached Canton rose in value ten or twelve per cent, honorably fulfilled the original sale, without even intimating a desire to change the terms, though the advance in price would have much more than compensated them for the loss of the "bargain money." The legal rate of interest is three per cent. per month, but the actual from one to one and a third; it is rarely as high as eighteen per cent. per annum.

The foreign trade in Canton is conducted in the English language. In that city four thousand persons can speak it. They learn it by rote, and as the idiom of the Chinese language is preserved, the singularity is very remarkable. They suppose that all the English language, or vocabulary, is comprised in the words they have learned. They do not learn to read or write it. There are about 604 foreigners in Canton, 90 of whom are Americans.

Tea constitutes five-sixths of the export trade. The other articles are raw and manufactured silks, cassia, sugar, alum, carved and lackered ware, matting, camphor, drugs, vermillion, crockery, fans and sundries. The export of bullien is nearly equal to that of tea. It is supposed that ninety-five millions of dollars have been drained from the empire: twenty one millions for the treaty with England, six millions for the ransom of Canton, and the remainder for opium.

The imports are cotton, opium, woolen and cotton yarns, lead, iron, tin, cutlery, ginseng, watches, pearls, birds' nests, biche-de-mer, betel nut, rattans, furs, rice, dye-woods and sundries. Cotton and Opium are the principal. The demand for coarse cotton goods is fast increasing. They have a bounty upon the importation of rice. The total import and export trade of China is equal to one hundred and twenty millions of dollars, two-thirds of which is carried on by the English. The import of the pearls is estimated at about one-third of a million of dollars. The trade is principally in the hands of the parsees, descendants of the ancient Guebres of Parsia. Rattans are again exported in the form of baskets, &c. Glassware, mirrors, Prussian blue, red and white lead, clocks, brass ware, and bronze ware, they make. The extension of their commerce is very slow, as they have not much that we want.

A large portion of the lecture embraced the history of the opium trade and of the war. The latter it is scarcely necessary to repeat. A brief synopsis of statistical facts in reference to the opium trade will suffice. The recent increase in this trade is unparalleled. In 1800, 3000 chests (each weighing 133 lbs.) only were imported; in 1804 its introduction was prohibited; but the prohibitory edict was futile, and the trade so increased that in 1820, 11,000 chests were imported. In 1832 the number was 30,000, and at present it is not far from 40,000. Once the sense of the people, through the various officers, was taken as to the propriety of legalizing the trade. The feeling against it was all but unanimous. Since the treaty with England, the Chinese have made no attempts to suppress the trade. They fear to do it, lest it should result in another war with England.

The Chinese religion, if such it can be called, consists principally in the worship of ancestors, which annually costs four hundred millions of dollars, or each subject 1 1-10 cent per day. Every religious act costs the worshiper something. This religion is interwoven into some of the strongest principles of man's nature. It is easy for those who are ignorant of the Bible to believe that the spirits of parents they have loved and respected on earth are proper objects of worship. This form of the Chinese religion will present the greatest obstacle to the progress of the gospel among the peculiar people. They have a class of transcendentalists also, but their teachings do not find favor. The following is a specimen of their writings. Truly may the language of inspiration be here employed, "Canst thou, by searching, find out God? Canst thou find out the Almighty unto perfection?" "The venerable Prince Yara arose prior to the great original, standing at the commencement of the mighty wonderful, and floating in the ocean of deep obscurity. He is spontaneous and self-existing, produced before the beginning of emptiness, commencing prior to uncaused existence, pervading all heaven and earth, whose beginning and end no years can circumscribe."

One word of the teachings of Confucius is worth a volume of their transcendentalism, but Confucius was rather a teacher of morals than of religion. The Buddhists have never been countenanced by the government, but have maintained themselves in popular favor by imposing rites and ceremonies. The Roman Catholics have had missionaries in China for two centuries. At the present time they have 8 bishops, 57 foreign priests, 114 native priests, 250 schools, 2 colleges, 303,000 adherents. They have not given the Bible to the Chinese, or made any efforts to diffuse it.

The Protestants occupy the five ports. They have there 34 men, of three American and two English Societies. There is a hospital at each port, where the sick are cured and taught the Bible. The whole Bible has been translated into Chinese. Other religious books and some tracts have been printed in Chinese. Five or six thousand hear the gospel preached in their own language. The Chinese eagerly desire knowledge. [N. Y. Com. Advertiser.

◆

A DANISH FABLE.

The following exquisite tradition connects itself with that brief season when, in the summer of the far north, the sun tarries night and day above the horizon.

All-fader had two faithful servants, of the race of those who enjoy eternal youth; and when the sun had done its first day's course, he called to him *Demmarik*, and said, "To thy watchful care, my daughter, I confide the setting sun that I have newly created; extinguish its light carefully, and guard the precious flame that no evil approach it." And the next morning, when the sun was again about to begin its course, he said to his servant *Koite*, "My son, to thy trusty hand I remit the charge of kindling the light of the sun I have created, and of leading it forth on its way."

Faithfully did the children discharge the duties assigned to them. In the winter they carefully guarded the precious light, and laid it early to rest, and then awakened it to life again only at a late hour; but as the spring and summer advanced, they suffered the glorious flame to linger in the vault of heaven, and to rejoice the hearts of men by the brightness its aspect.

At length the time arrived when, in our northern world, the sun enjoys but brief rest. It must be up betimes in the morning to awaken the flowers and fruit to life and light, and it must cast its glowing beams across the mantle of night, and lose no time in idle slumber. Then it was that *Demmarik*, for the first time, met *Koite* face to face as she stood upon the western edge of heaven, and recieved from the hands of her brother servant the orb of light. As the fading lamp passed from one to the other, their eyes met, and a gentle pressure of their hands sent a thrill of holy love through their hearts. No eye was there save that of the *All-fader*, who called his servants before him, and said, "Ye have done well; and as a recompense, I permit you to fulfill your respective charges conjointly as man and wife."

Then *Demmarik* and *Koite*, looking at each other, replied, "No, All-fader! disturb not our joy; let us remain everlastingly in our present bridal state; wedded joy can not equal what we now feel as betrothed!"

And the mighty *All-fader* granted their prayer, and from that time they have met but once in the year, when, during four weeks, they greet each other night after night; and then, as the lamp passes from one to the other, a pressure of the hand and a kiss calls forth a rosy blush on the fair cheek of *Demmarik* which sheds its mantling glow over all the heavens, *Koite's* heart the while thrilling with purest joy. And should they tarry too long, the gentle nightingales of the *All-fader* have but to warble, *Laisk tudruck, laisk tudruck! opik!*—"Giddy ones, giddy ones! take heed!" to chide them forward on their duty. [Blackwood.

◆

From Miss Beecher's Domestic Receipt Book.

HOME-MADE BREAD.

Rye Bread.—A quart of water, and as much milk; two tea-spoons full of salt, and a tea-cup full of Indian meal; a tea-cup full of home-brewed yeast, or half as much of distillery yeast; make it as stiff as wheat bread, with rye flour.

Potato Bread.—Rub a dozen peeled boiled potatoes through a very coarse sieve, and mix with them twice that quantity of flour, mixing very thoroughly. Put in a coffee-cup full of home-brewed or of potato yeast, or half as much distillery yeast; also a tea-spoon full of salt. Add whatever water may be needed to make a dough as stiff as for common flour bread. An ounce or two of butter rubbed into the flour, and an egg beat and put into the yeast, and you can have fine rolls or warm cakes for breakfast. This kind of bread is very moist, and keeps well.

French Rolls, or Twist.—One quart of lukewarm milk, one tea-spoon full of salt, a large tea-cup full of home-brewed yeast, or half as much distillery yeast, flour enough to make a stiff batter; set it to rise, and when very light, work in one egg and two spoons full of butter, and knead in flour till stiff enough to roll.

Eastern Brown Bread.—One quart of rye, two quarts of Indian meal—if fresh and sweet do not scald it—if not, scald it—half a tea-cup of molasses, two tea-spoons full of salt, one tea-spoon full of salæratus, a tea-cup full of home-brewed yeast, or half as much distillery yeast; make it as stiff as can be stirred with a spoon, with warm water. Let it rise from night till morning. Then put it in a large deep pan, and smooth the top with the hand dipped in cold water, and let it stand awhile. Bake five or six hours. If put in late in the day, let it remain all night in the oven.

◆

Keeping Eggs.—A friend who has had no inconsiderable experience in the business, informs us that he has tried many methods for preserving eggs, but that the following has proved the most effectual. Take a cask or box, or any vessel that is proportioned in size to the number of eggs required to be kept, and cover the bottom with finely pulverized salt. The eggs are to be set on the small end, so near as to touch each other, and the interstices to be filled with salt, the whole to be covered with a stratum of the same article, and another laying of eggs deposited in the manner of the first. In this way the cask may be filled. If the eggs are deposited on their large ends, the yolk will adhere to the shell, and become putrid. We have tried the above, on a small scale, and find it to work admirably. A correspondent, to whom we some time since communicated the above method, and in whose statements we place the most implicit faith, in a letter to us, recently received, remarks as follows:—"I have adopted the plan recommended by you, in keeping eggs, and find it to answer admirably. I have now several dozens of eggs which were packed one year since, and which are now as sweet as when taken from the nest." [Maine Farmer.

◆

Great Snow.—The following account of tremendous snow storms in the year 1777, is from the History of Linn, by Alonzo Lewis:—

"Two great storms, on the twentieth and twenty-fourth of February, covered the ground so deep with snow that people for some days could not pass from one house to another. Old Indians of a hundred years, said that their fathers had never told them of such a snow. It was from ten to twenty feet deep, and generally covered the lower stories of the houses. Cottages of one story were entirely buried, so that the people dug paths from one house to another under the snow. Soon after a light rain fell, and the frost crusted the snow; and then the people went out of their chamber windows and walked over it. Many of the farmers lost their sheep; and most of the sheep and swine which were saved, lived from one to two weeks without food. One man had some hens buried near his barn, which were dug out alive eleven days after. During this snow, a great number of deer came from the woods for food, and were followed by the wolves, which killed many of them. Others were killed by the people with guns. Some of the deer fled to Nahant, and being chased by the wolves, leaped into the sea and were drowned. Great damage was done to the orchards by the snow freezing to the branches, and splitting the trees as it fell."

◆

Opening of Japan.—A periodical published in Holland, under the patronage of the Government, and specially devoted to Asiatic matters, praises, in the highest terms, the moderation and prudence of the American Commodore Biddle, on his recent visit to Japan. Both he and his mission were treated so disrespectfully, (the Japanese Government positively refusing to receive him, or the President's letter,) that he might have been excused had he tried the efficacy of cannon-ball and gunpowder. But had he done so, it is said that he would probably have retarded for years the opening of Japan to his country's commerce, whereas his moderation has given the Japanese the highest opinion of the nation he represented, and has favorably disposed them towards it. Similar praise is bestowed upon the French Admiral. The article is written by a gentleman who has long resided in Japan, as doctor of the Dutch factory. It appears that the King of Holland has strongly recommended the Emperor of Japan to throw open his country to Europeans, so as not to run the risk of being bombarded into civilization like the Chinese.

◆

The following receipt for making old silk look as good as new, is from a recent publication: Unpick the dress, put it into a tub, and cover it with cold water; let it remain an hour; dip it up and down, but do not wring it; hang it up to drain, iron it very damp, and it will look beautiful.

VARIETY.

The most usual way among young men who have no resolution of their own, is, first to ask one friend's advice, and follow it for some time; then to ask advice of another, and turn to that; so of a third; still unsteady, always changing. However, be assured that every change of this nature is for the worse. People may tell you of your being unfit for some peculiar occupation in life; but heed them not, whatever employment you follow with perseverance and assiduity will be found fit for you; it will be your support in youth, and comfort in age.

It seems the nature of sons to love their mothers, with a mixture of tenderness to the sex; gratitude for the innumerable cares paid to them in their infancy; fondness to the spring from whom all their little infant and boyish indulgences has flowed; and a pious reverence to the gray hairs and wrinkles of a closing life, the best years of which have been expended in their service. The love of the mother is the most universal and the most beautiful feature in the character of man, as to possess it is the crowning glory and supreme felicity of woman.

Pulteney, the great leader of the opposition, afterwards Earl of Bath, having in one of his speeches made a Latin quotation, was corrected by Sir Robert Walpole, who offered to wager a guinea on the inaccuracy of the lines. The bet was accepted, the classic referred to, and Pulteney being found to be right, the Minister threw the guinea across the table, which Pulteney, as he took it up, called the House to witness, that it was the first guinea of the public money he had ever put into his pocket. The very coin thus lost and won is still preserved, as the "Pulteney Guinea," in the British Museum.

It was the remark of Martin Luther, "Gaiety and a light heart, of all virtues, and decorum, are the best medicine for young, or rather for all. Ride, hunt with your friends; amuse yourself in their company. Solitude and melancholy are poison. They are deadly to all. We never knew a person to sit down in despair, or harbor the thought of suicide, who had a cheerful heart. There is nothing equal to cheerfulness in preventing sickness and what is called ill luck. In fact there is nothing but success that attends the path of those who possesses light hearts and cheerful dispositions."

Bishop Horne says that so far is charity from impoverishing, that what is given away, like vapors emitted from the earth, returns in showers of blessings into the bosom of the person who gave it; and his offspring is not the worse, but infinitely the better for it. "The liberal soul shall be made fat, and he that watereth shall be also watered himself." Prov. xi: 25. The bread which endureth, as well as that which perisheth, is his; and the blessings of time are crowned with those of eternity.

Whatever your profession is, endeavour to acquire merit in it; for merit is esteemed by every body, and is so precious a thing that no person can purchase it. Of this be certain, that no trade can be so bad as none at all, nor any life so tiresome as that which is spent in continual visiting and dissipation. To give all one's time to other people, and never reserve any for one's self, is to be free in appearance only, and a slave in effect.

At the Battle of Waterloo, says Baron Larrey, a French dragoon was struck with a ball on the left side of the forehead. It incrusted itself, and became so strongly imbedded that it was impossible to remove it. The dragoon did not die till 1822, but he lost his memory of substantives and proper names entirely, and to such a degree that having been employed as a drill Sergeant, he was perfectly acquainted with every part of a musket, but he could never recollect their names, but was obliged to have recourse to a book to teach the men of his platoon.

Two Lyons gentlemen, returned a few days back from Paris by the dilligence, had alighted near Arnayle-Duc, to walk up a hill, when suddenly several wolves issued from a thicket by the road side, and for some distance followed the travellers, who were without any means of defence. At last, one of the gentlemen concieved the idea of smoking a cigar, the light of which had the effect of soon driving off their unpleasant attendants. The travelers reached the dilligence without further molestation.

The *Gazette du Midi* announces the arrival at Marseilles of M. l'Abbe Gabet, a Lazarist missionary, on his return from Mongolia. This intrepid ecclesiastic accomplished a journey of 4,000 leagues from Chinese Tartary, on the confines of Siberia, and arrived with his feet frozen in traversing those immense deserts where the road is marked solely by the bones of men and camels. In the same passage, and on the same day, forty men were frozen and abandoned.

"If you had always avoided rum," said a wealthy, though not intelligent grocer to his intemperate neighbor, "you early habits of industry, and intellectual abilities, would have placed you in any station, and you would now ride in your own carriage." "And if you had never sold rum for me to buy," replied the bacchanal, "you would have been my driver."

Fletcher, Bishop of Nesmes, was the son of a tallow chandler. A great duke once endeavored to mortify the prelate, by saying to him, at the king's levee, that he smelt of tallow—to which the bishop replied, "My lord, I am the son of a tallow chandler, it is true, and if your lordship had been the same, you would have remained a chandler all the days of your life."

An editor, having undertaken to announce the titles of sundry new books in preparation, meant to include among them the "Memoirs of Hannah More; Dacre, by the Countess of Morley; and Henri Quatre, or the Days of the League."—But his printer thought proper to make him say, "Memoirs of Haunch Moses Decree by the Countess of Morley, and Henu Quarter, or the Dogs of the Seine."

Spinning is now all the fashion among the Parisian ladies. It was introduced by the Dutchess of Orleans, whose wheel is ivory, ornamented with gold and ebony; and this year wheels have been offered as New Year's gifts to many elegant young ladies.

A recent work on the commerce of the Lakes, sets down the value of the trade at nine of the principal ports, $60,000,000—$36,000,000 exports, and $24,000,000 of imports.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25
EXTRAS PER TERM.	
Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH.

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

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The Sabbath Recorder.

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The Sabbath Recorder.

☞ The case stated and argued below, has already been briefly referred to in the Recorder. Presuming, however, that our readers will be interested in a fuller account of it, we copy the following from the Occident and American Jewish Advocate:—

VIOLATION OF SUNDAY LAWS AT CHARLESTON.

FOR THE COURT OF APPEALS.

City Council of Charleston,
vs.
S. A. Benjamin.
} City Court. Term, 1846.

This was a summary process to recover the penalty imposed by the 2d section of an ordinance of the City Council of Charleston, S. C., ratified 2d of May, 1801, entitled "an ordinance for the better observance of the Lord's day, commonly called Sunday, and for other purposes therein mentioned." See City Digest, p. 272. That section is in the following words, Sec. 11: "No person or persons whatsoever, shall publicly expose to sale, or sell in any shop, warehouse or otherwise, any goods, wares or merchandise whatsoever, upon the Lord's day, and every person so offending, shall, for every such offence, be liable to be fined, in any sum not exceeding twenty dollars."

The process alledged, "That S. A Benjamin, on the 21st day of December, in the year of our Lord 1845, within the limits of the City of Charleston, in the State aforesaid, and within the jurisdiction of the said City Court of Charleston, in a shop on East Bay, in the City of Charleston, owned and possessed by the said S. A. Benjamin, did sell to W. C. Gatewood, of Charleston, certain goods, wares, and merchandise, to wit: *one pair of gloves;* and also that the said S. A. Benjamin, did then and there expose to sale, certain goods, wares, and merchandise, to wit: coats, pantaloons, gloves, and other articles of clothing, by reason whereof, the said S. A. Benjamin violated the second clause of an ordinance of the City Council of Charleston, ratified the 2d day of May, Anno Domini one thousand eight hundred and one, entitled 'an ordinance for the better observance of the Lord's day, commonly called Sunday,' and for other purposes therein mentioned, and forfeited under the same, for the said offence, to the use of the said City Council of Charleston, the sum of twenty dollars for each of the said offences, making in all for the said two offences the sum of forty dollars, which the said City Council of Charleston are entitled to recover."

The defendant, who appeared by his counsel, Mr. Phillips, admitted the fact of selling the *pair of gloves*, as alledged in the process, but denied the charge of any public exposure of his goods for sale as set forth. On the part of the plaintiffs, (represented by Wm. D. Porter, the City Attorney,) it was admitted that the defendant is an Israelite, and that he keeps, as such, the seventh day of the week, or Jewish Sabbath. Upon this statement of facts, the case was argued to the jury by the respective counsel, the defendant contending mainly, that the City ordinance in question was contrary to, and in violation of the 8th article of the Constitution of the State of South Carolina, and this ordinance was therefore inoperative and void. That section of the Constitution of the State of South Carolina, adopted in 1790, is in the following words: (Art. VIII, § 1.) "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall, for ever hereafter, be allowed within this State, to all mankind; provided that the liberty of conscience thereby declared shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of this State."

It was insisted, on the part of the defendant, that the ordinance as to him was a direct interference with, and in violation of, that free exercise and enjoyment of religious profession and worship, which was guarantied by the Constitution of the State, without *discrimination* or *preference*, to *all mankind;* and that keeping the Jewish Sabbath, according to his religious faith, the civil power could not, consistently with this great fundamental law of religious liberty, compel him to observe or keep the Christian Sunday also. On the part of the plaintiff it was contended that, viewing the ordinance in question as a mere police regulation, it was clearly within the powers delegated to the City Council, under the City charter, "to secure peace and good order within the City," and that in this point of view it was entirely consistent with the liberty of conscience and religious profession and worship, guarantied by the Constitution of the State. The argument of the question involved in the case, and one of much ability on both sides, covered a wide range, various authorities were cited, and analogies suggested, which it is not necessary here to repeat in detail, as the case seemed to be regarded equally by the counsel employed, as one calling for the final and ultimate decision of the highest appellate tribunal of the State.

Being of opinion that the ground taken by the defendant was sustained by the correct interpretation of the Constitution of the State, and the carrying out into practical effect, of its wise and liberal provisions, in behalf of the entire freedom of religious faith and worship, I charged the jury, that in my opinion, the 2d sec. of the ordinance of the City Council of 1801, "for the better observance of Sunday, commonly called the Lord's day," was, in regard to the present defendant, in clear and palpable violation of the 8th art. of the Constitution of the State, and therefore invalid, inoperative, and void. The jury, under these instructions, found a verdict for the defendant, and I received notice of an appeal on the part of the plaintiffs, a copy of which is annexed. As the questions, raised by counsel were peculiarly, if not exclusively, for the consideration and judgment of the Court, it may be proper and due to the importance of the case, that I should give at some length, but at the same time, with all the brevity possible, the reasons upon which my opinion and judgment were founded. I may be allowed, I trust, without impropriety, and without wandering from the subject, to premise, that no one entertains a more thorough conviction than myself that the Christian Sunday, or Lord's day, should be kept in a becoming manner; and according to my religious faith, that it is a day peculiarly devoted and set apart to Christian worship, and upon which the ordinary secular employments of men, or in the language of the Church, all *servile works*, should be suspended. But I have great doubts how far, and to what extent, the *civil* power of the State, under a fundamental law guaranteeing to *all mankind* the free exercise and enjoyment of religious profession and worship, without discrimination or preference, can prescribe, by a general law, binding upon all its citizens, that under certain penalties, for the better observance, in a religious sense, of any particular day, they shall intermit or abstain from any worldly calling, pursuit, labor, or employment, innocent in itself, and not coming within the terms or spirit of the exception laid down in the Constitution, and not falling within the legitimate sphere of mere police regulations. Though it may not be necessary to the decision of the precise question involved in this case, I should perhaps be wanting in candor, if I hesitated to avow *my opinion*, that, with certain exceptions which will be hereafter noticed, not falling within the operation of the general principle, in a community where there is a complete severance between Church and State, and where entire freedom of religious faith and worship is guarantied to all its citizens alike, *without discrimination or preference*, the observance of any particular day, in a religious sense, is a matter of mere ecclesiastical or religious discipline and authority, and in no way pertaining to the civil power or legislative authority of the State.

By what authority, consistently with the entire freedom of religious faith and worship, guarantied to all alike, of whatever religious sect or community, whether Jew or Gentile, can the civil power ordain, that on the day kept by Christians, as a holy day or day of worship, peculiar to them, the Jew shall be made to keep in the same way, or to some extent at least, the Christian holy day; although, according to his religious faith, he is required to keep another and a different day, as sacred to religion, and in conscientious obedience to the command of the God he worships.

But it is said that the evident meaning and intention of this article of the Constitution, as applied to the Jew, is to be considered as carried into full effect, while he is permitted to practice his religion, and to worship God upon the Jewish Sabbath, according to his faith, undisturbed and unquestioned by any; and that it is no violation of its terms or spirit, if in addition to this immunity, he is required, in common with all the citizens of the State, to pay respect to the Christian Sunday, by abstaining from his worldly occupations. But the Constitution professes to give to all mankind an entire and perfect equality of freedom in religious faith and worship, without *discrimination* or *preference*. Is it no discrimination or preference, to select by the civil law of the State, the day considered sacred in a religious sense by the Christian, and to compel the Jew to unite externally, at least, in its observance; to protect from possible disturbance those who worship on that day, by requiring all others to abstain from every species of labor and employment, while the Jewish Sabbath is protected by no similar regulation?

In the view of the Constitution, are not the Jewish Sabbath and the Christian Sunday precisely equal, and those who worship God upon one or the other day, entitled to a perfect equality of immunities and privileges?

It is sometimes said, that it is a poor rule which will not work both ways, and applying the principle which seems to be contained in this popular adage, to the question before us, it may well be asked, whether in a corporation, having all the powers over the subject possessed by the Legislature of the State, if the Jews should happen to have the majority of the Municipal Council, they could, consistently with the article of the Constitution referred to, require by law on the part of the rest of the community, the same observance of the Jewish Sabbath, which is now required of them in regard to the Christian Sunday?

It is apparent, under this clause of the Constitution, that the right to enact such a law, may be as rightfully deduced in behalf of the Jew as the Christian, and that if the Jew has no right to complain of the existing law, as in violation of his religious liberty, the Christian, in the case supposed, would have no other or further ground of objection. In truth, this great and fundamental provision of the constitution appears to furnish ample security, and perhaps the only one, against undue encroachments upon religious liberty, by the action of the legislative power of the State, amidst all the fluctuations of party; and to place, at all times, and for ever, freedom of conscience beyond the reach of any dominant or preponderating influence, which numbers may at any time give to a particular religious sect, or to any prevailing creed of the day.

The ordinance in question seems to have been borrowed from a very early statute, enacted as far back as the year 1712, when South Carolina was a British Province, and when the good people of that day were required under penalty to attend their Parish Church on Sunday, and to remain there devoutly during divine service, and were forbid from all traveling by land or water, except to and from church, or to pay a visit of charity. The second section of the ordinance is a copy in so many words of the third section of the act referred to, with one exception. See Pub. Laws, p. 19. That section of the act, as will be perceived, only forbids the public exposure of goods for sale, whereas under the terms employed in the 2d section of the ordinance, a private sale of any article of merchandise would *seem* to be included in the inhibition. It will not be contended but that the greater portion, if not the whole of this antique statute, is obsolete; and if operative in any of its provisions down to the glorious Revolution which resulted in the independence of the State, and the establishment of civil and religious liberty upon a basis of imperishable and equal justice, the clause of the Constitution to which we have referred must be considered as having entirely superseded and repealed it.

Shall the ordinance of the City of Charleston, passed in 1801, so soon after the adoption of the Constitution of the State in 1790, be permitted to revive and keep alive in any of its features, the inequality and injustice, the violation of religious liberty, inflicted by the act of 1712? But it is said that the ordinance may be regarded as a mere police regulation, calculated to promote and preserve the peace and good order of the city, and that in this point of view, without regard to any religious faith, and as having no connection with religion, it is clearly within the competency of the City Council, and is binding without distinction upon all citizens equally and alike. Although, with regard to this defendant, it seems to me impossible to consider the question presented in any other light than as one affecting the freedom of religious faith and worship, and that the defendant cannot be deprived of the freedom which in this respect, the Constitution of the State intended to afford him; it does not follow that all the laws of the State or the ordinances of Charleston, passed in virtue of the powers delegated to it, which regard in some respect the observance of Sunday, must be necessarily considered as inoperative, or as affected by this constitutional provision. For while it may be held that, consistently with this provision of the Constitution, no law of the State or of any subordinate corporation, can rightfully require the conscientious Israelite to keep the Christian Sunday, by abstaining on that day from an occupation honest, and in itself innocent and wholesome to society, or even that it does not pertain to the civil power of the State, to compel the religious observance of any particular day, by abstaining from labor, or in any other way; there may be many regulations and enactments by the civil power, founded upon the observation *in fact* by a large majority of its citizens, of any particular day as a holy day.

So too, there is no doubt, that within certain limits the City Council, for the better preservation of order and peace, and the better security of the city, may prescribe certain regulations, having regard to Sunday, as an existing holy day *in fact;* but they cannot on the score of being mere police regulations transcend the fundamental and constitutional law of the land. Thus the ordinance of the city referred to in the argument, on the subject of retailing liquor on Sunday, falls within the exercise of a legitimate power, that of granting licenses to retail liquor, which is entirely and exclusively delegated to the City Council. In regard to this matter, they have a right to grant or refuse a license to retail liquor, to prescribe the terms upon which it may be exercised; and if they may refuse to grant a license to retail liquor for a longer or shorter time, they may clearly provide, that on Sundays, or any other particular days named, they shall not retail or sell liquor. There are many acts of the State having relation to Sunday, which fall within the exercise of legitimate authority. All the acts in relation to slaves, come within this principle. Slavery is exclusively of statutory creation and regulation; and the power of the master over the slave may be modified or extended, as the Legislature may deem expedient. Thus the act exempting the slave from labor on Sunday (necessary occasions of the family excepted) is an eminently wholesome and humane provision, and liable to no constitutional or well-founded objection. So too the acts forbidding the issuing or service of legal process on Sunday, are free of all exemption, both on the score of expediency and legality. The whole process of the law is of mere legal creation, and its machinery may be regulated, as to time and mode, by the law which creates it, without violating any natural right.

There is also an act of the Legislature, and an ordinance of the City Council, inflicting punishment upon those who disturb any religious assembly or congregation engaged in worship; and as the protection afforded is not confined to Sunday or the Lord's day, and has no reference to any particular time, in effect, they carry out the very provision of the Constitution, in giving equal security to all sects and forms of religious worship without discrimination or preference.

In the examination of this question, I have not thought it important or pertinent, to refer to the various English statutes, requiring the observance of Sunday, nor to the constructions put upon them by the many decisions made by their Courts upon them. *Where*, as in that country the Church and State are united, and not only a particular religious faith, but a particular form of worship, prescribed by law, it is in vain to look for illustrations of that freedom of religious faith and worship, which it was the glory of our ancestors to obtain after a long and sanguinary struggle, and the enjoyment of which it was evidently the design of the Constitution of South Carolina to secure and perpetuate. Nor do I think other countries, holding a *different faith* from that to which I have referred, where, to more or less extent, the same union or connection between Church and State exists, present models for *our* imitation, or for our instruction, unless it be to avoid the errors of such a union. "Render to Cæsar the things which are Cæsar's, and to God the things which are God's;" let the civil power concern itself and predominate in its legitimate sphere; but let the worship of God be the homage which *He* requires, and regulated only by the authority *He* himself has established.

It would seem, as far as forms of government or the fundamental laws of society, can accomplish this most desirable end, and raise an impenetrable barrier between the civil power on one hand and religious freedom on the other, that our own admirable Constitution furnishes all the security that is possible. While this remains inviolate, we have every thing to hope, and on this subject nothing to fear; but this great barrier broken down or defaced, we may retain the name of freedom, but it will be but a vain shadow, a delusion and a mockery, "*stat nominis umbra*."

I have not thought it necessary or proper to refer to any ecclesiastical or historical authorities, by which the consecration of Sunday, or the Lord's day, to religious purposes, may be traced from the earliest times to our own days. As far as the observance of it, and the manner of its observance has been prescribed by the civil power, in various countries, it is not important to notice, if, for the reasons already assigned, and under the provision of our Constitution, it does not pertain to that power in this State. If admitted to pertain to religion, and form a part of that freedom of religious worship which is guarantied by the Constitution to all the citizens of the State, it is equally unnecessary to trace the history of the day, in the decrees of councils, or in the many regulations established from time to time in the various parts of Christendom, by ecclesiastical authority.

In this point of view it presents a religious question, in which, as far as the civil power is concerned in this State, as we have seen, all men are free to adopt and act upon their own opinions. Amid the various and conflicting views which may be entertained upon this subject, it may be at least said, that the defendant holds himself bound to obey that solemn command, delivered by God to his ancestors, more than 3000 years ago, amidst the thunders of Sinai, "Remember that thou keep holy the Sabbath day; six days shalt thou labor and do all thy work, but on the seventh day is the Sabbath of the Lord thy God; thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all things that are in them, and rested on the seventh day; therefore the Lord blessed the seventh day and sanctified it." This *holy day* thus set apart by God himself, kept with a fidelity which has outlived the downfall of their once glorious Temple, carried with their scattered people into every quarter of the globe, still claims the veneration, and is consecrated by the worship of the devout Israelite, in our own happy land. Persecuted for so many centuries, the sport of tyranny and oppression, in so many climes, shall he not here at least be at liberty to worship God in freedom, and find peace and security upon the soil and under the Constitution of South Carolina?

WM. RICE.

City Council,
vs.
S. A. Benjamin.
} Process. Nonsuit.

His Honor the Recorder will please take notice, that in pursuance of leave of the Court, a motion will be made at the next sitting of the Court of Appeals, upon the following ground:

Because his Honor the Recorder ruled that the section of the ordinance, upon which the suit was founded, was contrary to the provision of the first section of article eight of the Constitution of the State, and therefore void and no law.

W. D. Porter, City Att'y.

THE POWER OF KINDNESS.

Years ago we were in habits of familiar intercourse with a family, consisting of the parents and their two sons. These parents were both professing Christians, and enjoyed in a high degree the confidence and esteem of all who knew them. Their piety was much above the common standard. There was a sincerity, a solidity, and a circumspection about it, which everywhere commanded respect. On this account, we remember often to have felt surprised that their two sons, who had been brought up almost to manhood under their immediate care, and had never been for any length of time absent from home, should yet be not only destitute of religion, but active leaders in all wickedness, bold ringleaders in iniquity in their neighborhood, and fearless scoffers at religious things. The father died soon after, but no visible effect was produced by this event upon their minds. Not long since we met the widowed mother, and from her learned, for the first time, and with unspeakable pleasure and surprise, that both of her sons had for many months given evidence of a change of heart, and from being ringleaders in all wickedness, had become meek, gentle, and gracious disciples of the Saviour.

We could not refrain from expressing surprise, and some curiosity to know what means had been owned of God to effect their conversion. The mother frankly replied, that by some means she had been led to think, that her sons in their unregenerate state had frequently imparted a warmth to her manner in reproving them, which she now believed savored more of soured fretfulness than of love, and she clearly saw that the effect upon them was wholly injurious and repulsive. She pondered this thought in her heart, and retiring to her closet, bowed in prayer for the assistance of divine grace to enable her wholly to change her spirit and manner towards her children. She rose, baptized with the spirit of tenderness and love. She approached her sons with a heart overflowing with pity and tenderness, and in due time observed a corresponding change in them, and ultimately their hearts yielded to the new spirit of the mother.

Such, very briefly, was the mother's account of the means that proved successful with her almost hopeless sons; and we suspect many a parent and many a minister might derive from it a useful lesson. We risk nothing in saying that harshness and bitterness of speech and manner have caused many a heart to recoil in disgust from the subject of religion, which might by wiser means have been drawn to reflection and repentance.

THE OLD MAN'S COMFORTS, AND HOW HE GAINED THEM.

[Supposed to be written by Mr. Southey.]

You are old, Father William, the young man cried,
The few locks which are left you are gray;
You are hale, Father William, a hearty old man,
Now tell me the reason, I pray.

In the days of my youth, Father William replied,
I remembered that youth would fly fast,
And abused not my health and my vigor at first,
That I never might need them at last.

You are old, Father William, the young man cried,
And pleasures with you pass away,
And yet you lament not the days that are gone,
Now tell me the reason, I pray.

In the days of my youth, Father William replied,
I remembered that youth could not last;
I thought of the future, whatever I did,
That I never might grieve for the past.

You are old, Father William, the young man cried,
And life must be hastening away;
You are cheerful, and love to converse upon death,
Now tell me the reason, I pray.

I am cheerful, young man, Father William replied,
Let the cause thy attention engage:
In the days of my youth I remembered my God,
And He hath not forgotten my age.

HAPPY ILLUSTRATION.

I remember that on my return to France in a vessel which had been on a voyage to India, as soon as the sailors had perfectly distinguished the land of their native country, they became in a great measure incapable of attending to the duties of the ship. Some looked at it wistfully, without the power of minding anything else; others dressed themselves in their best clothes, as if they were going to disembark; some talked to themselves, and others wept.

As we approached, the disorder of their minds increased. As they had been absent several years, there was no end to their admiration of the hills, the foliage of the trees, and even the rocks which skirted the shore, covered with weeds and mosses. The church spires of the villages where they were born, which they distinguished at a distance up the country, and which they named one after another, filled them with transports of delight.

But when the vessel entered the port, and when they saw on the quays their fathers, their mothers, their wives, their children, and their friends, stretching out their arms with tears of joy, and calling them by their names, it was no longer possible to retain a man on board; they all sprung on shore, and it became necessary, according to the custom of the port, to employ another set of mariners to bring the vessel to her mooring.

What, then, would be the case were we indulged with a sensible display of that heavenly country, inhabited by those who are dearest to us, and who are worthy of our most sublime affections? The laborious and vain cares of this life would from that moment come to an end. Its duties would be forsaken, and all our powers and feelings would be lost in perpetual rapture. It is wisdom, therefore, that a veil is spread over the glories of futurity. Let us enjoy the hope that the happy land awaits us, and in the mean time let us fulfill with cheerfulness and patience what belongs to our present condition. [St. Pierre.

THE EXISTENCE OF GOD.

Thou from primeval nothingness didst call
First chaos, then existence;—Lord! on Thee
Eternity had its foundation: of light, joy, harmony,
Sole origin; all life, all beauty Thine,
Thy word created all, and doth create;
Thy splendor fills all space with rays divine.
Thou art, and were, and shall be! Glorious! Great!
Light-giving, life-sustaining Potentate!

[Prussian Poetry.

It has been seriously doubted whether there ever was a real Atheist. The writer never saw but one to whom he thought that epithet could be justly applied. It requires far greater effort to reject the evidences of the Divine Existence than to receive them. In the one case, we shut our eyes on the beauty and order of the universe; and in the other, we open them to behold its loveliness and grandeur. The Atheist is the most singular being on the earth. He will deny a God, yet call upon him in the hour of affliction! He will deny all spiritual beings, and yet believe in ghosts! He will deny and deride a Supreme Being, yet hope there may be one! And, to cap the climax of all absurdities, he denies all miracles, and yet holds to the greatest miracle in creation, that the universe came into being without a creating power! Atheism, if it ever did exist, I apprehend, will only be found among the most depraved of our race. And it will generally be found that when a man comes to the conclusion that there is no God, and that he will perish like a brute, he will act like a brute! Such is the chilling and demoralizing effect of infidelity! Such being the case, the extravagant remark of Lord Bacon seems very appropriate: "I had rather believe all the fables in the legend, and the Talmud, and the Koran, than that this universal frame is without a mind."

Anecdote of Lord Chesterfield.—Lord Chesterfield being at supper with Voltaire and Madame C——, the conversation turned on the affairs of England. "I think, my lord," said the lady, "that the parliament of England consists of five or six hundred of the best informed and most sensible men in the kingdom!" "True, Madam, they are generally supposed so to be." "What then can be the reason they should tolerate so great an absurdity as the *Christian* religion?" "I suppose, Madam, it is because they have not been able to substitute any thing better instead; when they can, I don't doubt but in their wisdom they will readily accept it."

Mrs. Judson writes to one of her friends in Utica, "I would not retrace the step I have taken for all the money in the world. God has blessed it thus far, and I feel that he will bless it. At any rate, I can say, 'though he slay me, yet I will trust in him.'"

The Sabbath Recorder.

New York, April 15, 1847.

MR. SHUCK AND THE SEVENTH-DAY BAPTISTS.

Rev. Mr. Shuck, the Southern Baptist Missionary, seems to be greatly troubled about the efforts of the Seventh-day Baptists to establish a mission in China. Just before he set sail for that country, he spent a week or two in New York, and delivered several addresses, in no less than three of which he went out of his way to give vent to his feelings upon this subject. We did not happen to be present on either of these occasions; and learning from those who were present, that his remarks were not likely to injure any body but himself, we thought it not worth while to mention them. In a recent number of the New York Baptist Register, however, we find them paraded before the public, by a regular correspondent, as if they were really deserving of some attention. And as we are unwilling that our readers should lose the benefit of any light which Mr. Shuck may have, we copy his remarks in full as reported for the Register:—

"Br. S. related what other denominations in China were doing; and among others he stated that the Seventh-day Baptists had a small mission there. He regretted that those brethren had thought it their duty to start the inquiry as to what time the Sabbath should be kept. There was so much need of teaching the Chinese about eternity, that he was sorry a question of time should be agitated among them; and after all he supposed the question as to when the Sabbath should be kept, was a mere question of time. He could have wished that our seventh-day brethren had gone to China by way of Cape Horn, instead of by the way of the Cape of Good Hope, for then they would have lost just one day in their voyage, and when they had arrived at China, their seventh day would have been the Sabbath of all other Christians there. He said the early Portuguese navigators had been in trouble on account of two different colonies entering Asia, the one by Cape Horn, and the other by the Cape of Good Hope. The two colonies had settled only about one day's sail from each other, and yet one observed the seventh, and the other the first day of the week as the Sabbath. This had caused a great deal of trouble, until within a few years since, when the Governor General had made one of the colonies lose a day, by issuing a decree that the month of December, to them, had but thirty days. This had settled the matter of time with them."

Such is the language of Mr. Shuck. It must be confessed, that it indicates a great degree of touchiness upon the subject of the Sabbath. Without knowing anything of the character or efforts of our missionaries, he seems to take it for granted that their appearance in China will raise the question what day ought to be kept, and so create trouble. Can it be that he doubts the correctness of his own practice, and fears to have it tried by the Word of God? One would naturally suppose so, from the manner in which he alludes to this subject. Indeed we cannot account for his feeling in relation to it upon any other supposition. And believing as we do that this is the real cause of his grief, we can say nothing for his consolation. Our missionaries are men who fear God, and tremble at his Word. We do not believe that any sickly fear of consequences will restrain them from speaking the truth boldly. They have not so learned Christ, or so read his last great commission.

It is worth while to notice the reason stated for regretting that our brethren have thought it their duty to engage in this work. "There was so much need of teaching the Chinese about *eternity*, that he was sorry a question of *time* should be agitated among them." The question at issue between the Seventh-day Baptists and others is, whether the fourth commandment shall be received in its simplicity, or modified to suit the theories and practices of men. It is therefore a question of obedience to the law of God. Now Mr. Shuck thinks this is a question of *time*, which ought to be waved because the Chinese have so much need of instruction about *eternity*. Does he suppose that men are to be prepared for eternity by neglecting the duties of time? His language certainly implies that. But we are old-fashioned enough to believe, that there is no better preparation for eternity than a life of obedience to God in time. Hence our anxiety to make known the *whole* truth of God, would be increased, rather than diminished, by considering that the Chinese need so much instruction about eternity.

Mr. Shuck's talk about going to China by the way of Cape Horn instead of the Cape of Good Hope, will surprise those simple-hearted people who are accustomed to look for sincerity and candor in every missionary of the cross. His manner of treating the subject is adapted to captivate and mislead, but not to convince or instruct. Either God has commanded the observance of a Sabbath, or else man is not bound to observe one. If God *has* commanded, then man is not at liberty to choose which day he will keep, or to introduce change and confusion by sailing around the world for that express object. Most advocates of the first day frankly confess this. Hence they insist upon the authority of the fourth commandment, and endeavor to justify a change from the seventh to the first day of the week. But Mr. Shuck has discovered that the whole question is one of *time*, and that we may secure uniformity in any way we please, "by issuing a decree" for the purpose, or by sailing around the world in a direction to suit the circumstances of our several cases. We have heard of "whipping the devil round a stump;" and surely the kind of transaction which that expression is intended to describe, may easily be justified by the species of casuistry which is here applied to the Sabbath. Who could have believed, that for such a discovery the world would be indebted to a Baptist, and he a missionary among the heathen? We wonder that in his zeal for harmony on missionary ground, he has never proposed to the Presbyterians and Methodists to give up their peculiarities in regard to the manner of applying water in baptism, so as to produce apparent union. This would require no sacrifice of conscience, and only a slight modification of practice, but might produce a great good. When he proposes *that*, we shall recommend to him, since he considers the question which day is kept for the Sabbath to be one of but little importance, just to keep the seventh day, and so come into harmony with those who feel bound in conscience to observe the seventh day.

In conclusion, we have only to express our deep and growing conviction of the importance of the missionary enterprise in which we have engaged. The Chinese stand in perishing need of instruction respecting the things of *time*, as well as of *eternity*. The fact that they have missionaries among them, does not alter their case, or affect our duty. Let the enterprise be abundantly sustained by our prayers and our contributions, not on account of what our enemies say of us, but on account of what the heathen need, and what the God of the heathen demands of us.

MISSIONARY REPORT.

To the Editor of the Sabbath Recorder:—

The Central Seventh-day Baptist Association, at its last semi-annual session, appointed Eld. Eli S. Bailey and myself to labor as missionaries in Jefferson, Lewis, and St. Lawrence Counties, leaving the amount of labor, as well as the particular stations, discretionary with us. They also made it our duty to report the result of our labors through the Recorder. The following is my report.

On the 12th of January, I left home and went to Oxford in expectation of finding a quantity of Sabbath Tracts; but in this I was disappointed. On the following day, I drove to Leonardsville, where, in consequence of the inclemency of the weather, I spent several days, including a Sabbath. I then started for Adams, which place I reached after three days. On my way, I spent a night at the Sand Banks, in the family of a sister who formerly kept the Sabbath. In the course of the evening, we engaged in religious conversation, and I found the man to be a non-professor, who was justifying himself in that position by the want of devotion on the part of professors of religion. His wife, I learned, had just left the Sabbath, and was keeping the first day. In reply to inquiries as to what had changed her views, she said they were not changed, but that she had adopted her present course because there was no Sabbath-keeping church which she could attend, there was good preaching on Sunday, and she had a child growing up who needed the influence of society. To both of these persons I endeavored to show that their duty was to be regulated, not by the practice of others, but by the law of that God in whose sight obedience is better than sacrifice.

At Adams I tarried until the 28th of January, spending my time principally in efforts to advance the cause of missions. I then started for Philadelphia. On my way, called upon Eld. Joel Green, who is now engaged in publishing a temperance paper, called the "Watertown Spectator." I need not say that it is an excellent paper. The ability of the editor will warrant that conclusion. The friends of temperance held a convention while I was there, and resolved to enforce the license law. It was an excellent meeting, and I was informed that the results have been cheering. Before this meeting, liquor was sold openly in all parts of the town, but now tavern-keepers have put it out of their bars, and say to sell none, which the friends of temperance mean shall be true. During the past year I have traveled in nearly every part of the State, and have kept an eye upon this matter. I am more than ever convinced of the utility of the present law, if the Legislature will allow it to remain as it is.

On the 29th of January, I reached Philadelphia, and called on Bro. Coon. He seemed glad to see me, but feared that the people, especially those connected with the churches, would not be much pleased. He thought they were afraid of our Sabbath influence, and would not come to meeting. Notice was given, however, through the schools, that I would preach in the evening. But on going to the meeting-house, I found none but brother Coon's family, which served to confirm his views of the feelings of the people. On the 30th, which was Sabbath, we visited a family about two miles from the village, the lady of which was a Sabbath-keeper. In the evening a congregation came together, comprising nearly all the neighborhood, who paid good attention, and seemed to feel a good degree of interest. On the 31st I went to the village, and listened to a funeral sermon by the Baptist minister, an excellent preacher, and a man of piety. I was invited to preach there in the evening, with which I complied, and had a good congregation. The following day I spent in visiting from house to house, and found the state of religion very low. During the day I called upon the Methodist minister, who seemed glad to see me, and conversed freely upon the Sabbath question. He admitted that the Sabbath was changed by Constantine, and wondered that any body should think otherwise. But when I came to inquire why he did not keep the Sabbath, he replied that he did not think it would be asked at the judgment what day we had kept. I began at Moses and the prophets, and expounded to him the way of God more perfectly. On my leaving he expressed much pleasure in the interview, and wished me to call again. I hope it was not a lost visit. In the evening I listened to Eld. Bailey. V. HULL.

EXPLANATION.

To the Editor of the Sabbath Recorder:—

I notice two replies to the first of my questions published in the Recorder of Dec. 17, 1846. It appears that the writers of those replies have understood the question differently. This seems to call for some explanation, which I proceed to give. In the first reply, given by Prestonian in the Recorder of Jan. 14th, the question seems to have been understood and answered according to the true intent. But if I understand the second reply, given by Cryptic, Jan. 28th, the question has been by him misconceived, and a different issue made. Cryptic says, "The question is, I think, whether that covenant and rule of faith, written under the direction of the great author and finisher of our faith, will admit of any other not possessing like evidence of inspiration." This is not the question intended. I do not know of any of our denomination who do not fully agree, that it is right and proper to take the New Testament covenant as a church bond, and its plain language as a rule of faith. But as to the act, or practice, of writing covenants and articles of faith, "there is not an entire agreement," as will be observed is stated in the original question. There are some who disavow the practice of writing church covenants and doctrinal points of belief. Such writing, say they, is a paper yoke, binding burdens, adding to the Scriptures, &c., &c. The question intended is simply this: Is it proper for brethren entering into a church compact to *write* down their agreement with regard to church government and doctrinal sentiments? Now it may be supposed that the utility and propriety of such writing is so generally admitted and practiced, that a question of this kind is unnecessary. This perhaps may be the reason why brother Cryptic did not readily understand the question. These explanatory remarks will probably serve to place the question beyond misapprehension, and I hope it will be duly appreciated and answered by those who may have decided views in the matter. Brethren, by comparing the general practice with the existing circumstances noticed above, may readily judge that obstacles which ought to be removed are in the way of some.

Now while I am on the subject, brethren, permit me again to call your attention to the second question in the Recorder of Dec. 17. Although I am slow to believe that essentially conflicting sentiments and practices with regard to church authority and the mode of setting forward gospel ministers, prevail in our denomination to any great extent, yet hindrances evidently are in the way of some on occount thereof. INQUIRER.

NEW SALEM, Va., March, 1847.

THE DIFFERENCE.—The Pennsylvania Freeman publishes a letter from Charles C. Burleigh, in relation to his recent imprisonment for selling books on Sunday. It seems that the complaint against him was made by a deacon of the Presbyterian Church in Oxford, who was supported in his 'labor of love' by the minister of the same church. It has since been stated to Mr. Burleigh, upon authority which can hardly be questioned, that books have been sold at the close of a first-day religious meeting, in this same Presbyterian church, and by the minister himself. It was done in this way: The minister announced, after the usual 'services of the sanctuary,' that on the table before the pulpit were certain books, on or in which the price was marked, and those who wished might take them then, and pay the price on another day, at a place which he named, where the owner of the books, or some one for him, would receive it. In pursuance of this advertisement, some of the books were taken, and thus the people completed the contract begun by the preacher. Some of the simple may think there is not much difference between this transaction and that with which Burleigh himself was charged. Indeed, it cannot be denied, that there is a very striking resemblance between them, since in both cases the bargain was made and the goods delivered. But the two cases differ in one very important point, which must not be overlooked, viz: that the minister did his business on credit, while Mr. Burleigh required the cash down!

FIRE IN ALFRED.—A letter from Eld. N. V. Hull, says that on the 30th of March, the Wagon Shop of Philip Green, of Alfred, Allegany Co., took fire, and was mostly consumed. The citizens and members of Alfred Academy turned out *en masse*, and labored most faithfully in subduing the fire.

☞ A Post Office has been established in Albion, Dane Co., W. T., and Perez C. Burdick appointed postmaster.

☞ The Seventh-day Baptist Church in Dane Co., W. T., has changed its name to the Seventh-day Baptist Church in Albion.

EVANGELICAL ALLIANCE.—The Brooklyn Star contains the plan of the American Delegates for the formation of an American Alliance. It is signed by Rev. Dr. De Witt as Chairman, and Rev. Dr. Cox and Rev. Mr. Wheelock, Secretaries. Persons who wish to become members must be "personally known or suitably authenticated to the Committee," "members of some evangelical church in good and regular standing," and "must sign their names to the formula." The business of the Alliance is to be conducted by thirty Councilors. The Committee will meet to receive members every Tuesday, at the Foreign Missionary Room in the American Tract Society's House. The following settlement of the Slavery question must be very satisfactory to all who can bring their minds to it:—

"Inasmuch as the peculiar circumstances of this country seem to demand an expression of sentiment on the subject of slavery, this Alliance declares that a discrimination is to be made between those who hold slaves, not by their own fault, or for the sake of their own advantage, but from motives entirely benevolent, and those who hold their fellow creatures in bondage for the sake of gain; and that the former are to be regarded as entitled to fellowship, while the latter cannot be received as members of this Alliance."

IS IT SO?—It was asserted upon high authority, a few years ago, that there is no Episcopal Church in the State of New York, except the pew holders in the Episcopal houses of worship. They elect the lay delegates to ecclesiastical bodies, who may be irreligious men, and these delegates have power to decree forms and ceremonies, to make laws, to elect bishops, and in short to determine the character and policy of those bodies. We could hardly have believed such a state of things to exist among those who claim to be, par excellence, *the* Church. But if the following paragraph from that influential paper, the Episcopal Recorder, can be relied upon, it must be even so, notwithstanding our doubts:—

"There is scarcely a single circumstance which reflects such discredit upon the Episcopal Church in this country, as that, not only irreligious, but (the fact cannot and ought not to be concealed,) even profane and immoral men, have sometimes been seen to take their seat in her deliberative assemblies, aye, to sway her councils, and, in some dgree, to stamp the impress of their own characters upon her legislation. We are quite sure that this fact has been connected, in more instances than one, with the heaviest calamities by which our Zion has ever been made desolate."

RESPECT FOR MAMMON.—The Pittsburg Tribune says that the authorities of Boston are prosecuting rich liquor dealers with as little consideration for the feelings of men so decidedly respectable, as they have ever evinced for those who deal in three cent 'taps.' To what a pass is society coming, in these days of radicalism, when rich and poor are treated alike by the law, which has generally been so nice and discriminating in its choice of victims! Think how harsh it is to confound the rich and the poor—in other words, according to the creed and practice of the world, the virtuous and vicious! There must be an absolute end to every thing like respect for Mammon, if this is to continue.

TAVOY BAPTIST MISSIONARY SOCIETY.—The twelfth annual report of this Society, made at a meeting in July, 1846, has been published, and contains much interesting intelligence. It appears from it that all the churches have acquired the habit of contributing something to the mission cause in money, besides assisting their teachers; and the annual sum thus recieved from the church at Mata, is more than the pay of the zealous teachers.

MISSIONARIES FOR CHINA.—The ship Heber was to sail from Boston for China on the 12th. Among her passengers were Rev. Mr. Yates and wife, missionaries of the Southern Baptist Board, who were prevented by sickness from sailing in the Ashburton, three missionaries of the Methodist Board, and two of the American Board of Commissioners for Foreign Missions.

MR. DEAN IN CHINA.—The Baptist Missionary Magazine for April contains some account of Mr. Dean, from which we learn that he is again at his work in Hong Kong. On Sunday, Nov. 15th, he had a Chinese assembly of almost 100. Here is an extract from his letter:—

"The Church here appears as well, and, perhaps, better than could be expected, when we remember that it has been without the care and counsel of any missionary for nearly two years. One of the members is, just now, giving me solicitude, but the remainder appear like growing Christians. Several have renewed their applications for baptism, and some who made their request before I left China, have since died *unbaptized*, but, I hope, not *unregenerated*. I am now quietly settled in my old house."

"For a few months before I left China, my duties seemed a *burden*; but now I enjoy a measure of health and vigor which renders labor a delight. One must *experience*, in order to *know* the languor produced by a residence of a few years in a tropical climate; and one no sooner experiences than he *knows* the delight of a physical "regeneration." Instead of the sluggish flow of the current of life, health leaps in every vein; instead of the clouded brow and morbid irritability of the mind, the cheerful countenance speaks of the gladness of the heart within; and instead of a sickly piety, there may be expected a stronger faith and more effective works for Christ."

NEW AGENTS.—We want agents for the Recorder at Clarence and at Darien, N. Y. Will Bro. SAMUEL HUNT consent to act for us in the former place, and Bro. ETHAN SAUNDERS in the latter? If so, they will much oblige.

DE RUYTER INSTITUTE.—A Catalogue of the Officers and Students of De Ruyter Institute for 1846–7, has come to hand. It contains the names of 95 ladies, and 68 gentlemen, making a total of 163 persons, who have attended during the past year. We are glad to learn that the prospects of the school are highly encouraging. The Spring Term for the present year will commence on Wednesday, April 21st.

REVIVALS IN MASSACHUSETTS.—The Springfield Gazette says that there is a general revival of religion in Williams College; the number of conversions is already quite large. There is also a similar revival in Rev. Dr. Todd's society at Pittsfield, and in the schools of the Messrs. Tyler in the same village.

UNION OF NOMINAL JEWS AND CHRISTIANS.—The Jewish Chronicle says that a so-called Christian community, in Konigsberg, have dispensed with baptism in the case of the Jews, and have resolved that no further concession shall be required of Jewish converts than a declaration of their belief in the Christian faith.

TRIAL UNDER THE LICENSE LAW.—The New York Tribune says that the town of Yonkers, Westchester Co., last spring voted 'No License' by about two to one, in defiance of which four tavern-keepers have continued to sell the ardent ever since. One of them was brought to trial on Monday for violation of the law—a pioneer case, which was understood to be decisive. Mr. P. B. Manchester of this City appeared for the prosecutors (Sons of Temperance); Hon. James R. Whiting of do. for the defendant and company. The offence was fully made out, and the defence confined mainly to the denunciation of the Sons of Temperance and the Excise Law, which the jury were urged to nullify. No use: after a lucid and impartial charge, the Jury found a verdict against the defendant to the full extent of the jurisdiction of the court (four penalties of $25 each.) Thereupon judgment was confessed on the other prosecutions, while Mr. B. and his brothers in tribulation agreed not to sell any more of the vile stuff until the law shall be repealed or the People vote 'License'—which will be about the time Christmas comes in April.

From the Boston Investigator.

"THE SABBATH."

We like to have common terms used in their proper signification. When, therefore, we hear preachers of the Gospel and pious newspaper editors calling Sunday the Sabbath, we wish to correct them. It is acknowledged by most of the learned among Christian writers, that the Sabbath is the seventh day of the week, which is Saturday. Hence in Reese's Cyclopedia, a work of the very best authority, the word is thus defined:—"SABBATH, *Sabbatum*, the seventh day of the week, held as a feast among the Jews, in memory of God's resting on the seventh day of the Creation." The word is pure Hebrew, and signifies *cessation, or rest.* Philo calls it "the world's birth-day." So well convinced is the learned world that God's Holy Day is Saturday, or the seventh day of the week, that there exists a large sect, called *Sabbatarians*, or *Seventh-Day Baptists*—thus called, because they observe the seventh day, from a persuasion that this is the true Lord's day, and the day which we are required to observe if any.

What then can such a paragraph as the following be regarded, except as a piece of sheer cant and hypocrisy? How can the writer suppose that it can be pleasing to God for man to change his divine ordinances; and after he has, according to the Bible, given man a distinct command to rest on the seventh day, to be thus disobeyed? What a piece of presumption in mankind to refuse to observe the day of God's appointment, and impudently substitute another!

THE SABBATH SLIGHTED, THE NATION'S RUIN.—But even could we for a season prosper without the Sabbath, is it possible to shake off our allegiance to God, or to evade the retributions of his righteous providence? Who wields the orb of day? Who guides the seasons? Who sends adversity, and measures out prosperity? Have we so soon forgotten the weakness of our infancy, and our cries to God when men rose up against us? Have we reached an eminence from which God cannot thrust us down? Can we despise his protection, and set at naught his institutions, and run successfully the race of an irreligious prosperity? Be not deceived. What fleets and armies could not do, the hand of suicide may accomplish, emancipated from Divine restraint. Proud and fearless of Heaven as we may be, in one hour our destruction may come. The decree is universal, "*The nation and kingdom that will not serve Thee shall perish.*" And God has not departed from the helm of universal government, or put beyond his power the instruments of punishment. In our country's bosom lie the materials of ruin which wait only the Divine permission to burst forth in terrific eruption, scattering far and wide the fragments of our greatness.

Give up the Sabbath—blot out that orb of day—suspend its blessed attractions—and the reign of chaos and old night would return. The waves of our unquiet sea, high as our mountains, would roll and wash, from west to east, and east to west, from south to north, and north to south, shipwrecking the hopes of patriots and the world.

Who, then, is the patriot that would thrust our ship from her peaceful moorings, in a starless night, upon such an ocean of storms, without rudder, or anchor, or compass, or chart? The elements around us may remain, and our giant rivers and mountains. Our miserable descendants also may multiply, and vegetate, and rot in moral darkness and putrefaction. But the American character, and our glorious institutions, will go down into the same grave that entombs the Sabbath; and our epitaph will stand forth a warning to the world—THUS ENDETH THE NATION THAT DESPISED THE LORD, AND GLORIED IN WISDOM, WEALTH AND POWER.

[Rev. Dr. Lyman Beecher.

General Intelligence.

VERA CRUZ TAKEN.

The U. S. War Steamer Princeton arrived at Pensacola on the 4th inst., bringing news of the taking of the city of Vera Cruz, with the Castle of San Juan de Ulua, and the entire and unconditional surrender of the garrison to the American arms. The disembarkation commenced on the 9th of March; the city was was completely invested on the 13th; summoned to surrender on the 22d; proposed to surrender on the 26th; negotiations completed on the 29th. At noon of that day the American ensign was hoisted over both, the City and Castle and was saluted by our vessels; the garrison of about 4,000 men laying down their arms as prisoners of war, and being sent to their homes on parole, 5 Generals, 60 superior officers, and 270 company officers, being among the prisoners.

The total loss of the American army, from the day of landing, March 9th, is sixty-five persons killed and wounded. Of the Mexicans the slaughter is said to have been immense.

The Commanding General was stationed in the City, while his second in command held the Castle. Their regular force was about 3,000, and they had about the same number of irregulars. Outside the City was Gen. La Vega, with a force of from six to ten hundred cavalry. Col. Harney, with between two and three hundred U. S. dragoons, charged on and repulsed this force, with terrible carnage, scattering them in all directions. They had barricaded a bridge to protect themselves, but our artillery soon knocked away this obstacle, and gave Harney's command a chance at them.

In the attack on the town and Castle, only our smaller vessels, drawing not over nine feet, were available; but few shot and shells were thrown into the Castle, the attack being mainly upon the town.

With the loss of the City, the hopes of the enemy fell, as they had not provisions enough in the Castle to sustain a protracted siege.

FROM NEW MEXICO.

The Philadelphia North American publishes news from New Mexico to February 3d. The following paragraph is from that paper:—

The battle fought by Capt. Morin and his command, took place 25 miles from Santa Fé. At the first volley discharged by our troops, 36 of the Mexicans were killed; the rest were thrown into confusion, and precipitately fled to the mountains. Capt. Morin followed up his advantage with decision, pursued the enemy, and devastated the valley of Moro, burning every thing in his path. The people, terrified, fled to the mountains also, where death, in the shape of starvation, awaits them—a horrible retribution for the sanguinary massacres which they have effected, and the wide-spread insurrection which they contemplated.

The St. Louis Reveille of the 31st ult. contains farther particulars of the military operations in New Mexico. Several actions had taken place between our troops and the insurrectionists. Col. Price, with 300 men, had an action with the Mexicans at Comada, in which the Americans were victorious, and the enemy lost 36 killed, and several wounded.

Another action occurred a few days afterward at San Vada, with an equally triumphant result.

The Americans, after the battle in the valley of Moro, retired to Vegas. A reïnforcement of 200 men was sent from Santa Fé under Col. Morrison, on whose appearance the Mexicans abandoned Moro, after murdering eight Americans.

The insurrectionists are mostly composed of the veriest rabble.

In a skirmish between the volunteers under Capt. St. Vrain and the insurrectionists, a Mexican was killed wearing Gov. Bent's coat and shirt.

There was much sickness at Santa Fé—three to five deaths occurring daily, mostly teamsters.

* * *

Gen. Taylor's Movements, &c.—The Editor of the New Orleans Tropic has conversed with a gentleman who participated in the battle of Buena Vista, and obtained the following information:—

Lieut. Crittenden, who recently left for Washington, carried with him a requisition from Gen. Taylor, upon the Government, for ten thousand additional troops.

Gen. Taylor, it is thought, will advance on San Luis Potosi so soon as the reinforcement called for arrives.

The bodies of the Officers who fell in the battle of Buena Vista have been placed by their friends in coffins, in which pulverized charcoal was introduced, the coffins placed temporarily in vaults at Saltillo, until removed to their late homes, which will probably be done as soon as the communication between Saltillo and Camargo is opened.

Major Borland, Major Gaines, Capt. Cassius M. Clay, and their commands, numbering about eighty-two men, who have been prisoners in the Castle of Perote, were to be delivered up at Vera Cruz.

Capt. Heady, from Louisville, of the Kentucky regiment, and eighteen men, who were taken by the enemy some time since, were to be restored to Gen. Taylor's Encampment.

* * *

Death of a Distinguished Farmer.—Thomas S. Meacham, an enterprising farmer, died at his residence at Sandy Creek, Oswego Co., on the 20th ultimo. The Richland Courier pays the following tribute to the memory of the deceased:

Mr. Meacham was one of the first settlers of this County—was a farmer by profession, and has probably done more than any other man in the County for the promotion of the science of agriculture. His whole mind has always been absorbed in his occupation, and the Dairying interest of the County owes its first impetus to him. His Mammoth Cheese, presented to President Van Buren, will not soon be forgotten, and although his body has passed from the earth, we hope that his many traits of kindness, benevolence, perseverance and industry, will not soon pass from the minds of his cotemporaries.

LATER FROM EUROPE.

Several packet ships have arrived since our last. The following items of news are collected from papers brought by them:—

The corn trade is still dull, as is most other business, though the price of Indian corn has slightly advanced. The price of flour has fallen to the extent of a sixpence to a shilling per barrel.

The price of cotton receded fully an eighth during the week ending on the 13th March.

It is confidently stated that the present Parliament will be brought to a close—by means of a dissolution—about the end of June or the beginning of July.

The Ten Hours bill was still under consideration in Parliament.

The Queen has ordered a general fast to be observed on the 24th ult., on account of the distress in Ireland and Scotland.

There has been a destructive inundation in Hungary, the waters having risen higher than since 1809.

There have been serious riots in different parts of Switzerland, to prevent the exportation of corn. At Sexto Calendo, two persons were killed and several severely wounded by the military.

The Oriental and Peninsular Steam Company's vessel, Tiber, was run ashore in a fog, Feb. 20, off Lisbon. The accident took place soon after noon, and in an hour the ship broke up, and became a total wreck. All were saved by the people on shore, except an old Spanish General, who was washed off the deck.

Catastrophe at the Carlsruhe Theatre.—For three days persons were engaged in taking dead bodies from the ruins and burying them in one large grave. They were mostly so mutilated that they could not be recognized. Most of the victims were suffocated, being overpowered by the gas. A person saved, says that when the fire broke out all rushed to the doors, but the effects of the gas were so strong that they began to lose their sight, and were crowded together in a senseless state, unable to utter a cry. A sweep who saved a person in the third tier said, "All who are now there are seated without being able to move a limb."

O'Connell.—I am sorry to say that Mr. O'Connell is exhibiting physical decay to an extent not anticipated by his friends, or even medical advisers. In the House of Commons he speaks in so low and feeble a tone, that it is perfectly distressing to listen to him, and think what a fine, round, sonorous, jocund voice was his but a few years ago. He is said to be suffering from a disease of the heart, and no doubt the same has been accelerated lately by the unhappy divisions in the repeal camp. I know that the conduct of Mr. Smith O'Brien, and the Young Irelanders, has caused him much anguish. His mental powers have lost none of their vigor; his speeches reading as powerful and unctious as ever. [Cor. Jour. Com.

Seven Days Later.—The ship Washington Irving arrived at Boston on the 10th inst., bringing Liverpool dates to the 21st ult. Cotton had declined slightly. Indian corn could also be purchased at lower rates. The price of wheat remained firm. On the 17th and 18th of March, several parcels of American flour were purchased at Liverpool for shipment, to France and coastwise.

SUMMARY.

A temperance lecture was delivered at Columbus, Ohio, before the inmates of the prison house, and on a vote being taken, it appears that out of four hundred and eighty males then present, only eighty-four had been totally abstinent before their incarceration; sixty had in some manner been connected with the sale or the manufacture of ardent spirits; and one hundred and eighty had committed the crimes for which they were then paying the penalty either as a consequence of drinking ardent spirits, or when under its immediate influence.

The Bay State Farmer says: An invention has just been patented that is destined, we think, to supersede entirely the use of glass in the construction of not only hot-beds but houses. The substitute consists of a chemical transparent water-proof composition, for rendering muslin, calico or linen for the frames of green-houses, &c., impervious to rain or moisture, admitting light equal to glass, much warmer, and the plants never burn under it. It is proof against hail storms, so frequently destructive to glass.

The Danville (Pa.) Democrat says: We learn from various parts of this and adjoining counties, that winter grain generally looks well, and has not been injured to that extent which was anticipated some weeks ago. The grain on high and dry ground particularly is said to be in excellent condition, while that on the low lands has been injured by frost to some extent, there not having been sufficient snow this winter to protect the roots. On the whole, however, the prospects are considered favorable.

The ice trade of Boston is large, and rapidly increasing. According to the shipping list, 31,686 tons have been exported during the last ten months, and the last month, notwithstanding the high rate of freights, 5,676 tons went to the following places: Calcutta 563 tons, Havana, 918, Matanzas 322, Port Spain 209, Tampico 123, St. Johns, P. R., 100, Nassau 150, New Orleans 1,306, Charleston 969, Mobile 313, Fredericksburgh 95, Savannah 300, Key West 160, Wilmington 210.

A suit was commenced against the Postmaster of Onondaga Village for refusing to deliver a newspaper to a citizen, for which he offered to pay newspaper rates of postage, but which was charged with 15 cents, in conformity with the Post Office regulations, the wrapper being endorsed with a single initial. The jury gave a verdict against the Postmaster, six cents damages and costs.

The taxable property of New York city for 1846 was $244,000,000 00; the average rate of taxation, 104,37 cents on $100, a little over one per cent. The debts of the city are $12,000,000,00; and according to the Journal of Commerce, "it is very evident that in all the financial operations of the city, which are properly organized, and are *free from political management*, everything appears to be well conducted."

Henry W. Clarke, Esq., of Chicago, Ill., has been appointed a commissioner to administer oaths and take depositions to be used in the State of Michigan, and also to take acknowledgment of Deeds, Power of Attorney, or other instruments to be recorded in said State.

The London Morning Post states that during the last eighteen months seventy clergymen have seceded from Anglicanism to the Catholic Church, besides a much larger number of lay persons from the upper and middle classes of society.

A man named Davis was sent to the Essex house of correction for six months, for stealing a goose at Newbury. The punishment, says the Newburyport Courier, was probably not so much from the value of the goose, as the insult to old age, he having been in the possession of his owner nearly twenty years.

Christian M. Quackenbush, the singing-master who ran away to Boston from Berlin, Rensselaer Co., with a Miss Martha Weaver, one of his pupils, and was caught in two or three days by his amazing stupidity in taking his big fiddle along with him, so that he was easily traced and identified, having been readily convicted of Adultery, was sentenced by Judge Wells, to four months imprisonment.

A large number of men are employed at Jersey City, preparing for the accommodation of the Cunard line of ocean steamers. The whole expense of the contemplated improvement will be about $80,000. Mr. Cunard has, it is said, agreed to pay $4,000 per annum, for ten years, for the accommodation he requires.

A "Shade Tree Association" has been organized at Rahway, N. J., for the purpose of planting forest trees in the streets of the town—a capital plan. The constitution requires the payment of $3 annually in money or trees, and the officers are required to procure and set out trees, collect subscriptions from members, and receive donations from citizens, and publish an annual report.

The Small Pox, the same disease which exterminated the Meadow tribe of Indians, is raging among the Chippewas, west of Lake Michigan. The Prairie du Chien Patriot says that according to intelligence from Fort Winnebago, that distemper was carrying them off in great numbers. Some of the white settlers had been attacked with it. Six indians were found dead one morning on the ice.

Haller, who collected a great number of examples of longevity, found more than 100 who had lived from 100 to 110; 60 from 110 to 120; 29 from 120 to 130; 15 from 130 to 140; 6 from 140 to 160—and one who lived to the remarkable age of 196 years.

Mr. Peabody, in his journeying in the West, recently found a tract by Martin Luther, printed at Wittemberg, 1545, in the possession of a German family, and in very good preservation. Also a book printed at the same place in 1532.

The Cleveland Herald says that there is an ox in that city, raised on the Western Reserve, six years old, now measuring 10 1-2 feet from head to tail, 9 1-2 feet in girth, 5 1-2 feet high, and weighing in the neighborhood of 4,000 lbs.

Mrs. Deborah Godfrey, an English lady, who died in 1802, was the mother of 34 children, all of whom lived to grow up. Her husband was the Grand Sultan of Ratcliffe, and supposed to have been the father of 150 sons and daughters.

The amount of duties paid to the Boston Custom House in December and January last, was $707,199, against $545,853 in these months of preceding years. January gave an increase of nearly $50,000.

Some of the Boston editors and publishers are suggesting the plan of a large building especially for their accommodation, to be called a Literary Exchange.

The late news from Great Britain had a favorable effect upon breadstuffs, and holders advanced their views. The destitution of the Continent is now fully established, and there is every reason to believe that high prices and large demands must rule for some months to come.

The Alms House Commissioner's Report for February has just been issued. The number of inmates in the several institutions is 5,429; the number of out-door poor, 2,589; general total, 8,018. Expenses for the month were $26,137 42.

The amount received by the Irish Relief Committee of N. Y. is $110,384 71. The donations in breadstuffs, $7,247 19. About $107,000 have been sent forward, including a bill of exchange for £3,000. The *ninth* vessel is now to proceed in loading.

The latest dates from South America give information of a great fire in the city of Nucuz, in which some 80 buildings and $300,000 worth of property was destroyed. They also speak of an earthquake which nearly destroyed Copiapo. It lasted five or six seconds.

The Albany Evening Journal of Saturday contains an account of the dinner given to Dr. Wm. Bay, by his medical brethren of the city, in commemoration of his having completed half a century in the active practice of his profession.

A petition signed by six hundred and forty-eight members of the Catholic clergy, demanding an immediate and total abolition of slavery in the French colonies, has been laid before the Chamber of Peers.

A suit is now pending before a board of referees in Boston. Ezekiel Hale; vs. E. M. J. Hale, (his son,) both of Haverhill. It appears that in the autumn of 1842 plaintiff, a convert to the "Millerite delusion," made over to defendant his property, valued at from $40,000 to $50,000—the latter to pay the heirs $20,000, and to inherit the residue himself. The old gentleman has since recovered his 'right mind,' and now seeks to regain possession of his property.

Wisconsin has been admitted into the Union, and will be represented at the next session of Congress. The opening of the Thirtieth Congress will witness a representation from thirty States. Originally we numbered only thirteen States, now we are thirty.

Maine has contributed $6,600 for the Relief of Ireland, $2,333 of which was contributed by the people of Portland.

Portsmouth, New-Hampshire, has contributed $1,828.

While the Albany Republican Artillery were recently engaged in firing a salute in honor of the battle of Buena Vista, Francis Fitzpatrick, a carman who had drawn one of the pieces used in firing the salute, to the ground, received so serious an injury from the premature discharge of one of the guns, that his life is despaired of.

We are informed that at East Brooklyn, N. Y., there is now an ox five years old, raised on Long Island, measuring 12 feet in length, 11 feet in girth, 6 feet in height, and whose weight is over 4,000 pounds.

The Quebec Mercury says that there are twenty ships now on the stocks at that place, which will be ready for sea by the 20th of May, and will take 120,000 barrels of flour, or 36,000 bales of cotton.

It is estimated that the products, manufactures, &c., of all kinds, in the State of New York, yield an annual income to the people of the State of $300,000,000.

During the year 1846, 177,000 barrels of mackerel were inspected in Massachusetts, being more than a barrel for every family in the State.

A subscription for the relief of Ireland has been started at Rome, to which the Pope has sent 1,000 Roman crowns.

The selectmen of Westfield, at the late town meeting held in that place, were instructed by the town to strike from the jury list the names of all *odd fellows, rum sellers, and rum drinkers.*

A bill has been reported in the Senate, to incorporate R. B. Minturn, Horatio Allen, &c. as an "Association for improving the dwellings of the laboring classes of the City of New York."

Mr. Kingdom, of Trinity College, Cambridge, and several other popular clergymen of England, have recently made profession and been received into the Roman Catholic Church.

Rev. David Greene, one of the Secretaries of the A. B. C. F. M., is said to have experienced a paralytic stroke, from which serious consequences are apprehended.

A funny milkman in Cincinnati, significantly remarks in an advertisement, that there are no creeks or streams between his dairy and the market.

Elihu Burritt proposes that the factory girls of Middlesex and Essex counties, shall send out 10,000 calico dresses to clothe the females of Ireland.

Jesse B. Browne, Speaker of the Iowa House of Representatives, is six feet seven inches in height.

In St. Petersburgh, where the population is about 480,000, one quarter only of the inhabitants are females.

The Lutheran Church has 1000 congregations in the United States. 30,000,000 people belong to this denomination.

MARRIED,

On the 12th of March, 1847, by Eld. James H. Cochran, Jacob Conchlin, of Illinois, to Hannah Butler, of Clarence, N. Y.

DIED,

In Wirt, Allegany Co., N. Y., Feb. 25, of consumption, M. A. Johnson, in the 27th year of his age. Bro. Johnson was a member of the Seventh-day Baptist Church in Friendship, and until his death maintained his profession, evincing to all with whom he associated his love for the Saviour; and in his sickness, which was much protracted, he exhibited the inestimable virtues of religion. He spoke of his departure with apparent delight, exulting in the prospects of an inheritance above, and in the most affectionate manner gave his dying address to his weeping and heart-broken partner, parents, relatives, and all who visited him. He selected the minister and the text from which he should preach at his funeral, and expired exclaiming, "Come, Lord Jesus, come quickly."

In Scott, N. Y., on the 14th of March, Mrs. Olive Babcock, wife of Raymond P. Babcock, Esq., aged 43 years. Sister Babcock was a worthy member of the Seventh-day Baptist Church in Scott. We trust she has left the church militant only to join the church triumphant, and the assembly of the first-born whose names are written in heaven. She has left a kind, affectionate husband, and six children, to mourn their loss. Her funeral was attended on the 21st ult. by a large concourse of people. Discourse by Eld. R. G. Burdick from Isa. 25: 7, 8.

In Fulton, Rock Co., Wisconsin, of lumber abscess, March 20, 1847, Samuel P. Burdick, Jr., son of Dea. Samuel P. Burdick, formerly of Brookfield, Madison Co., N. Y., aged 21 years. He was a member of the Third Seventh-day Baptist Church in Brookfield. His long suffering, though severe, was borne with perfect submission to the will of God. We trust that his tried spirit is now singing praises with the redeemed of the Saviour.

In Truxton, March 20, Mrs. Martha Burdick, wife of James R. Burdick, aged 71 years. She had been a professor of religion many years, and adorned that profession by a well ordered life and godly conversation.

In Scott, on the 1st inst., Mrs. Harris, widow of David Harris, aged 71 years.

In Alfred, N. Y., in February, 1846, Mrs. Betsey Sisson, in the 80th year of her age.

Also, on the 5th of March, 1847, Sibon Sisson, in the 79th year of his age.

In Alfred, Nov. 30, 1844, Mr. Charles Barber, aged 34 years.

In Alfred, March 2, 1847, in the 87th year of her age, Miss Esther Barber. She was a member of the Seventh-day Baptist Church in Hopkinton, R. I.

In Alfred, March 14, 1847, Mrs. Mariah Burdick, wife of Mr. Stephen Burdick, in the 28th year of her age.

In Clarence, N. Y., on the 15th of January, 1847, of scarlet fever, Uriah Jones, son of Joel and Catharine Jones. He embraced religion in early life, and maintained a consistent course as a member of the Seventh-day Baptist Church there. We have every reason to believe that he has gone to his reward.

In Hartsville, N. Y., April 3, Daniel, son of Daniel B. and Mary Cottrell, aged two months and twenty-seven days.

In Verona, N. Y., on the 27th of February, Ira E., son of Hiram and Salome Sherman, aged two years, eleven months, and fifteen days.

"Scarce the dawn of life began,
Ere I measured out my span."

LETTERS.

N. V. Hull, James H. Cochran, I. D. Titsworth, H. P. Burdick, J. L. Scott, Z. Campbell, Maxson Green, H. Sherman, R. G. Burdick, Charles Potter, Wm. P. Langworthy, Albert Utter.

ACKNOWLEDGMENTS.

E. B. Swinney, Shiloh, N. J.	$2 00	pays to vol.	3	No. 52
Elizabeth Bivans, "	2 00	"	3	" 52
D. A. F. Randolph, "	2 00	"	3	" 52
Hosea A. Davis, "	2 00	"	4	" 08
John Woolworth, Alfred	2 00	"	3	" 52
Paul C. Witter, "	2 00	"	3	" 52
Stillman Witter, "	2 00	"	4	" 13
Horace G. Witter, "	1 00	"	3	" 52
Jas. H. Cochran, "	2 00	"	3	" 52
Albert Cottrell, Almond	2 00	"	4	" 03
Schuyler Whitford, "	2 00	"	3	" 39
Abram Andrus, Clarence	2 00	"	4	" 26
Richard Day, "	1 00	"	3	" 52
Martin Green, Adams Center	3 70	"	3	" 52
Job Spencer, "	2 00	"	3	" 52
H. C. Crandall, Little Genesee	2 00	"	3	" 26
J. Burdick, Cowlesville	2 00	"	3	" 52
Thos. Williams, "	2 00	"	3	" 52

EASTERN ASSOCIATION.

The Seventh-day Baptist Eastern Association will hold its Eleventh Annual Meetingwith the church in Rockville, R. I., commencing on the fifth day of the week before the fourth Sabbath in the fifth month, May 20.

DAGUERRIAN GALLERY.

GURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors blow the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

N. B. No charges made unless satisfaction is given.

oct22 6m

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department, and Teacher of Mathematics.
SILAS S. CLARKE, Teacher of Physiology.
CAROLINE B. MAXSON, Preceptress.
M. SAMANTHA NEWTON, Assistant.
AMELIA R. CLARKE, Teacher of Instrumental Music.

The Spring Term of the present year commences April 21st, and closes July 14th, embracing twelve weeks.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First commencing Wednesday,	Aug. 25,	and ending	Dec. 1
Second "	"	Dec. 15,	"	March 22
Third "	"	April 5,	"	July 12

Tuition, per term of fourteen weeks, from $3 00 to	$5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold th reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

Miscellaneous.

WHO STOLE THE BIRD'S NEST?

BY MRS. L. M. CHILD.

To whit! to whit! to whee!
Will you listen to me?
Who stole five eggs I laid,
And the nice nest I made?

Not I, said the cow, Moo-oo!
Such a thing I'd never do,
I gave you a wisp of hay,
But I didn't take your nest away;
Not I, said the cow, Moo-oo!
Such a thing I'd never do.

To whit! to whit! to whee!
Will you listen to me?
Who stole five eggs I laid,
And the nice nest I made?

Bob-a-link! Bob-a-link!
Now what do you think?
Who stole a nest away
From the plum tree to-day?

Not I, said the dog, bow-wow!
I wouldn't be so mean, I vow,
I gave hairs the nest to make,
But the nest I did not take.
Not I, said the dog, bow-wow!
I wouldn't be so mean, I vow.

Coo-coo! coo-coo! coo-coo!
Let me speak a word too,
Who stole that pretty nest
From the little yellow breast?

Not I, said the sheep, O no,
I wouldn't treat a poor bird so,
I gave the wool to line,
But the nest was none of mine,
Baa-baa! said the sheep, O no,
I wouldn't treat a poor bird so.

Caw! caw! cried the crow,
I should like to know,
What thief stole away
A bird's nest to-day?

Cack, cack! said the hen,
Don't ask me again.
Why, I haven't a chick
Would do such a trick.

We all gave her a feather,
And she wove them together.
I'd scorn to intrude
On her and her brood.
Cack, cack! said the hen,
Don't ask me again.

Chir-a-whirr! chir-a-whirr!
We will make a great stir,
And find out his name,
And all cry, for shame!

I would not rob a bird,
Said little Mary Green;
I think I never heard
Of any thing so mean.

'Tis very cruel, too,
Said little Alice Neal;
I wonder if he knew
How sad the bird would feel?

A little boy hung down his head,
And went and hid behind the bed;
For he stole that pretty nest,
From the poor little yellow breast;
And he felt so full of shame,
He didn't like to tell his name.

PUNISHMENT OF CHILDREN.

A correspondent of Zion's Advocate furnishes a long article upon this subject, taking for his text the fact, that "a boy twelve years old, having been chastized by his parents, went and hung himself." The following is the concluding division of the article:—

While the doctrine is true, that "he who spares the rod, spoils the child," there is too much brute force, and too little persuasion, used in the correction of children. I do not mean by persuasion, a childish coaxing and hiring the old or young to do right. Nothing is more disastrous in discipline. I mean by it, an intelligent, grave, kind reasoning of the case in hand. If children are treated as brutes, they very soon become almost brutes, and in a measure need such treatment; while if they are treated as intelligent, responsible beings, they approach maturity with rapidity, and seldom need the discipline of the rod, being controlled by a better method. I have no doubt that children, who are least of all benefited by brute force, are most exposed to it. An active, strong intellect, is naturally averse to restraint, and of course needs it the more. But such a spirit was never made to be *broken* into the traces of order, but to be *led* in by a way he may understand.

There are two anecdotes of the boyhood of Napoleon, which are a good illustration of the idea I would here enforce:—

Napoleon returned to his mother quite out of breath.

'Mamma,' said he, 'my foster-father is going back to his home; will you allow me go with him—he will bring me home the day after to-morrow?'

'You forget, my child, that to-morrow is Easterday, and that we are to set off this evening for Ajaccio. Would not you like to be present at the blessing of our house, and to dine afterwards with your grand-uncle, Lucien?'

'But I will be home in two days.'

'You cannot leave us to-day; another time, perhaps, I will allow you to take this little excursion.'

This prohibition made the little Napoleon very angry; he turned pale with passion, and, stamping with the most determined air, he said, 'But I will go with my foster-father, and I will not go to Ajaccio!'

Madam Bonaparte gave him a look of the greatest astonishment; then resuming her work, said quietly, 'Go, then; I will not prevent you; but you are going contrary to my wish.'

These simple words at once calmed the little rebel. With downcast head and tearful eyes he threw himself into his mother's arms, crying in a voice broken with sobs, 'Pardon me, dear mother, I will never disobey you any more.'

Madam Letitia had the greatest power over Napoleon, who tenderly loved her. This superior woman devoted herself to the education of her children with a zeal as remarkable for its rare judiciousness as for its devotedness. Never did woman better discharge the duties of wife and mother. To great good sense, and an elevated mind, she united extraordinary energy of character.

When Napoleon was about ten years old, he was admitted to the Military School of Brienne. The following is related of him while there. "One day the Quarter-master, a man of a harsh disposition, condemned Napoleon, by way of punishment, to wear the serge coat, and to take his dinner on his knees at the door of the refectory. The mortification felt by the disgraced pupil on this account, was so great as to subject him to a violent retching, and a severe nervous attack; when the head master of the school, happening to pass, relieved him from the punishment, and reproved the Quarter-master for his want of discernment."

We probably little imagine the influence of unjust, degrading punishment, upon some youthful minds. Dark are the thoughts of discouragement, and sometimes of revenge, which are agitated by brutal treatment. A storm is created, which is not allayed until indelible traces are made upon the character. If absolute suicide is not often the result, such treatment is suicidal in many respects. Brute force, in punishment, should seldom be restored to in the case of any child; and in the case of many, never—and never should be the rule, in all cases where the person administering it is unmanned by passion. The divine law—the laws regulating society and families—all good laws—forbid the parent, the guardian, or the teacher, to rush upon a child with the look and spirit of an enemy, to deal him blows worthy a professed pugilist, or the leader of some banditti. While those who respect themselves, or desire the good of their children, will never be guilty of such conduct, they will be equally particular to pass no act of disobedience by without such notice as may be reasonable and necessary in the case.

CURE FOR A PASSIONATE TEMPER.

A merchant in London had a dispute with a Quaker, respecting the settlement of an account. The merchant was determined to bring the question into court; a proceeding which the Quaker earnestly deprecated, using every argument in his power to convince the merchant of his error; but the latter was inflexible. Desirous to make a last effort, the Quaker called at his house one morning, and inquired of the servant if his master was at home. The merchant, hearing the inquiry, and knowing the voice, called aloud from the top of the stairs, 'Tell that rascal that I am not at home.' The Quaker, looking up toward him, calmly said, 'Well, friend, God put thee in a better mind.' The merchant, struck afterward with the meekness of the reply, and having more deliberately investigated the matter, became convinced that the Quaker was right, and he in the wrong. He requested to see him, and after acknowledging his error, he said, 'I have one question to ask you—how were you able, with such patience, on various occasions, to bear my abuse?' 'Friend,' replied the Quaker, 'I will tell thee; I was naturally as hot and violent as thou art. I knew that to indulge this temper was sinful; and I found that it was imprudent. I observed that men in a passion always speak aloud; and I thought, if I could but control my voice, I should repress my passion. I have, therefore, made it a rule never to suffer my voice to rise above a certain key; and by a careful observance of this rule, I have, with the blessing of God, entirely mastered my natural temper.' The Quaker reasoned philosophically, and the merchant, as every one else may do, benefited by his example.

WHICH BOY WOULD YOU BE?

"Will you have this seat, sir, I prefer to stand," said a fine little boy, sitting in a pew, when the church was crowded, to an old gentleman standing in the aisle.

"Thank you, my little man," said the gentleman, smiling very gratefully upon the little fellow, "and you shall sit upon my knee, if you please."

When the service closed, the gentleman inquired of him his name, and asked him, "Why did you give up your good seat?"

"Mother teaches me," said he, "never to sit when an older person is standing near me."

Now look at another scene.

"Will you let the ladies have your seat, and sit upon the bench yonder," said a gentleman to four boys sitting together in a pew.

"I shan't," says one; "they may sit on the bench themselves, if they please," said another.

Not one of them moved. All the people near turned and looked with surprise and disgust upon them.

"They can't be Sabbath School Scholars," one remarked. "At any rate," another said, "they have no bringing up at home." Very soon the sexton came and ordered them all out of the pew. They were obliged to obey, and out they marched, with their heads hanging down, looking so sheepish and ashamed, that nobody pitied them.

Which example, children, is the most worthy of imitation, that of the lad, or the four boys? and which honored their parents most?

MAPLE SUGAR MAKING.

"In the first place, I make my buckets, tubs, and kettles all perfectly clean. I boil the sap in a potash kettle, set in an arch, in such a manner that the edge of the kettle is defended all around from the fire. I boil through the day, taking care not to leave anything in the kettle that will give color to the sap, and to keep it well skimmed; at night I leave fire enough under the kettle to boil the sap nearly or quite to syrup by the next morning. I then take it out of the kettle and strain it through a flannel cloth into a tub, if it is sweet enough; if not, I put it in a caldron, which I have hung on a pole in such a manner as to be taken off and on at pleasure, and boil it till it is sweet enough, and then strain it into the tub and let it stand till the next morning; I then take it and the syrup in the kettle and put it altogether in a caldron, and sugar it off. I use to clarify, say 100 lbs. of sugar, the whites of five or six eggs, well beaten, about one quart of new milk, and a spoonful of salerætus, all well mixed with the syrup before it is scalding hot. I then make and keep a moderate fire directly under the caldron until the scum is all raised; then skim it off clean, taking care not to let it boil so as to rise in the kettle before I have done skimming it. I then sugar it off, leaving it so damp that it will drain a little. I let it remain in the kettle until it is well granulated. I then put it into boxes, made smallest at the bottom, that will hold from 50 to 75 lbs., having a thin piece of board fitted in two or three inches above the bottom, which is bored full of small holes to let the molasses drain through, which I keep drawn off by a tap through the bottom. I put on the top of the sugar in the box two or three thicknesses of damp cloth, and over that a cover, well fitted in, so as to exclude the air from the sugar. After it has done or very nearly done draining, I dissolve it, and sugar it off again, going through the same process in clarifying and draining as before." [J. Woodworth.

INTERESTING ANTIQUARIAN DISCOVERY.—The workmen employed in making excavations on the Caledonian Railway, in the United Kingdom, discovered, a few miles beyond Bentock, some highly interesting relics of antiquity. The first object which attracted attention was the remains of what appeared to have been the foundations of a house. Some copper coins were next turned up about the size of our halfpennies; on one side there is a male head, probably one of the Emperors, and on the reverse, 'Cæsar Romæ.' A sword was next discovered, which appears to be formed of brass. By far the most interesting discovery, however, was that of a small stone trough, inverted and placed upon a flat block of the same material, which was found to contain a brazen or bronze case, round in its form, two feet in length, and six inches in diameter. Within this case was a manuscript, or rather book, written on vellum, in rolls, as was the Roman custom, and each roll connected with the other by a slip of the same material. It is altogether about thirty feet in length, and two in breadth. The writing is beautifully executed in the Latin language, and at the top, the words 'Historia Romæ,' in large characters, are quite distinct. A cursory examination has led some to suppose that it is a copy of part of Livy's celebrated History; and as it is expected that the whole of the manuscript can be deciphered, perchance some of the lost books of the Roman historian may be now restored to the literary world. A small manuscript was also found in the case, also written on parchment, and about a foot square in size; but the writing of this is very illegible; on the back are the words 'Ad Agricolum.'

SINGULAR DISCOVERY IN MISSISSIPPI.—The Louisville Journal, in a recent article, says:—"In the southwestern part of Franklin County, Miss., there is a platform or floor composed of hewn stone, neatly polished, some three feet under ground. It is about one hundred and eight feet long, and eighty feet wide. It extends due North and South, and its surface is perfectly level. The masonry is said to be equal, if not superior, to any work of modern times. The land above it is cultivated; but thirty years ago it was covered with oak and pine trees, measuring from two to three feet in diameter. It is evidently of very remote antiquity, as the Indians who reside in the neighborhood had no knowledge of its existence previous to its recent discovery. Nor is there any tradition among them from which we may form any idea of the object of the work, or of the people who were its builders. There is also a canal and well connected with it, but they have never been explored. A subterranean passage may be underneath. Farther explorations may throw some light upon its origin."

RAGGED SCHOOLS IN LONDON.—A class of philanthropists in London contribute to the support of schools for poor children called "Ragged Schools," which are not inappropriately named. As a specimen of the class of Ragged School pupils, we give the following: A lad was asked his name, which he gave. 'Where do you live?' inquired the teacher. There was no answer, but the boy turned his face away. A little fellow of the same class remarked, 'Please sir, he don't live nowhere.' 'Indeed, how is that?' 'His father and mother are both dead, and he has had no one to take care of him for two years. He sleeps under carts or sheds, or wherever he can.' He was nearly naked, the upper part of his body being covered with a small piece of brown Holland. 'He always comes down our street at night,' observed a boy, 'and I give him a bit of my supper, or he'd have none.' 'That's true,' said another, 'and though he's so poor, he keeps himself clean, for he goes down to the river early in the morning, and washes himself."

DEATH OF SIR JAMES MACKINTOSH.—Whether a dying man can maintain any continued attention to things through his senses, we need not inquire. It is enough for him if, in the spirit, he possesses the peace and joy of believing. Testimony to this degree of triumph may be found wherever the doctrines of the Saviour have been received and practiced. The instance of Sir James Mackintosh is, perhaps, worthy of especial notice—because he lived like a philosopher, but died like a Christian. Not long before he ceased to speak, his daughter said to him, 'Jesus loves you.' He answered slowly, pausing between each word, 'Jesus Christ—love—the same thing.' She asked, 'In God?' he answered, 'In Jesus.' On her inquiring how he felt, his last word was, 'Happy!'

'And is this death? Dread thing!
If such thy visiting,
How beautiful thou art!'

DR. CHALMERS.—It is known that the genius and eloquence of this popular clergyman, during his stay at Glasgow, attracted immense crowds to his church, and the feeling of disappointment when a stranger entered his pulpit was too visible for any divine to mistake it.

On one occasion, the Rev. Dr. L——, of A——, having made an exchange with Dr. Chalmers, was so struck and irritated on entering the pulpit, with the reluctant advance of the assembling auditory, and the quiet retreat of many from the pews, that he stood up, and addressing the congregation, said,—

'We will not begin the public worship of God, till the *chaff blows off*.'

We need not say that these words had the desired effect, and the audience became stationary under this rebuke.

POISON IN WINES.—The following advertisement, which appears in the Washington papers, gives some idea of the number of poisonous ingredients contained in common wine. Lovers of the article would do well to note them:—

"Ten dollars per gallon will be given for any quantity of wine, now in the hands of the trade, proved by chemical test to be free from the following poisons: Sugar of lead, logwood, green vitriol, capsicum, opium, tobacco, aloes, alum, essential oils, bitter oranges, oil of bitter almonds, India berry, poke-berries, elderberries, Guinea pepper, Brazil wood, gum benzion, burnt sugar, brandy, laurel water, lamb's blood, dragon's blood, red sanders, salt of tartar, coculus indicus, poison hemlock, nux vomica, oil of vitriol, Prussic acid, henbane, &c., or any other foreign admixture. The attention of merchants and consumers is particularly requested to the above. GEORGE SAVAGE."

VARIETY.

A young man residing a few miles from Rochester was married to an interesting girl on Wednesday (two or three weeks since,) and on Thursday went with his bride on a wedding ride to Rochester, got drunk, and was carried to the Watch-house on Friday, (his bride returning broken hearted to her friends,) was put in jail on Saturday, and brought up for trial on Monday, on which occasion the foregoing facts were elicited.

The India Rubber tree which grows on the Island of Lobos, is quite a curiosity to our troops. A writer describing one says: "It here attains the height of 25 feet, and the branches strike down to the earth, take root, grow, and become bodies to the tree. We saw one which was cut down that had 31 trunks. The milky juice flows out in quantities upon the least wound being made through the bark.

The latest invention of fraudulent ingenuity is a counterfeit of St. Croix sugar. It has both the appearance and peculiar touch of brown sugar, but it is in fact little but common salt. The process by which it is made is as easy as lying. Take a quantity of common salt, mix with it molasses enough to give it the proper color. Mix it thoroughly, and a counterfeit of sugar will be produced which nothing but the sense of taste can detect.

In the military government of Prussia, education is furnished by the State, gratuitously, for all. Parents who neglect to send their children to school are fined, and, if poor and unable to pay a fine, imprisoned. The State declares itself the guardian of the youth of Prussia, and compels all under its control to take advantage of its educational institutions.

Over 50,000 persons are paupers, now inmates of the London Work Houses—60,000 are receiving out-door relief—and from 1,400 to 2,000 who are homeless and moneyless, are nightly sheltered from the cold (without beds) in "refuges" set apart for the purpose, to prevent death by cold, hunger, and deficient clothing.

Slavery prevails in China to a considerable extent. Poor people sometimes sell their daughters as slaves. In Canton there are more than 80,000 slaves. The laws do not allow the separation of man and wife, nor the sale of the children for slaves without the consent of their parents. If a slave runs away, violence is not to be used in getting him back to his master.

A man in Pittsburg, the other day, complained at the police office, that his wife had stolen forty dollars from his trunk. The fair delinquent acknowledged the taking, but urged that she was entitled to half her husband's money—there was $80 in the trunk, and she took $40. The affair was settled by the return of $30, the wife keeping $10 for pin money.

A novel project is on foot in the Common Council of New York to run a Telegraph line from the Fire-lookout on the City Hall, to each of the 18 Police stations, to give intelligence of the whereabouts of every fire, so that on hearing the great bell, a person in any part of the city can ascertain at the station house where it is.

MASSACHUSETTS pays one million annually for educational purposes, which Gov. Briggs says is the "best insurance on property at the lowest premium. It is the surest guarantee for the safety and morals of the community—it saves the expenses of poor houses, jails and penitentiaries."

There is said to have been established at Cincinnati, a manufactory of portable cottages, so constructed that while they constitute very comfortable dwelling houses, they can be readily transported from one location to another with little trouble or expense.

Drop-newspapers are three cents postage. Drop-letters are but two cents. Therefore, if you wish to send a Newspaper to a friend in the city through the Post Office, enclose it in a letter and you save a cent. So much for the new law that has been saddled on the people.

The citizens of Brooklyn are determined to erect an Astronomical observatory, and have resolved to raise the sum of $40,000 for the accomplishment of this object. They purpose to erect it on some proper point near the city, so as to be easy of access to the people of New York city as well as themselves.

The Rochester Advertiser announces the death of Hon. Timothy Barnard, a Revolutionary veteran, at Mendon, Monroe Co., on the 29th ult. Judge H. was the father of Hon. Daniel D. Barnard, a distinguished ex-Member of Congress from the Albany District.

A destructive fire broke out at Towanda, Pensylvania, recently, in the roof of a building occupied as a store, and, before it was extinguished, laid waste twenty buildings in the west part of the town.

On a memorable occasion, Henry V. wore a mantle of rich blue satin, full of small eyelet holes, as thickly as they could be made, and a needle hanging by a silk thread from every hole.

It is said of Uriah Burkit, who died in Hartford in 1801, that he had been sexton upwards of fifty years, and buried two thousand two hundred and forty-five persons.

The English Heralds have found the head of all the Nevilles—the lineal descendant of the proud Earl of Warwick, who made Kings at pleasure—to be a journeyman boot closer at Northampton.

A Machine has been invented in New Jersey which will work up 400 pigs of lead per day into musket balls, with the aid of a single man!

The Emperor of Russia gives a premium to the engineers upon his railroads who complete the year without any accident causing the loss of life and property.

There are about 1,300,000 horses in England, each of which consumes the production of as much land as would feed eight men.

Judge Gaither was shot by *Judge* Brown, in a street fight near Bardstown, Ky., on the 18th. If such men are the *Judges*, what must the criminals arraigned be?

A man named "Increase One," is an independent candidate for Alderman in one of the wards of Philadelphia.

The New York Legislature have passed resolutions against the new Post Office regulations.

FOREIGN PERIODICALS.

REPUBLISHED BY
LEONARD SCOTT & Co., NEW YORK.

THE LONDON QUARTERLY REVIEW,
THE EDINBURGH REVIEW,
THE WESTMINSTER REVIEW,
THE NORTH BRITISH REVIEW,
AND
BLACKWOOD'S EDINBURGH MAGAZINE.

THE above Periodicals are re-printed in New York, immediately on their arrival by the British steamers, in a beautiful clear type, on fine white paper, and are faithful copies of the originals—Blackwood's Magazine being an exact fac-simile of the Edinburgh edition.

The wide-spread fame of these splendid Periodicals renders it needless to say much in their praise. As literary organs, they stand far in advance of any works of a similar stamp now published, while the political complexion of each is marked by a dignity, candor and forbearance, not often found in works of a party character.

They embrace the views of the three great parties in England—Whig, Tory, and Radical—'Blackwood' and the 'London Quarterly Review' are Tory; the 'Edinburgh Review,' Whig; and the 'Westminster,' Radical.

The prices of the Re-prints are less than one-third of those of the Foreign copies, and while they are equally well got up, they afford all that advantage to the American over the English reader.

TERMS.

PAYMENT TO BE MADE IN ADVANCE.

For any one of the four Reviews,		$3 00	per annum
For any two,	do.	5 00	"
For any three,	do.	7 00	"
For all four of the Reviews,		8 00	"
For Blackwood's Magazine,		3 00	"
For Blackwood and the 4 Reviews,		10 00	"

CLUBBING.

Four copies of any or all of the above works will be sent to one address on payment of the regular subscription for three—the fourth copy being gratis.

Remittances and communications must be made in all cases without expense to the publishers. The former may always be done through a Post-master, by handing him the amount to be remitted, taking his receipt, and forwarding the receipt by mail, post paid; or the money may be enclosed in a letter, post paid, directed to the publishers.

NEWMAN'S ONLY PERIODICAL ON BOTANY! Prospectus of THE ILLUSTRATED FLORA, edited by John B. Newman, M. D., &c.

Profiting by the results of past experience, and confident of public support, we offer in the second year of our botanical enterprise, the Flora enlarged and remodeled, so as to differ from any thing ever before presented, combining four departments—Floral, Medical, Introductory, and Biographical. The first comprises the classification and description of each plant, its history, minute cultivation, and floral emblem, spiced with anecdote and original or selected poetry. The second, written of course in a popular style, gives the medicinal properties of the plants, and of each part of them, when there is any difference; the extracts and their mode of preparation, doses; and, in particular cases, sketches of diseases to which they are applicable; added to the whole is a history of this branch of the science from the earliest times, accounts of its discovery, and theory of the operation of medicines on the animal frame. The Introduction commences with the lowest of the Vegetable Kingdom, giving in its progress a brief account of every system before the Linnean, which last, with the natural method, will be fully entered into and thoroughly explained; making it as instructive and interesting as possible, by being eminently practical. For instance, the Fungus tribe, which is in our first number, enables us to give the history, description, and mode of preparing the eatable mushroom, tuber, morel, &c., thereby not only teaching the science in order, but affording besides much curious and valuable information. The Biographical department begins with Linnæus; it contains a short and interesting account of the lives and works of eminent living or deceased botanists, selected at pleasure from our own and other countries. Consulting the standards on Botany, Gardening, Chemistry, and Medicine, we intend to combine every useful item of information, and without lessening its value, present the whole in a concise and pleasing form. To allow ample opportunity for illustration, the work is of large octavo form, every number consisting of six plates and forty-eight pages of letter-press. The first three plates contain each separate flower; the fourth a tree in exact proportion, with a separated branch to show the leaves, flowers and fruit; the fifth, an explanation plate for the introductory department; the sixth and last, a finely engraved portrait. The flowers are drawn and colored similar to those in the previous numbers, which are universally acknowledged to be specimens of the highest style of the art.

TERMS.

The first series will be completed in sixty monthly numbers, every six of which will form a volume of 288 pages, and 36 plates, making ten volumes in all; each year's numbers, however, being complete within themselves. The publishers at first proposed to issue the work for Two Dollars, with thirty-two pages and four plates, but the present plan was adopted as by far the best. It is furnished to subscribers at Three Dollars per annum, in advance, or two copies to one address for Five Dollars; so that at a cost of Fifteen Dollars, a botanical library—unequaled for gorgeousness of illustration, and utility as a work of popular science—will be procurable, containg 2280 pages of letter-press, three hundred splendidly colored engravings, and botanical portrait gallery of sixty eminent individuals.

The first number is dated January, 1847. The publishers guaranty that the mailing of numbers to subscribers will, in every case, be completed by the 25th of the month preceding the date, and on failure in this respect, or in the mechanical execution, the subscription money will be promptly funded to subscribers whenever desired.

☞ Competent agents wanted to circulate the work, whom a very liberal discount will be made.

All communications must be addressed (post paid) to the publishers, LEWIS & BROWN, 272 Pearl-st., N. Y., where subscriptions will be received and agents supplied.

Jan. 10th, 1847.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" Hiram P. Burdick.
" James H. Cochran.
Berlin—Wm. B. Maxson,
" John Whitford.
Brookfield—And'w Babcock.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—S S Griswold,
" J. P. Livermore.
Newport—Abel Stillman.
New London—C. M. Lewis.
Otselic—Joshua Clark.
Petersburg—Geo. Crandall.
Portville—Albert B. Crandall.
Preston—Clark Rogers.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richburgh—T. E. Babcock.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Watson—Wm. Quibell.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
Waterford—L. T. Rogers,
" Wm. Maxson.

RHODE ISLAND.
Westerly—Alex. Campbell,
" S. P. Stillman.
Hopkinton—Joseph Spicer,
" A. B. Burdick.
Newport—E. D. Barker.

NEW JERSEY.
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—R. Babcock.

VIRGINIA.
Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph.

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.

WISKONSAN.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke.

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The Sabbath Recorder.

For the Sabbath Recorder.

WRITTEN COVENANTS AND ARTICLES OF FAITH.

I notice in a recent number of the Recorder, an article entitled, "Correction and Explanation," by Bro. V. Hull, in reply to one written by myself, and published in the Recorder of Jan. 28, under the above caption. It is alledged by Bro. Hull, that my remarks have done him injustice. If such be the case, I sincerely regret it; and if I have *thus* taken any thing from him by *misrepresentation*, I restore him fourfold. Nay, I will not even restricted him at all—he may speak for himself. That I may have misapprehended him, is not impossible, for I can only tell what a man means by what he says. If I have actually done what he charges me with, it has been undesignedly; and I plead his ambiguity as my only excuse. I wrote under the impression that he espoused and vindicated the enforcement of "written articles of faith and covenant," as a test of church membership and fellowship, and a wall of sectarian demarkation. "Articles of Faith," is *the name* of several articles of belief of any church, as interpreted by one man, or a set of men, and then approved by that church as the true and evident meaning of what GOD'S WORD REVEALS. Of such there are in existence at least three hundred; and there *have been* as many thousands which are now numbered among the things that were, all of which profess very conscientiously to be true and "gospel-wise." It is evident that thus many an infidel has been made; for while groping about amid such a mass of egotistic and conflicting testimony as to the *meaning* of God when He speaks, he becomes lost in the dark mazes of doubt, and exclaims,

"Amid such clamor, who can tell
Which is the road to heaven or hell!"

If by "written articles" he means disjointed *parts* of God's *whole truth*, I can say, that in the substance I cordially agree with him, while from the mutilation I dissent. I cordially embrace those sentiments which Bro. Hull calls "Existence of God, Atonement," &c., but would use them only as they are used by the Word of God, in the same connection, and by the same language. I object to any other system, because I see no authority for selecting these or any other from among God's truths, and giving them a more prominent place than other truths. I think it presumptuous for us, with finite understandings, to attempt to graduate the importance of God's truths. In giving an official importance to one truth, we obscure others, and these neglected truths may give place to errors which may lead a soul to perdition.

I do not object to any church giving an exposition of its views; but to its making those views a test of Christianity, and forcing them upon others. I would rather restore Christianity to its original symmetry and consistency, by making character, instead of opinion, the test. Modern sectarianism proclaims that by the orthodoxy of your opinions it shall be known whether you are a child of God; whilst the Apostle makes love, and Jesus works or character, (the legitimate result of faith,) the test. "By this shall ye know that ye have passed from death unto life, if ye love the brethren." John 3: 14. And in accordance with this sentiment, Jesus has said, "By their fruits shall ye know them. Do men gather grapes of thorns, or figs of thistles," &c. Matt. 7: 14—23. By reading the above referances, together with that class of texts which proclaim the sin-rebuking fact, that God will judge all men according to the deeds done in the body—their works, &c.—it will be plainly seen that character, and not opinion, is to be the judgment test.

But here perhaps the objector may inquire, if a self-righteous morality is to be the standard? I answer, No. The Bible, and the righteousness it describes—holiness of heart, a willingness to search there for the path of duty, and when found to walk in it, leaving the consequences with God. The man who rejects God's Word, or any part of it, is unworthy of confidence as a Christian. I say the same of him who lives in open and repeated violation of a plain and unequivocal commandment.

Consonant with these views is the language of Paul. He says, "*All Scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction in righteousness." 2 Tim. 3: 16. There is no distinction here between important and unimportant, essential and non-essential. His language is, "ALL SCRIPTURE," thus neglecting "articles of faith." I object to all human formularies. They preclude the right of private judgment, and increase our liability to imbibe error. And when in this form an error is once embraced, it becomes fixed upon the church and identified with it. If you attack this, you attack the church; and the result is that the church will contend more for her speculative notions and prejudices, against those who differ in judgment, than she will for real truth and the Word of God. It is error that divides the saints. All men can unite in the truth. For this union Jesus prayed, in the 17th chapter of John. This truth he asserted to be *God's Word*. See 17th verse. Has not my brother experienced a greater difficulty in removing from the mind errors derived from church creeds, than those received from most other sources? They stand between us and free inquiry. No error, however small, can be safely embraced. In the absence of truth, error must take its place; and as surely as like begets like, error begets error, till we are lost in the mazes of a superstitious infidelity—an infidelity which bends God's Word to human traditions and cunning priestcraft. To me, all truth is equally dear, wherever or whenever in God's Word I find it. The *Bible* is my God-made creed; and His truths, when set before the church in all their glorious array, divested of human trappings and inventions, will cause her to come forth in the "unity of faith," rejoicing in one Lord, one faith, one baptism. Pray for this glorious consummation.

I remain yours in love,
JAS. SUMMERBELL.

PLAINFIELD, N. J., March 14, 1847.

JOHN GASPARD LAVATER AND THE POOR WIDOW.

It was a practice with Lavater, to read every morning several chapters of the Bible, and select from them one particular passage for frequent and special meditation during the day. One morning, after reading the fifth and sixth chapters of the Gospel of St. Matthew, he exclaimed, "What a treasure of morality! how difficult to make choice of any particular portion of it!" After a few moments' consideration, he threw himself upon his knees, and prayed for divine guidance. When he joined his wife at dinner, she asked him what passage of Scripture he had chosen for the day.

"Give to him that asketh of thee; and from him that would borrow of thee turn not thou away," was the reply.

"And how is this to be understood?" said his wife.

"'Give to him that asketh thee, and from him that would borrow of thee turn not thou away—are the words of him, to whom all and every thing belongs that I possess," rejoined Lavater. "I am the steward, not the proprietor. The proprietor desires me to give to him who asks of me, and not to refuse him that would borrow of me; or, in other words, if I had two coats, I must give one to him that has none, and if I had food, I must share with him who is an hungered and in want; this I must do without being asked; how much more, then, when asked?"

This, continued Lavater in his diary, appeared to be so evidently and incontrovertibly the meaning of the verses in question, that I spoke with more than usual warmth; my wife made no further reply than that she would take these things to heart. I had scarcely left the dining room a few minutes, when an aged widow desired to speak with me, and she was shown into my study.

"Forgive me, dear sir," she said, "excuse the liberty I am about to take, I am really ashamed, but my rent is due to-morrow, and I am short six dollars. I have been confined to my bed with sickness, and my poor child is nearly starving; every penny that I could save, I have laid aside to meet this demand, but six dollars are yet wanting, and to-morrow is term day." Here she opened a parcel, which she held in her hand, and said, "This is a book with a silver clasp, which my late husband gave me the day we were married; it is all I can spare of the few articles I possess, and sore it is to part with it. I am aware it is not enough, nor do I see how I could ever repay—but, dear sir, if you can, do assist me."

"I am very sorry, my good woman, that I cannot help you," I said, and putting my hand into my pocket, I accidentally felt my purse, which contained about two dollars; these, said I to myself, cannot extricate her from her difficulty, she requires six, besides, even if they could, I have need of this money for some other purpose—turning to the widow I said, "Have you no friend, no relative, who could give you this trifle?"

"No, not a soul!—I am ashamed to go from house to house, I would rather work day and night; my excuse for being here, is, that people speak so much of your goodness; if, however, you cannot assist me, you at least will forgive my intrusion, and God, who has never yet forsaken me, will not surely turn away from me in my sixty-sixth year!" At this moment the door of my apartment opened, and my wife entered. I was ashamed and vexed; gladly would I have sent her away, for conscience wispered, "Give to him that asketh of thee; and from him that would borrow of thee, turn not thou away." She came up to me, and said, with much sweetness—

"This is a good old woman; she has certainly been ill of late; assist her if you can."

Shame and compassion struggled in my darkened soul—"I have but two dollars," I said in a whisper, "and she requires six; I'll give her a trifle in the hand and let her go."

Laying her hand on my arm, and smiling in my face, my wife said aloud what conscience had whispered before—"Give to him that asketh of thee, and from him that would borrow of thee turn not thou away."

I blushed, and replied with some little vexation, "Would you give your ring for the purpose?"

"With pleasure," answered my wife, pulling off her ring.

The poor widow was either too simple or too modest to notice what was going on, and was preparing to retire, when my wife called her to wait in the lobby. When we were left alone, I asked my wife—

"Are you in earnest about the ring?"

"Certainly, how can you doubt it?" she said. "Do yo think I would trifle with charity? Remember what you said half an hour ago; oh, my dear friend, let us not make a show of the Gospel. You are in general so kind, so sympathoizng, how is it that you now find it so difficult to assist this poor woman? Why did you not, without hesitation, give her what you had in your pocket? And did you not know there were yet six dollars in your desk, and that the quarter will be paid to us in less than eight days?" She then added, with much feeling, "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on. Behold the fowls of the air; they sow not, neither do they reap, nor gather into barns; yet your heavenly father feedeth them."

I kissed my wife, while tears ran down my cheeks. "Thanks, a thousand thanks for this humiliation." I turned to my desk, took from it six dollars, and opened the door to call in the poor widow; all darkened around me, at the thought that I had been so forgetful of the omniscience of God, as to say to her, "I cannot help you. Oh, thou false tongue, thou false heart! If the Lord should mark iniquities, oh Lord, who shall stand?"

"Here is what you need," I said, addressing the widow. At first, she seemed not to understand what I meant, and thought I was offering her a small contribution, for which she thanked me, and pressed my hand; but when she perceived I had given her the whole sum, she could not find words to express her feelings. She cried.

"Dear sir, I cannot repay it; all I possess is this little book, and it is old."

"Keep your book," I said, "and the money too, and thank God, and not me, for verily I deserve no thanks after having so long refused your entreaties. Go in peace, and forgive an erring brother."

I returned to my wife with downcast looks, but she smiled and said,

"Do not take it so much to heart, my friend, you yielded at my first suggestion; but promise me, so long as I wear a gold ring on my finger, and you know that I possess several besides, you will never allow yourself to say to any poor person, 'I cannot help you.'"

She kissed me and left the apartment. When I found myself alone, I sat down and wrote this account in my diary; in order to humble my deceitful heart—this heart which no longer than yesterday dictated these words, "Of all characters in the world, there is none I would more anxiously avoid being than a hypocrite; to preach the whole moral law, and fulfill only the easy part of it, is hypocrisy. Merciful Father, how must I wait and reflect and struggle, ere I shall be able to rely on the perfect sincerity of my profession? I read over once more the chapter I had read this morning with too little benefit, and felt more and more ashamed and convinced that there is no peace except where principle and practice are in perfect accordance. How peacefully and happily I might have ended this day, had I acted up conscientiously to the blessed docrine I professed. Dear Saviour, send the Holy Spirit into this benighted heart! cleanse it from secret sin, and teach me to employ that which thou hast committed to my charge, to thy glory, a brother's welfare, and my own salvation!"

CLOSE OF BAXTER'S LIFE.

The jury returned a verdict of guilty, and but for the resistance of the other judges, Jeffries would have added whipping through the city to the sentence of imprisonment. It was to continue until the prisoner should have paid five hundred marks. Baxter was at that time in his 70th year. A childless widower, groaning under the agonies of bodily pain, and reduced by former persecutions to sell all he possessed; he entered the King's Bench prison in utter poverty, and remained there for nearly two years, hopeless of any other abode on earth. But the hope of a mansion of eternal peace and love, raised him beyond the reach of human tyranny. He possessed his soul in patience. Wise and good men resorted to his prison, and brought back greetings to his distant friends, and maxims of piety and prudence. Happy in the review of a well-spent life, and still happier in the prospect of its early close, his spirit enjoyed a calm for which its enemies might have well exchanged their mitres and their thrones. His pen, the faithful companion of his troubles, as of his joys, still plied the Herculean tasks which habit had rendered not merely easy, but delightful to him; and what mattered the gloomy walls or the obscene riot of a jail, while he was free to wander from early dawn to nightfall over the sublime heights of devotion, or through the interminable, but to him not pathless, wilderness of psychology? There pain and mortal sickness were unheeded, and his long-lost wife forgotten, or remembered only that he might rejoice at their approaching reünion. The altered policy of the court restored him for a while to the questionable advantage of bodily freedom. "At this time," says the younger Calamy, "he talked about another world like one that had been there, and was come as an express from thence to make a report concerning it." But age, sickness, and persecution, had done their work. His material frame gave way to the pressure of disease, though, in the language of one of his last associates, "his soul abode rational, strong in faith and hope." That his dying hours were agitated by the doubts which had clouded his earlier days, has been often but erroneously asserted. With manly truth, he rejected as affectation, the wish for death to which some pretend. He assumed no stoical indifference to pain, and indulged in no unhallowed familiarity on those awful subjects which occupy the thoughts of him whose eye is closing on sublunary things, and is directed to an instant eternity. In profound lowliness, with a settled reliance on the Divine Mercy, repeating at frequent intervals the prayer of the Redeemer, on whom his hopes reposed, and breathing out benedictions on those who encircled his dying bed, he passed away from a life of almost unequalled toil and suffering, to a new condition of existence, where he doubted not to enjoy that perfect conformity of the human to the Divine will, to which, during his three score years and ten, it had been his ceaseless labor to attain.

[Stephen.

THE WORDS OF STRENGTH.

There are three lessons I would write—
Three words—as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have HOPE. Though clouds environ now,
And gladness hide her face in scorn,
Put then the shadow from thy brow—
No night but hath its morn;

Have FAITH. Where'er the bark is driven—
The calm's disport, the tempest's mirth—
Know this—God rules the hosts of Heaven,
The habitants of earth;

Have LOVE. Not love alone for one;
But man as man, thy brother call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, Faith and Love—and thus shall find
Strength, when Life's surges rudest roll,
Light, when thou else wert blind.

SUCCESSFUL MINISTERS.

"The old ministers," said Mr. Williams, of Wern, "were not much better preachers than we are, and in many respects they were inferior to us; but there was an unction about their ministry, and success attended upon it, that can now be but seldom seen. And what is the cause of the difference? They *prayed* more than we do. If we would prevail and 'have power with men,' we must first prevail and 'have power with God.' It was on his knees that Jacob became a 'prince;' and if we would become princes, we must be oftener and more importunate on our knees." He was very fond of relating the following anecdote respecting the late Rev. J. Griffith, of Caernavron:—"Mr. Griffith was to preach one night in a farmhouse, and he desired permission to retire to a private room before the service began. He remained there a considerable time after the congregation had assembled. As there was no sign of the preacher making his appearance, the good man of the house sent the servant to request him to come, as the people had been for some time waiting. On approaching the door, she heard what she supposed to be a conversation carried on by two persons in rather a subdued tone of voice. She stood listening at the door, and heard one say to the other, 'I will not go unless you come with me.' The girl returned to her master, and said, 'There is some one with Mr. Griffith, and he tells him he will not come unless the other accompany him. I did not hear the other make any reply, so I conclude he will not come from there to-night.' 'Yes, yes, he will,' said the master; 'and I'll warrant the other will come with him, if matters are as you represent them. We shall begin the service by singing and reading till the two come.' At length Mr. Griffith came, and the 'other' with him, and they had an extraordinary meeting that night. It proved the commencement of a powerful revival in the neighborhood, and many were converted to God. 'Nothing, brethren,' Mr. Williams would say, by the way of applying the anecdote, 'is necessary to render our ministry as efficient and useful as that of our fathers, but that we should be brought to the same spirit and frame of mind."

[London Magazine.

HOW TO SERMONIZE.

1. Go to the bottom of your subject: And think of every thing that ought to be said upon it: And consider what points, or parts of it, your hearers would be glad to have cleared up, or most enlarged upon. To skim off only the surface, is to put off your audience with froth. The weightiest sentiments often lie at the bottom; be at the pains then of diving deep to bring them up from thence. On the other hand,

2. Take care you do not torture your subject, by aiming to exhaust it. Don't endeavor to say every thing that can be said, but every thing that ought to be said, upon it. A preacher's excellence is seen, not so much in saying a great deal upon a text, as saying the best things in the best manner.

3. Don't crowd your thoughts too thick. This will but fatigue and perplex the minds of your hearers, who should always have time to follow you. If you pour water too fast into the funnel, it will run over.

4. Protract not your discourse to an undue length. The best sentiments will not be attended to, whilst your hearers are impatiently waiting and wishing for the conclusion. It were better to offend by the other extreme, provided your matter be solid, well disposed, and well digested. Better leave your audience longing than loathing. Abstinence is less hurtful than repletion. I think Luther says, in his table-talk, that one necessary qualification of a preacher is *to know when to leave off*.

[John Mason.

THRILLING INCIDENT.

At a temperance meeting in Philadelphia some years ago, a learned clergyman spoke in favor of wine as a drink; demonstrating it, quite to his own satisfaction, to be scriptural, gentlemanly, and healthful. When the clergyman sat down, a plain, elderly man rose, and asked the liberty of saying a few words. "A young friend of mine," said he, "who had long been intemperate, was at length prevailed on, to the great joy of his friends, to take the pledge of entire abstinence from all that could intoxicate. He kept the pledge faithfully for some time, though the struggle with his habit was fearful; till one evening, in a social party, glasses of wine were handed round. They came to a clergyman present, who took a glass, saying a few words in vindication of the practice. 'Well,' thought the young man, 'if a clergyman can take wine, and justify it so well, why not I?' So he also took a glass. It instantly rekindled his fiery and slumbering appetite; and after a rapid downward course, he died of *delirium tremens*—a raving madman."

The old man paused for utterance; and was just able to add—"That young man was *my only son*; and the clergyman was the *Reverend Doctor who has just addressed the assembly*."

RULES OF FAITH AND PRACTICE,

Not found in the Bible, but some think can be proved by the Bible; which I doubt.

BY ELDER N. SUMMERBELL.

Never manifest any peculiar interest in religion, except in times of revival, and then, not until there gets to be quite a good deal of excitement; lest the meetings should be *uninteresting*.

Never talk about the state of religion in your own heart, but if you talk of religion at all—especially before worldly persons—let it be in the way of finding fault with your minister. This will make you appear as though *you* knew what kind of a man a minister should be.

Strive to believe all the evil reports about your brethren, especially should there be one about the minister; this will prove that you have charity. For charity beliveth all things.

Be sure to lay up treasures for your own family, yea, if it be possible, to supply them down to the thousandth generation—and be careful to let all your charity begin at home—for he that provideth not for his own house, hath denied the faith, and is worse than an infidel.

If there are any members more active and liberal than you, strive, as opportunity offers—with great care, lest you should be esteemed a fault-finder—to make it appear that they are forward and officious; and pretend that you, *yourself*, would do more were they not so forward.

If the prayer meeting is two or three miles off, and you never attend, say that it is "too far," but be sure and attend every irreligious gathering at the same place, night or day; thus you will convince men, that let others do as they will, as for you, you are determined to know something more than Jesus Christ and him crucified. Also attend a party now and then, to make up for lost prayer meetings.

Do not take a religious paper; it is as much as you can afford to pay for two political ones.

If anything is said about supporting the gospel, tell them plainly who are *able*, and that you are *poor*. What if you are worth a few thousands?

And when you are taken ill, and death approaches, you may do as such persons have done before you. But lest you should want an example, you may take one from a young lady who took up her residence among her fashionable friends in the city, to whose ways she strove to be conformed. When on her death bed, they inquired of her whether she desired a minister to be sent for to pray with her, to which she replied—"if it is fashionable."

[Ch. Pallad.

A SIMPLE FACT.

Seven years ago, while engaged one Sunday afternoon in circulating the temperance pledge among our colored friends at Pittsburgh, I received some sad tales of sorrow from their lips. Among those who signed the pledge, I recollect one who was a married woman, aged thirty-four years, apparently a person of veracity. Her tale was in substance the following:—

"When I was nine years old, I was sold and taken away from my father and mother, and have never seen them since. They were both Christians. It almost killed my father when he saw me about to be separated from him. I recollect, as the horse stood by the door, and I was put on his back, being too young to walk, my father came up to the horse, and took hold of my little feet; and then he prayed to God to take care of me, and while he was praying for me he felt so bad to have me go away that he fainted and fell down on the ground alongside of the horse.

"My mother was a Christian too, and when she bid me farewell, she said, 'Sarah, when you hear I am dead, don't cry for me, I shall be in heaven. Be a good girl and prepare to meet me there!' Since that morning, which is now twenty years, I have never seen my dear father and mother; and I never expect to see them in this world. I have eight brothers and sisters scattered through the different slave States, and have not seen one of them these seventeen years."

DEATH IN THE THEATRE.—The Rev. John B. Bennett, M. D., recently delivered a lecture in London, before the Young Men's Christian Association, on theatrical amusements. In the course of his remarks, he mentioned several cases in which actors had died during the time of performance. A Mr. Peterson was once performing in "Measure for Measure," and while he was repeating the words:

——"Reason thus with life,
If I lose thee, I lose a thing
That none but fools would keep; a breath thou art,"

he fell and breathed his last. The names of Bond, Mrs. Jefferson, and Palmer, were also mentioned as having died in the same way. One Fullam was playing the farce "Brother and Sister," at Dublin, when having just finished singing a song and kissing an actress, he staggered to the side-scenes and fell a lifeless corpse.

[Trav.

TRIUMPHANT DEATH.—The American Messenger says that Mrs. Morton, of Brooklyn, L. I., who died in February, exclaimed, in her last moments: "And have I indeed entered upon the valley of the shadow of death? Where is its darkness? It is *light*—all *light* to me. Oh! how *beautiful—beautiful—beauti*—" and while the words yet lingered on her lips, she was at rest in the bosom of her Saviour.

"When," asks Governor Slade, "will the statesmen of this nation—the noble intellects that move senates, and give tone and direction to popular mind—learn that the surest guaranty of our safety and prosperity is to be found in the silent infusion into the minds and hearts of the people of all parties, and especially of the children, who belong to no party, of sound knowledge and true Christian principle?"

The Sabbath Recorder.

New York, April 22, 1847.

THE SABBATARIANS OR SEVENTH-DAY BAPTISTS.

The terms SABBATARIAN and SEVENTH-DAY BAPTIST are used to designate those Christians who observe the seventh or last day of the week as the Sabbath. The former term was adopted by them in England soon after the Reformation, when the word Sabbath was applied exclusively to the seventh day, and when those who observed that day were regarded as the only true Sabbath-keepers or Sabbatharians. In the year 1818, this term was rejected by the General Conference in America, on account of its supposed indefiniteness, and the term Seventh-day Baptist was adopted in its stead, as more descriptive of the opinions and practices of the people.

The Seventh-day Baptists are distinguished from Baptists generally by the views which they entertain of the Sabbath. In respect to this, they believe, that the seventh day of the week was sanctified and blessed for the Sabbath in Paradise, and was designed for all mankind; that it forms a necessary part of the ten commandments, which are immutable in their nature, and universally binding; that no change as to the day of the Sabbath was made by Divine Authority at the introduction of Christianity; that those passages in the New Testament which speak of the first day of the week do not imply, either the substitution of that day for the seventh as the Sabbath, or its appointment as a day of religious worship; that whatever respect the early Christians paid to the first day of the week, on the supposition of its being the day of Christ's resurrection, yet they never regarded it as the Sabbath, but continued to observe the seventh day in that character until, by the edicts of Emperors and the decrees of Councils, the first day was made gradually to supersede it.

At what precise time the observers of the seventh day took a denominational form, it is not easy to say. According to Ross's "Picture of all Religions," they appeared in Germany late in the fifteenth or early in the sixteenth century. According to Dr. Chambers, they arose in England in the sixteenth century. Assuming the beginning of the sixteenth century as the true period of their origin, would carry them back as far as any of the modern denominations of Christians date. But whatever difficulty there may be in fixing the precise time of their origin as a denomination, the Seventh-day Baptists think there is no difficulty in proving the antiquity of their sentiments. Indeed, they believe that there has been no period since the commencement of the Christian era, when there were not upon the earth more or less Christians observing the seventh day. That the apostles observed that day as the Sabbath, there can be but little doubt. In their writings they uniformly distinguish between *the Sabbath* and *the first day of the week.* In consistency with this distinction, it was their custom to rest from labor and engage in religious exercises upon the seventh day. The women who were present at the crucifixion, after preparing their spices, "rested the Sabbath day, according to the commandment." When Paul was at Antioch, he preached in the synagogue on a certain Sabbath day, and so interested his Gentile hearers, that they requested him to preach the next Sabbath day, when nearly the whole city came together to hear him. At Corinth, he reasoned in the synagogue every Sabbath day for nearly a year and a half. On one occasion, in addressing the Jews, Paul asserted that he had committed nothing against the customs of their fathers, who are known to have been strict observers of the seventh day. And though the Jews were ever on the watch to discover any discrepancy between the practices of the early Christians and the customs of their own people, they are not known in a single instance to have charged them with a neglect or violation of the Sabbath. This circumstance, in connection with the facts which have been stated, sufficiently establishes the position that it was the practice of the apostles to observe the seventh day.

Passing from inspired history to that which is uninspired, we find frequent notices of Sabbath-keepers during the first six centuries of the church. Mosheim mentions persons of this class in the second century; and Robinson says that there were at Rome about that time more than forty churches observing the seventh day. Indeed, the notion that a change had been introduced as to the day on which the Sabbath should be observed, seems not then to have been entertained. In process of time, however, a custom arose of celebrating the resurrection of Christ by a religious meeting on the first day of the week. No historical record, sacred or profane, has informed us of the first celebration of this day; nor is there any certain evidence that it was at first observed weekly. It seems to have been introduced as a voluntary festival to commemorate the resurrection, just as the sixth day was observed to commemorate the crucifixion, and the fifth-day to commemorate the ascension. Though not regarded as the Sabbath, it gradually grew in the estimation of Christians during the first three centuries. In the fourth century, the Emperor Constantine embraced Christianity; and in his zeal to magnify those institutions which were regarded as peculiarly Christian, and to bring into disrepute those which were in any way connected with the Jews, he set himself at work to give importance to the first day of the week. He required his armies, and the people generally, to spend the day in devotional exercises. No courts of judicature were to be held on this day, and no suits or trials in law prosecuted. Certain works of necessity or mercy, however, were declared lawful; such, for instance, as the emancipation of slaves, and the labor of the husbandman in pleasant weather. His decrees were subsequently confirmed and extended by Christian Emperors, and similar decrees were passed and enforced by the various ecclesiastical councils.

While the civil and ecclesiastical powers were making such efforts to establish the first day, they were equally zealous to abolish the observance of the seventh day, which they endeavored to do by throwing odium upon those who persisted in it. Constantine, in his decree issued A. D. 321, speaks of the Sabbath as a Jewish institution, represents those who observe it as giving countenance to the Jews, and says, "Let us have nothing in common with that most odious brood, the Jews." The Council of Laodicea, about 350, passed a decree, saying, "It is not proper for Christians to Judaize, and to cease from labor on the Sabbath; but they ought to work upon that day, and put especial honor upon the Lord's day; if any be found Judaizing, *let him be anathematized.*" Notwithstanding this opposition from the highest authorities, many Christians continued to observe the Sabbath. *Athanasius*, A. D. 340, says, "We assemble on Saturday, not that we are infected with Judaism, but only to worship Christ, the Lord of the Sabbath." *Sozomen*, A. D. 440, says, "There are various customs concerning assembling; for though nearly all the churches throughout the world do celebrate the holy mysteries on the Sabbath day, yet they of Alexandria and Rome refuse to do this; the Egyptians, however, in the neighborhood of Alexandria, and the inhabitants of Thebes, have assemblies upon the Sabbath, but do not participate in the mysteries." *Gregory of Nyssa*, about 390, speaking of the relation of the two institutions, says, "How can you look upon the Lord's Day, when you neglect the Sabbath? Do you not know that they are twin sisters, and that in slighting the one you affront the other?"

Rev. L. Coleman, Instructor in Ecclesiastical History in Auburn Theological Seminary, in a "Historical Sketch of the Christian Sabbath," published in the Theological Review, sums up the facts in regard to the early observance of the Sabbath and the Lord's Day, as follows:—

"1. Both were observed in the Christian church down to the fifth century, with this difference, that in the Eastern churches both days were regarded as joyful occasions, but in the Western the Jewish Sabbath was kept as a fast.

"2. Both were solemnized by public religious assemblies for the instruction and spiritual edification of the hearers, and for the celebration of the Lord's Supper.

"3. The Sabbath of the Jews was kept chiefly by converts from that people, and on their own account; who, though freed from the bondage of the law; adhered in this respect to the custom of their fathers. But in time, after the Lord's day was fully established, the observance of the Sabbath of the Jews was gradually discontinued, and finally was denounced as heretical."

It is somewhat difficult to trace the history of Sabbath-keepers—as it would be to trace the history of any unpopular sect or doctrine—through the darkness which intervened between the establishment of the Papal Dominion and the dawning of the Reformation. There are, however, fragments of history scattered over that period, which have an important bearing upon this point, and deserve attention. Early in the seventh century, in the time of Pope Gregory I., the subject of the Sabbath attracted considerable attention. According to *Heylin*, there arose a class of persons who declared "that it was not lawful to do any manner of work upon the Saturday, or the old Sabbath." Nearly five hundred years afterward, in the eleventh century, while Gregory VII. occupied the papal chair, the same doctrine was preached again. In both instances it was denounced as heretical, and opposed by severe papal censures. According to *Mosheim*, there was a sect of of Christians in Lombardy, in the twelfth century, called the Pasaginians, who kept the Jewish Sabbath. These facts are sufficient to prove the existence of Sabbath-keepers, not only in the early and purer ages of the church, but through the period of papal ascendancy. Indeed, they render it quite probable, that wherever, in the early ages of the church, the subject of the Sabbath was made a topic of popular discussion, there the seventh day found advocates and observers. [To be continued.

OBITUARY NOTICES.—The editor of the Christian Mirror, who has had an extensive experience in such matters, says that "obituary notices are the most troublesome things to manage of any that are not on matters of controversy. It requires almost a hard heart to reprove their authors or prompters, acting, as they do, under a deep conviction of the worth of departed friends. To suppress them would seem to be trifling with wounded hearts; and thus many find their way into the papers, which but for these and similar considerations would never appear. * * * * Where there is nothing significant or peculiar or distinguishing, it is a waste of labor for writers, printers and readers, to concern themselves with protracted obituaries. The simple announcement of the age and death of the person, is, in such cases, the most impressive obituary that could be written. It is the scriptural form. Even of those who lived through six to almost ten centuries, it is merely said, 'they lived so many years and died.' It is fair to presume of any departed mistress of a family, that she 'left behind her a deeply afflicted husband, and affectionate mourning children,' and perhaps a bereaved church and loving neighbors, to lament her loss."

From the Christian Chronicle of April 14.

"HYPEROXYSOPHISTICATED PARADOXOLOGY."

Under the above title, the "Sabbath Recorder" of last week contains a long article, filling an entire page, which the writer doubtless would have his readers to receive as a candid and fair review of the Sabbath Discussion between "E. W. D." and "Indagator." We could not help thinking, while reading this long article, of the words of the wise man: "He that answereth a matter before he heareth it, it is folly and shame unto him." Wisdom might have dictated the propriety of waiting till the disputants had made an end, before applying the test of his astute criticism.

As might be expected from a review so prepared, there is much flippancy, a spicing of spurious wit, a number of comparisons drawn from various sources, many epithets of different kinds, an attempted parade of learning, not a little of glaring assumption; and, after the subtraction of these, a very small residuum, indeed, of argument upon the question at issue. We do not think that a thousand articles of the same stamp as the one now before us, would leave the world any wiser on the Sabbath question than it is at present. If we may give an opinion upon this rambling lucubration with which the public has been favored, we would say it carries too much sail and too little ballast—it exhibits too much eagerness to mingle in the discussion, and too little knowledge of the languages of Scripture, of the principles of interpretation and the rules of logic, to warrant a hope that it will enable it to do much for the convincing of Anti-Sabbatarians, however much favor it may win from those of "the writer's own party." What good the article has accomplished, or can accomplish, we cannot see. It is not a fair review of the discussion; for that is not yet ended, and a fair review cannot yet be written. Nor does it prove any thing, except the possibility of spinning out a long article without pouring any light on the question at issue.

It is to be hoped that the Sabbatarians can prepare some better defense of their cause. If not, we think it will be difficult to prove the obligation of *Christians* to keep the seventh day holy. We are glad that the article referred to is not from the pen of the editor of the Recorder. From him we expect better things. We have looked, and still look, with interest for the strictures on the discussion, which he partly promised, when the disputants have ended. He has too much wisdom, we believe, to answer a matter before he has heard it.

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HYPEROXYSOPHISTICATED PARADOXOLOGY, AGAIN!

To the Editor of the Sabbath Recorder:—

Though there is much wisdom embodied in the apothegm of one of the ancient philosophers, "*If an ass kicks me, must I needs kick him again?*" which has influenced my conduct very considerably under such circumstances, through all my walk of life, yet as higher authority admonishes us to "*answer a fool according to his folly, lest he grow wise in his own conceit,*" I am constrained, much against my own inclinations, to add a remark or two in reply to the strictures of the Editor of the Christian Chronicle, on my article with the above caption, in the Recorder of the 8th inst.; not with any desire to bandy any words of spite, or to retaliate on his gratuitous and vindictive vituperation, but from considerations of higher moment. I take up my pen to remove a misrepresentation of my design in noticing the "Discussion;" which was not what the Editor supposes, an attempt at an exposition or a defense of the seventh-day Sabbath, nor from any "eagerness to mingle in the discussion," but simply to hold up, as was distinctly avowed, the miserable "turns and shifts of quibblers to evade the explicit injunctions of Holy Writ," and to exhibit the ludicrous position of those who depart from the Word and become "*entangled in the web of traditional interpretation,*" as a *beacon* to others in temptation to wander from the Word into metaphysical speculations and vain philosophy. Its real design was "to shoot at folly as it flies," for

"Whether the charmer sinner it or saint it,
When folly grows romantic I must paint it."

And as the "discussion" abounds with so much absurdity and so little logic, it could not be treated in any other manner.

The Editor of the Chronicle, mistaking the sarcasm of a lampoon for a theological exposition of Scripture, actually commences an attack upon a *ghost*, the grim creature of his own fuddled brain, and makes a perfect harlequin of himself in parrying imaginary assaults and making deadly thrusts into the vitals of the "*black cat not on the premises.*" It is not my design to return "railing for railing," yet it is fitting that the scales should be removed from his eyes, that he may see, that his zeal has run before knowledge, and that he himself has "*judged before the time.*" In a word, the whole design of the writer was to exhibit the contradictions and absurdities of his correspondents "E. W. D." and "Indagator," *as far as they had gone*, and show in bold relief their weak points and fallacious arguments. If I have misrepresented them, he has not only failed to point it out, but has not even charged me with it. If I carried "more sail than ballast," which I cheerfully admit, I contend that that was essential to drag along the *dead weight* of the *extracts* from *his own paper;* for with all the *sail* I could unfurl, and all the *spicing* I could infuse into it, I doubted whether the readers of the Recorder could be induced to wade a second time through so much insipid jargon, and really felt it due to them to make an apology for reduplicating so much matter with so little meaning, as the whole "Discussion" does not contain enough *meerschaum* to make a pipe. Too much ballast in shoal waters jeopards a voyage—is often fatal. When we wish to run against the rapid currents of ignorance and popular prejudices, we must take a buoyant boat, with wide-spread canvas, and the fare must be spicy, or you cannot get the crew to dive for pearls into "the *deep points* not on the premises."

When the writer attempts a philological analysis of "the *languages* of Scripture," which he has not aspired to, it will be time enough to search out "*the black cat not on the premises,*" and when he enters upon an exegetical exposition of any of "the deep points of the law," it will then do to determine whether his rules of interpretation are "according to Gunter," and quadrate with the requirements of Procrustes; but as he has not attempted either of these, the Editor of the Chronicle has "*judged before the time,*" and has proven himself an itching, *anticipating critic*, while I only strove to prove myself an Athenodorus to his correspondents and your readers. But

"If fools have ulcers, and their pride conceal them,
They must have ulcers still, for none can heal them."

But as the main object of taking up my pen at this time is to disclaim having written the castigation as a defense of the Sabbath of the Lord, or as an analysis of their medley of tautology and contradiction, which would not admit of being brought under investigation by the rules of logic, or even of common-sense, I conclude by assuring the Editor of the Chronicle, that if he will agree to insert in his colnmns, a better defense of their (the Sabbatarians') cause, it shall be prepared forthwith by one who is familiar with "the languages of Scripture" and well versed in the rules of interpretation. What say you, Mr. Chronicle? W. M. F.

BORDENTOWN, N. J., April 18, 1847.

LOWELL PIETY.—Under this heading, the Boston Olive Branch says that in Lowell, Mass., they 'will prosecute a *poor* man, who sets out a cabbage plant or catches a fish on Sunday, while the *rich* saints, who own the factories, can employ fifty men at blasting rocks and other noisy hard work, yet no lawyer dare prosecute them, nor dare any minister preach against them.' The system of punishing the poor for doing what the rich are permitted freely to do, is no doubt carried out to perfection in the application of the Sunday laws. Who ever heard of a rich man being taken up for breaking the Sunday, except in those cases where the complaints were instigated by malice or covetousness? We are yet to learn of an instance in which the executors of the law have done it of their own free will.

RELIGION AND FAMINE IN IRELAND.—A correspondent of the London Christian Observer, who has recently been on a tour through Ireland, says that the feeling is very strong among the population, that the famine is the judgment of God for the sins of priests and people. Many with whom he conversed expressed their anxiety that the Word of God should be more generally read. A clergyman in the south of Ireland says that no such state of things has ever occurred before. The grand difficulty in times past has been to get at the people; but by this affliction they are thrown upon the Protestant clergy and gentry for preservation, and are willing to hear. Thus Ireland has been opened to the Gospel.

NEW WAY TO GIVE RELIGIOUS INSTRUCTION.—The Dublin Warder tells of a Mr. Peto, a railway contractor, who, with a view to inculcate a better feeling among the laborers employed on his various contracts, has engaged a number of religious teachers, who visit the men daily, and during the time set apart for meals, they read the Bible to the laborers, and in the evening teach them to read and write. The plan has been found to answer admirably. There are two missionaries on the Norwich and Cambridge line, two on the Southampton and Dorchester line, and several others on Mr. Peto's other contracts.

LARGE BEQUESTS.—Mr. John Wilkinson, of High Wycombe, Eng., who died recently, has left between fifty and sixty thousand dollars to be paid to various benevolent societies on the decease of his widow. The reason he gave for doing so was, that he viewed the great cause of the Gospel as of paramount importance; and having in his own experience enjoyed its influence, without which life would have been a burden, although surrounded with outward comforts, he felt it to be his duty, and a just debt of gratitude to the great Giver, to extend that blessing to others.

ARRIVAL FROM CHINA.—We learn from the Commercial, that Rev. S. R. Brown, lady and two children, with three Chinese young men, arrived on Thursday last in the ship Huntress from China, after a very pleasant voyage of ninety-eight days. Mr. Brown was for several years a Professor in the Institution for the Deaf and Dumb in New York, and was appointed in 1838 to take charge of the school for Chinese youth, then established at Macao, but since removed to Hong-Kong, under the direction of the Morrison Education Society, which is composed mainly of foreign residents in China.

THE NEW YORK RECORDER comes to us in a new dress and an enlarged form. Rev. Sewell S. Cutting continues to be its Editor. The publishing interest has recently passed into the hands of Lewis Colby, of 122 Nassau-st.

☞ ELD. S. S. GRISWOLD having removed to the 2d Hopkinton Church, requests his correspondents to address him at Hopkinton, R. I.

RECEIPTS OF BENEVOLENT SOCIETIES.—Rev. D. C. Haynes, of the American Tract Society, has prepared a card embracing a list of receipts of the principal Missionary, Tract, and Education Societies in the United States, during the year 1846. The total amount of contributions is stated to have been $1,562,449 75.

THE SUNDAY IN SCOTLAND.—An English paper says that the General Assembly of the Free Church of Scotland appointed Sunday, Feb. 16th, as a day on which "the divine authority and perpetual obligation of the Sabbath" should be specially brought before the congregations of that body. The same paper says that the contest respecting Sunday trains continues, but with less violence.

MISSIONARIES FOR CHINA.—The Boston Transcript says that Rev. Messrs. E. Doty and J. O. N. Talmadge sailed from Boston on the 15th inst., for China, under the direction of the American Board of Missions, and Rev. Messrs. Judson, D. Collins, and M. C. White, under the direction of the Methodist Episcopal Board. Previous to sailing, appropriate religious services were held on board the ship Heber, conducted by Bishop Janes, and rendered the more interesting by the union of different Christian denominations.

REV. MR. ABBOTT.—The Baptist Register says that this devoted missionary has been compelled to give up attending public meetings, and to resign himself into the hands of a physician, on account of a severe ulceration of the throat, which threatens to become chronic. He is said to be exceedingly anxious to return to his field of labor in Arracan next fall, but it is feared that he will never be able to do so, unless he can be kept away from the excitement of public meetings.

REV. C. F. FREY.—A correspondent of the N. Y. Baptist Register says that Mr. Frey, the converted Jew, is about leaving New York city, where he has resided for nearly a quarter of a century, to settle at Pontiac, Mich. His "removal from this section will, in all probability, prove fatal to the existence of the American Baptist Society for Evangelizing the Jews; and if so, it must hereafter be added to the many unsuccessful efforts to convert the descendants of Abraham."

DISSOLUTION OF OLD PREJUDICES.—The moral aspect of the world is everywhere brightening with promise of a better era in the history of man. Turkey, China, and Cochin China are making most important movements towards civil and religious freedom. A recent letter from China, published in the Augsburgh Gazette, alluding to accounts from Canton, says:

"We are approaching towards a very interesting epoch. In ten years hence, the state of affairs in Eastern Asia will considerably change. There is a sentiment of liberty developing itself in China, which is bringing about with rapid strides the ruin of the existing form of government. Thousands of persons assemble to discuss on matters connected with the destiny of the human race. A spark is appearing among the people, which will not be long in breaking out into a flame. Keying, now governor-general of Canton, dare take no steps without the consent of the people."

Min-Meah, the ruler of Anam, Sovereign of all Cochin China, Tonquin and Combodia, a chief of thirty million men, who after the example of the Emperor of Japan and the former example of the Emperor of China, had constantly refused all relations with foreign powers, has recently deceased; and it is said that his successor is determined to open the ports of the empire of Anam to the vessels of all commercial nations.

PROVIDENCES.—Somebody has said, that "he who observes providences shall have providences enough to observe." We have never seen a more striking illustration of the truth of this, than is furnished by the following incident connected with the American Tract Society:—

"A few weeks ago, twenty men presented themselves in the course of a few days, to the American Tract Society as colporteurs. The Society had no funds appropriated to their support, but as they appeared to be good men, the committee supposed *that* a sufficient indication of their duty, and employed them all. Not long afterwards the Society received a letter from a Southern merchant, stating that a friend had given him, whilst at the North, one of the Society's books, which he put in his trunk, thinking little of it until he arrived at a Southern city, when having leasure he read it. The perusal of the book wrought a great revolution in his opinions and feelings, and he determined to devote a considerable amount of money for the distribution of the books. He did not however learn how his design could be accomplished until a colporteur came across his path, with these books for sale. The merchant stated his desire, and the colporteur explained to him the Society's plan of distributing books by colporteurs. This plan he said was just what he desired, and he had therefore determined to propose to support TWENTY colporteurs, if the Society could find the men. The Secretary of the Society wrote immediately to the merchant, announcing to him the remarkable coincidence between their wants and his liberality. In reply the merchant pledged himself for the support of these twenty men for four years. The amount of the pledge is twelve thousand dollars."

THE IRISH CLERGY.—The London Standard says that it has been calculated that the Romish clergy in Ireland receive annually for confessions $1,350,000; for christenings $150,000; for unctions and burials $270,000; for marriages $1,350,000; for prayers for deliverance from purgatory $450,000; for collections at chapels $2,410,000; for curate collections $101,000; for government grant to Maynooth College $45,000. Total, $6,135,000.

General Intelligence.

WAR NEWS.

The daily papers for a week past have been filled with details of the recent battles and victories. It is hardly possible to gather from them an exact account of subsequent movements. But the following will be found to contain the substance of what is known.

Santa Anna, immediately after his defeat, turned his face towards the city of Mexico. This retreat was disastrous in the extreme, in consequence of the insufficient supply of provisions for the army. But it was necessary in order to check a revolution which had been going on in the city for some time. He reached the capital on the 20th of March, and on the 23d he took the oath of office as President of the Republic—thus putting an end to the sanguinary civil commotions.

General Scott, at the last advices, was organizing his forces to proceed to the interior and the city of Mexico. He had already sent forward a force sufficient to capture Alvarado. He would have about 13,000 effectives, who expected a battle at Punte del Rey, but were confident of victory.

Gen. Taylor is also on his way to the interior of Mexico. It is reported that an advance party of his army overtook a body of Mexicans under Gens. Urrea and Canales, fought them seven hours, and finally gained the victory on the arrival of the main body of the army under Gen. Taylor. This is only a rumor.

There is much difference of opinion as to the prospects of peace, and nobody can calculate what turn things will take. A Guadalajara paper publishes the terms offered by our government for peace through Atocha. The principal one was in brief, fifteen millions to be paid Mexico for the line of 26° from the Gulf to the Pacific, and the United States to demand no expenses of the war. These expenses are estimated at thirteen millions, making a total of twenty-eight millions for the territory north of 26 degrees.

A circumstantial narrative of the late insurrection and atrocities in New Mexico, has been published. After several skirmishes with the insurrectionists, in which a good many of them were killed, peace seems to have been restored.

"Lo, THE POOR INDIAN!"—A family of Choctaw Indians, whose ancestors have lived immemorially in our vicinity, says the Baton Rouge (La.,) Conservator of the 3d inst., and who, from a once powerful body, are now dwindled down to some half dozen degraded beings, engaged themselves last week in the solemn office of a capital punishment. It has been long known that one of the family, in a drunken brawl, killed another, and that punishment must follow, but the murderer, and the friends of the murdered, have for months visited and camped together upon equal terms, apparently enjoying the most perfect social intercourse. On Saturday last, the poor wretches, covered with rags, and scarcely provided with food to keep their souls and bodies together, camped in a beautiful piece of woods near our town, and commenced the solemn ceremonies of funeral, the victim taking part with them. Toward nightfall, the preparations were finished, and the poor Indian exposed his naked breast—a load of buckshot, fired by his nearest relative, pierced his heart, and he fell a corpse. Nearly three days were consumed in weeping over his grave, and then the retributors of justice wended their way off to the swamps.

A dreadful explosion occurred April 14, at 6 o'clock, in Dupont's Powder Mills, near Wilmington, Delaware. The concussion was felt at a distance of thirty miles. The packing house, drying house, and six thousand pounds of powder, were destroyed. The following persons were killed, all of whom were engaged in the mill:—Wm. Green, Matthew McGraney, Daniel Dougherty, Michael Houlton, Samuel Brown, Michael O'Brien, Wm. King, Patrick Connor, Wm. Connor, John McGinniss, John Dougherty, David Althans, Bernard Shields, Charles O'Brien, Malcom Baxter, John W. Pennington, and Thomas Lynch. The unfortunate men named above, were literally blown to atoms.

The Wilmington Blue Hen's Chicken states that of the nineteen men killed by the late explosion at Dupont's Powder Mills, fourteen were married and have families, and many of them had spent a great many years in and about the establishment. They had mostly emigrated from Ireland, settled on the Brandywine, and accumulated considerable property in order to retire comfortably to enjoy old age—some of them had beautiful farms in the neighborhood. Only nine bodies have been found; the rest were probably blown into fragments.

The Sun has received papers from the City of Mexico to the 9th ult. Accurate intelligence had been received at Vera Cruz of the numbers of the American expedition then arriving at that port. These accounts produced immense excitement in the Capitol, but had no apparent influence upon the revolutionists. They still pursued their sanguinary and fratricidal war in the streets of the Capitol. We see no prospects of peace, says the Sun, in any of the journals before us. All acknowledge the imminent danger which surrounds them, and they even give way to the worst forebodings of evil, but no one has the courage to propose an honorable peace. They say their nationality is doomed to destruction, and their country to "Yankee" domination; therefore all ideas of peace are delusive.

An Irishman named *John Malone* committed a murder thirty-six years ago, in Ireland, and eluded justice by escaping to America. After living in this country eighteen years, he returned to Ireland, where, after remaining in security eighteen years more, he has just been identified as the murderer, informed of, and committed for trial. He is now over seventy years of age.

SUMMARY.

A Mr. Sibell of Florida has a heavy claim which he is prosecuting against the Treasury; and his counsel are the Vice-President, Mr. Webster, Mr. Berrien, Mr. Henry D. Gilpin, and Mr. Thomas L. Smith, of this city, late Register of the Treasury. The claim covers a margin of $1,700,000. Mr. Sibell owned a large property in Florida pending the late Seminole war, sawmills for live oak, and various other improvements upon a large tract of land, the whole of which were broken up by the U. S. army, and his whole business destroyed. He petitioned Congress; and at the session of '45—'6 an act was passed for his relief to the amount of $18,000. He was not satisfied. And at the last session a bill was passed authorizing the claim to be settled by the Secretary of the Treasury on the principles of equity and justice. Hence the demand for $1,700,000 for indemnity.

On the night of the 24th ultimo, a Dr. Shultz committed an outrage of a most villainous character at Indiana, Pa. Having been repulsed in his addresses to the daughter of a Mr. Hill, he vowed revenge, and, disguising himself, proceeded to Mr. Hill's farm, and set fire to the barn. From thence he went to the dwelling house, and attempted to throw in a shell, charged with four pounds of powder. The missile exploded as it passed in at the window, and a fragment striking Shultz, tore off his under jaw, and injured his body badly. The house was much shattered, and the barn was burned down with its contents of two thousand bushels of grain, five horses, harness, &c. The incendiary was found lying upon the ground, and was lodged in prison.

The Journal of Commerce says, that the ship Gen. Jackson, now on the sectional dry dock for repairs, is more than a hundred years old, and is still in good order. She was built by the Portuguese at the Island of Goa, of teak wood. She was captured by the English in the old wars, and in the war of 1812 was captured from her English owner by the American privateer Yankee, owned by Mr. DeWolf, of Bristol, R. I. The teak planks are grooved together, and never have been caulked, but covered by sheathing. Her mizen mast and some other spars are of teak, and undoubtedly the original sticks. The ship is only of 340 tons burden, and very well shaped, though shorter in proportion to her breadth of beam than modern built ships. Her planks and timbers may ride the wave another century, for aught that appears to the contrary.

The Oregon mail line of steamers are to run monthly from Charleston, S. C., to Chagres, touching at St. Augustine, Key West, and Havana; the mail will then be conveyed by land carriages, across the isthmus, from Chagres to Panama, where it will be received by steamers for Astoria, or the mouth of the Columbia River, touching Monterey, San Francisco, and other places. The cost is not to exceed $100,000 per annum. U. S. Postmasters are to be appointed at other points on the Pacific. Postage on a single letter to Chagres 20cts., Havana, 12 1-2cts Panama, 3cts., and to the Pacific coast, 30cts.

On the morning of the 15th inst., the two celebrated and highly tractable elephants belonging to Raymond & Waring's menagerie were drowned in the Delaware. They would not be induced to place foot on board the ferry boat, and were therefore taken down the river, near Gloucester Point, to swim across. They were either chilled through, or from some other cause exhausted, and sunk before they reached the opposite shore. They are a great loss, as they have been valued at thirty thousand dollars.

Hiram Potter, son of Ezekiel Potter, of Queensbury, Warren Co., N. Y., left Belchertown, Mass., where he had been visiting a sister, on the first of May, 1846, since which time he has not been heard from. He is 19 years of age, 5 feet 10 inches high, weighed 150 pounds, with light complexion and hair, black eyes, and a scar occasioned by a hair-lip. The aged parents of this young man are exceedingly anxious to obtain information from him.

Major Drips arrived at St. Louis, from Fort Pierre, on the Little Missouri, above the mouth of Yoneton River. His trip was made through severe storms of rain and snow. On the way down Major Drips passed several encampments of Mormons. In every instance he represents them as enduring great privations and sufferings, many being entirely destitute of provisions. He passed numbers returning to the settlements. They have endured more privations this winter than any who are now famishing in Europe.

A little girl thirteen years of age, at Pawtucket, R. I., attempted suicide by drowning. She had taken an orange from a basket in front of a store, and on being told that an officer was after her, by some of the children, she run and jumped into the river just below the falls. She was rescued as she was about sinking for the last time.

During the attack on Vera Cruz, Lieut. Shubrick carefully aimed one of his guns at a particular gun in a Mexican bastion, and was watching to see the effect of his shot, when he was killed by a shot from that same gun at the moment it was dismounted by his shot. Probably the Mexican artillerist was killed also.

A correspondent of the Poughkeepsie Telegraph, had from 30 hens, the past season, up to September 1st, 3,522 eggs, and 200 chickens. The management consists in a warm dry shelter for winter; feeding with oats soaked twelve hours in warm water; and a free supply of burnt clam shells, powdered fine. The chickens are fed with a mixture of two parts of oats and one of rye, ground to meal.

Eleven ships cleared at New Orleans on the 29th ultimo for Great Britain and Ireland, freighted with corn and flour, having on board 58,000 sacks of the former, and 17,000 barrels of the latter. This is beyond doubt, says the Tropic, the largest quantity of breadstuffs which was ever cleared from any port of the United States in any one day.

The Norfolk Beacon says that thirteen ships, twelve barques, fourteen brigs, and six schooners, cleared from that port from the first of January to the fifth of April, for European ports, with 687,204 bushels of corn, 15,241 barrels of flour, and 4,218 barrels of meal.

Thompson, the celebrated hotel thief who escaped from the jail in Louisville, when arrested in New Orleans, had upon his person the different advertisements offering a reward for his arrest, and numerous newspaper articles describing his person and exploits. He had them all pasted in a little album, under the head of puffs and unbiased opinions of the press.

Mrs. Sarah Underwood, of New York, is now in Washington, having in her possession, and intending to make a public exhibition of them, the original papers found upon the person of Major Andre when arrested as a spy, during the Revolution.

Dr. J. Lawrence Smith, one of the former editors of the Southern Journal of Medicine and Surjery, at Charleston, S. C., has since his arrival in Constantinople, been appointed Geologist and Inspector of mines to the Sultan of the Ottoman Empire.

The Baltimore Saturday Visiter is widely known for its fearless opposition to Slavery in a Slave State, as well as for its independence on other subjects. Its existence has been merged in that of the National Era at Washington.

While the salute in honor of the late victories in Mexico was being fired at Fort Tompkins, Staten Island, Monday noon, a person belonging to the New York Arsenal, who was assisting at one of the pieces, had his arm badly shattered by the concussion.

Edward Dance had both his hands nearly shot away while firing a salute in honor of the Vera Cruz victory at Savannah, Geo. on the 9th.

The steamboat Simon Kenton, near Clarksville, Tenn, collapsed her boiler, by which accident one person was killed and seven others badly scalded.

The Railroad Committee of the Massachusetts House of Representatives on Saturday reported against the Air-line Railroad project.

Mobile was brilliantly illuminated on the evening of the 5th inst. in honor of the Victory at Vera Cruz.

A man by the name of Resolved Soule sells cider and beer at Fall River, Mass. He had better *resolve* to save his *soul* by quitting the business.

The Washington Union, in an article on the subject of the War in Mexico, says, "We understand that reinforcements are about to be thrown into both our armies (under Scott and Taylor;) and, if Mexico should continue besotted, blind to her true interests, infatuated by her ridiculous pride, we must put forth our powerful arms in a more vigorous prosecution of the war."

A distiller in Cuxhaven, Pa., stated in a temperance meeting, that one morning before breakfast, he took one hundred and seventy dead rats out of one of his whiskey vats, and it is likely that more or less rats get drowned in all the whisky that is made.

The Fall River Railroad Company have settled with the heirs of Dr. Hitchcock, of Middleboro', who was killed by a late collision on that road, by paying them $4,500.

The New York papers state that many of the tenants on the Van Rensselaer manor lands are purchasing the title to the property they occupy at two dollars per acre. This is settling the anti-rent question without further excitement by purchasing the land.

Both houses of the Legislature of New York have agreed to a recess from the 12th May to the 8th September. Between this and the 12th of May all the legislation necessary to set the new judiciary in motion is to be done.

An extensive Copper Mine has recently been discovered in the immediate vicinity of Mineral Point, Wisconsin Territory, and upwards of 200,000 pounds of ore, of a very rich quality, raised.

Specie payments began at all the public offices throughout the Union on Thursday, April 1st. The law requiring sub-treasurers to pay out specie is now in full operation.

Stephen L. Dennis, of China, on the 24th ult., was bound over in the sum of $250 to take his trial at the next term of the District Court at Belfast, for sending for publication to the Belfast Journal a false and libellous account of a marriage in Palermo. This is likely to prove rather expensive "fun" for the young fellow, and should be a warning to others.

Mr. Loring Moody, formerly a Representative in the Massachusetts Legislature, lately periled his life and received severe injury in stopping a two-horse stage, and thus saved the life of one or more persons. The members of the Legislature, knowing his poverty, made him a present of $170.

Dr. Turner, the practitioner of the Chrono-Thermal theory of medicine, says that Major Noah tells him there was no such thing, that he can find, as blood-letting in disease, among all the old Hebrew physicians.

The Baptist Missionary Union closed its financial year with March. The contributions of churches and individuals in that month were $9,135 82, and during the year, $85,009 24.

A Providence paper states that Mrs. Amington was engaged a few days since in hanging out clothes in her yard, and falling, was taken up for dead, and deposited in a tomb at Pawtucket, in due course; but has since been removed, as the body remains warm, and the color in her face is natural and fluctuating, but there are no other signs of life. The most eminent physician has as yet been unable to give a satisfactory solution of the mystery.

A living collection of rare and curious plants has just been received at Washington, D. C., from Tampico, and placed in the National Conservatory, at the Patent Office. They are a present from Major General Patterson, of Philadelphia, now in command in Mexico.

At a sale of rare books, in London, a very beautiful copy of the Mazarin Bible, which is attributed to the press of Guttenberg, at Mentz, and of which only 14 copies are known to be in existence, was sold for £500 to buyers for the American Museum, at Washington.

It is said that a pint of varnish, mixed with a bucket of whitewash, will give it in a great degree the qualities of paint—and it will withstand all kinds of weather. As this is the season for whitewashing, a knowledge of the above may be of some use to our readers.

Mr. G. Burdick, of Albany, has discovered a method of manufacturing a new kind of glass, of which he has exhibited some beautiful specimens. This glass is made of clay, and is susceptible of a variety of colors, and of an extra brilliant lustre.

The Philadelphia North American states that the article by James Fenimore Cooper, in Graham's Magazine, which is to run through twelve numbers, cost the publishers $1600, and that Godey has paid as high as twenty dollars a page for articles from Mr. Willis, written for the Ladies' Book.

The War Department has sixteen factories employed in working Goodyear's patent India-rubber into pontoon boats and other military articles. These boats or floats, though light and portable, are capable of carrying sixteen men each.

It is stated that the camel is the only animal that cannot swim. The moment they lose their footing in a stream, they turn over, and can make no effort to prevent themselves from being drowned.

Boston, in 1800, had twenty-five thousand inhabitants; in 1846, one hundred and fifteen thousand. At the first time there were thirty distilleries, now only seven.

Miss Martineau has been visiting Egypt, and was there in the latter part of January, collecting materials, as was supposed, for a new book.

Upwards of two hundred ships, brigs and schooners, have sailed from the Atlantic cities, freighted with bread-stuffs for Europe since the 1st of January.

A young man was arrested at Princeton, N. J., and fined ten dollars, for smoking a cigar in church during worship.

It is estimated that over 35,000 letters, and about 200,000 newspapers, pass daily through the post office in New York.

The aggregate amount of the debts of all the States is $206,547,639; the annual interest on which is $10,468,728.

The Adams (Jefferson Co.) Democrat states that scarlet fever prevails extensively in that county, and that at Watertown a most destructive fever has raged for some months.

There is a Colonel in the Mexican army named Torrey, who is an American by birth, and was formerly in the U. S. Army.

The General Assembly of the Presbyterian Church in the United States of America will meet according to adjournment on the third Thursday of May, (20th,) 1847, at 11 o'clock A. M. in the City of Cincinnati, Ohio.

The London Record says, that Dr. Gobat, Bishop of Jerusalem, arrived at that city December 30th, and that tranquility reigns throughout Palestine.

The number of deaths in New York city during the week ending March 20th, was 259, of whom 47 died of consumption, and 27 of inflammation of the lungs.

It is understood that the President has determined not to appoint any one to either of the vacant offices of major general, declined by Mr. Benton and Col. Cumming.

Eld. C. A. Eastman, of the Christian connection, who has recently been West, states that in Indiana the anti-mission Baptists sometimes exclude members for joining a temperance society.

By the census of 1846 it, appears that the population of Paris proper was 1,053,907 inhabitants, and of the department of the Seine 1,256,907.

In a single hour, the heart beats 3,600 times, discharges 7,200 ounces of blood, which passes through the body 25 times. In 24 hours the blood in the body circulates thorough the heart 600 times.

Two steamers from England, the Sarah Sands and the Cambria, are due when we go to press, at 9 o'clock on Tuesday morning.

Review of New York Market.

MONDAY, APRIL 19.

FLOUR AND MEAL—Genesee Flour $7 75; to arrive in June 5 50 a 6 00. Southern Flour 7 50. Meal 4 60 a 4 75. Rye Flour 5 00.

GRAIN—Genesee Wheat $1 55. Corn 85 a 95c. Rye 90 a 93c. Barley 74c. Oats 48 a 50c. White Beans 1 50 per bush.

HAY—Market firm at 56 a 65c.

PROVISIONS—Old Pork 12 75 a 14 87; new 13 50 a 14 50. Beef, old, 9 a 9 75; new 11 75 a 11 50. Lard 10c. Table Butter 20 a 26c. Cheese 7½ a 8½c.

DIED,

In Verona, N. Y., on the 11th inst., of dropsical affection, MRS. DESIRE WILLIAMS, wife of Dea. Daniel Williams, aged 72 years. Sister Williams professed religion in early life, and united with the First Church in Hopkinton, R. I.; after which she removed to Verona, and became a member of the First Seventh-day Baptist Church in that place, of which she remained a member until her death, which she met with composure, and departed with full hope of final salvation through Christ.

In Stephentown, Rensselaer Co., N. Y., on the 7th inst., Dea. SYLVANUS CARPENTER, aged 79 years. Bro. Carpenter has been connected for many years with the Seventh-day Baptist Church in Berlin, in which he long sustained the office of Deacon. By his death, his family have sustained a heavy loss, the church is bereaved of a much-beloved member, and the community of one of its most respectable citizens.

In Berlin, N. Y., on the 1st inst., Mr. WILBUR BURDICK, aged 76 years. He had long been a member of the Seventh-day Baptist Church in Berlin. He anticipated his departure with pleasure, and died in hope of eternal life.

LETTERS.

Wm. B. Maxson, S. S. Griswold, John P. Livermore, B. W. Vaughn, S. P. Stillman, John Babcock, I. D. Titsworth, Warren Ingalls, Charles M. Lewis.

ACKNOWLEDGMENTS.

A. Ross, New Market, N. J.	$3 00	pays to vol.	3	No. 52
R. Dunn, "	2 00	"	3	" 52
I. S. Dunn, "	2 00	"	4	" 52
Isaac West, Shiloh, N. J.	2 00	"	3	" 52
D. N. Austin,	2 00	"	3	" 52
Stanton Clarke, Westerly, R. I.	2 00	"	3	" 26
Geo. W. Noyes, "	2 00	"	3	" 52
John Cundall, "	4 00	"	4	" 52
Jos. C. Nash, "	2 00	"	3	" 52
John Crandall, "	2 00	"	3	" 52
Green Allen, "	2 00	"	4	" 26
Caleb W. Church, "	1 00	"	3	" 52
J. Babcock, Port Jefferson, O.	7 00	"	4	" 52
S. Browning, Warwick, R. I.	2 50	"	3	" 52
Warren Ingalls, Abington, Ct.	1 00	"	3	" 49
Ichabod Williams, Lowell	2 00	"	3	" 52
Elisha Potter, Almond,	1 50	"	4	" 39
Darwin E. Maxson, Alfred	2 00	"	4	" 52
Benj. Clarke, Petersburg	1 00	"	3	" 52
Russell Maxson, Preston	2 00	"	4	" 52
John C. Bassett, Independence	2 00	"	4	" 26
Wm. S. Livermore, "	2 00	"	3	" 52
M. G. Livermore, "	2 00	"	3	" 52
B. B. Livermore, "	2 00	"	3	" 26
W. B. Slingerland, "	3 00	"	3	" 26

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

NOTICE.

The next Quarterly Meeting of the Executive Board of the Missionary Association will be held at the house of W. B. Gillett, New Market, N. J., on the second first-day of May, at one o'clock, P. M. W. B. GILLETT, Sec.

EASTERN ASSOCIATION.

The Seventh-day Baptist Eastern Association will hold its Eleventh Annual Meetingwith the church in Rockville, R. I., commencing on the fifth day of the week before the fourth Sabbath in the fifth month, May 20.

BEALES' DAGUERRIAN GALLERIES.

MR. A. J. BEALES invites the attention of the public to his Premium One Dollar Daguerrian Galleries, at Nos. 156 and 175 Broadway, New-York. Having adopted the latest improvements, he has reducrd his prices one-half, and guarantees to take pictures equal to any in the city, in any position or dress, and with any desirable shade or color. Gold lockets of all descriptions constantly on hand. Attendance from eight in the morning until sunset.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department, and Teacher of Mathematics.
SILAS S. CLARKE, Teacher of Physiology.
CAROLINE B. MAXSON, Preceptress.
M. SAMANTHA NEWTON, Assistant.
AMELIA R. CLARKE, Teacher of Instrumental Music.

The Spring Term of the present year commences April 21st, and closes July 14th, embracing twelve weeks.

The Academic Year for 1847-8 will be divided into three terms, of fourteen weeks each:

First	commencing Wednesday,	Aug. 25,	and ending	Dec. 1
Second	" "	Dec. 15,	"	March 22
Third	" "	April 5,	"	July 12

TUITION, per term of fourteen weeks, from $3 00 to	$5 00
EXTRAS—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 23, 1846.

Miscellaneous.

THE PAUPER'S DEATH-BED.

BY CAROLINE SOUTHEY.

Tread softly—bow the head—
In reverent silence bow—
No passing bell doth toll—
Yet an immortal soul
Is passing now.

Stranger! however great,
With holy reverence bow;
There's one in that poor shed—
One by that paltry bed—
Greater than thou.

Beneath that beggar's roof,
Lo! death doth keep his state;
Enter—no crowds attend—
Enter—no guards defend
This palace gate.

That pavement, damp and cold,
No smiling courtiers tread;
One silent woman stands,
Lifting with meagre hands
A dying head.

No mingling voices sound—
An infant wail alone!
A sob suppress'd—again
That short, deep gasp, and then
The parting groan.

Oh! change—Oh! wond'rous change—
Burst are the prison bars—
This moment there, so low,
So agonized, and now
Beyond the stars!

Oh! change—stupendous change;
There lies the soulless clod;
The Sun eternal breaks—
The new immortal wakes—
Wakes with his God.

THE LITTLE MATCH GIRL.

A Christmas Story.

BY H. C. ANDERSON.

It was so terribly cold—it snowed, and the evening began to be dark; it was also the last evening in the year—New Year's Eve. On this dark cold evening a poor little girl went into the street with bare head and naked feet. It is true she had shoes on when she went from home, but of what use were they? They were very large shoes; her mother had last worn them, they were so large; and the little one lost them in hurrying over the street, as two carriages passed quickly by. One shoe was not to be found, and the other a boy ran away with, saying that he could use it for a cradle, when he got children himself.

The little girl now went on her small, naked feet, wich were red and blue with cold. She carried a number of matches in an old apron, and held one bundle in her hand. No one had bought of her the whole day—no one had given her a farthing. Poor thing! she was hungry and benumbed with cold, and looked so downcast! The snow-flakes fell on her yellow hair, which curled so prettily round her neck, but she did not heed that. The lights shone out from all the windows, and there was such a delicious smell of roast goose in the street! It was New Year's Eve, and she thought of that!

She sat down in a corner, between two houses—the one stood a little more forward in the street than the other—and drew her legs up under her to warm herself, but she was still colder, and she durst not go home; she had not sold any matches, or got a single farthing! Her father would beat her—and it was also cold at home; they had only the roof directly over them, and there the wind whistled in, although straw and rags were stuffed in the largest crevices.

Her little hauds were almost benumbed with cold. Ah! a little match might do some good, durst she only draw one out of the bundles, strike it on the wall, and warm her fingers. She drew one out—*ritch!* how it burnt! it was a warm clear flame like that of a little candle, when she held her hand round it—it was a strange light!

The little girl thought she sat before a large iron stove, with brass balls on the top; the fire burnt so nicely and warmed so well. Nay, what was that? The little girl stretched out her feet to warm them too; then the flame went out, the stove vanished—she sat with a stump of the burnt match in her hand. Another was struck—it burnt, it shone; and when the light shone upon the wall, it became as transparent as crape; she looked directly into the room where the roast goose, stuffed with apples and prunes, steamed so temptingly on the table, which was laid out and covered with a shining white cloth with porcelain service. What was still more splendid, the goose sprung off the dish, and waddled along the floor with knife and fork in its back; it came directly up to the poor girl. Then the match went out, and there was only the thick cold wall to be seen.

She struck another match. Then she sat under the most charming Christmas tree—it was still larger and more ornamental than she had seen through the glass door at the rich merchant's the last Christmas; a thousand candles burnt in the green branches; and motly pictures, like those which ornament the shop windows, looked down at her. The little girl lifted up both her hands—then the match was extinguished—the many Christmas candles rose higher and higher—she saw they were bright stars. One of them fell, and made a fiery stripe in the sky. "Now one dies!" said the poor girl; for old grandmother, who alone had been kind to her, but who was now dead, had told her that when a star falls, a soul goes up to God!

She again struck a match against the wall—it shone all around, and her old grandmother stood in the lustre, so shining, so mild and blissful. "Grandmother!" exclaimed the little girl, "oh! I know you will be gone away when the match goes out—like the warm stove, the delicious roast goose, and the delightful Christmas tree!" and she struck in haste the whole remainder of the matches that were in the bundle—she would not lose sight of grandmother, and the matches shone with such brilliancy that it was clearer than in broad daylight. Grandmother had never before looked so pretty, so great; she lifted the poor girl up in her arms, and they flew so high in splendor and joy, and there was no cold, no hunger, no anxiety—they were with God.

But the little girl sat in the corner by the house, in the cold morning hour, with red cheeks, and with a smile round her mouth—dead—frozen to death, the last evening of the old year. New Year's morning rose over the little corpse as it sat with the matches, of which a bundle was burnt. She had been trying to warm herself, said they! But no one knew what beautiful things she had seen—in what splendor and gladness she had entered with her old grandmother into New Year's joys.

AFFECTING STORY.

The following story we heard a short time since from a young female in humble life—an emigrant from Ireland. During the recital, the expression of her fine intellectual face, her fast flowing tears, attested a truth we all admit—that warm hearts and gentle sympathies may exist where the refinements of polished life are wanting. The narrative is in our hands—it has lost, along with the strong accents of her country, the touching simplicity of her original narration.

"The steerage of our ship was crowded with passengers of all ages, and before we had been long at sea, a malignant disease broke out among the children on board. One after another sickened and died, and each was in its turn wrapped in its narrow shroud and committed to the deep, with no requiem but the bursting sigh of a fond mother, and no obsequies but the tears of fathers and brothers and pitying spectators. As they sullenly plunged into the sea, and the blue waves closed over them, I clasped my own babe more strongly to my bosom, and prayed that Heaven might spare my only child. But this was not to be. It sickened, and day by day I saw that its life was ebbing, and the work of death begun. On Friday night it died, and to avoid the necessity of seeing what was once so beautiful, and still so dear, given to gorge the monsters of the deep, I concealed its death from all around me. To lull suspicion, I gave evasive answers to those who inquired after it, and folded it in my arms, and sang to it, as if my babe was only sleeping, for an hour when the cold long sleep of death was on it. A weary day and night had passed away, and the Sabbath came. Like others, I wore my neatest dress, and put on a smiling face—but no! it was a heavy task, for I felt that my heart was breaking. On Monday the death of my child could no longer be concealed, but from regard to my feelings the Captain had it enclosed in a rude coffin, and promised to keep it two days for burial, if in that time we should make land. The coffin was placed in the boat which floated at the ship's stern, and through the long hours of night I watched it—a dark speck on the waves, which might shut it from my sight forever. It was then I thought of my dear cottage home, and my native land, and of the kind friends I had left behind me, and longed to mingle my tears with theirs. By night I watched the coffin of my babe, and by day looked for the land—raising my heart in prayer to Him who holds the winds in his hand, that they might waft us swiftly onward. On the third morning, just as the sun had risen, the fog lifted and showed us the green shores of New Brunswick. The ship was laid to, and then the captain with a few men left, taking the coffin with them. I was not permitted to go, but from the deck of the vessel I could see them as they dug the grave under thick shades of the forest trees, on the edge of a sweet glade, which sloped down to the water—and in my heart I blessed them, and prayed that God would reward their kindness to the living and the dead. When they returned on board, the Captain came to me and said—'My good woman, the place where your son is buried is Greenville, on the coast of Brunswick. I will write it on a piece of paper, that you may know where his remains lie.' I thanked him for his care, but told him the record was already written on my heart, and would remain there till my blest boy and I should meet in a brighter and happier world."

A DINNER IN CHINA.

Dinner being announced, we were conducted to a circular table, and each provided with a pair of ivory chop-sticks, mounted with silver, a silver ladle, a small cup of soy, a saucer for the bowls out of which we were to eat, and an elegant richly-gilt silver cup, with two handles, on a stand of similar materials. This cup was used for drinking sucy-sung, the wine of the country, and did not contain more than the old-fashioned Chinese tea-cups. After drinking the health of one of the party, it was usual to turn the inside of the cup towards him, to show that it was empty. The wine was presented boiling hot, and the cups replenished at every remove. In addition, every European was supplied with a knife and fork, and some meat. The table was laid out with eight small dishes, containing articles to whet the appetite, such as cold pork, called chin-chew, grated so fine that it resembled red-colored wool; small chips of dried salt fish and ham; roast chicken cut into small pieces shaped like dice; pig's tongue; salt fish and eggs, mixed up with tar oil. These delicacies were cold, remaining on the table throughout the entertainment, and were paid uncommon attention to by the Chinese at every opportunity afforded them by the removal of the bowls. The dinner commenced with a large bowl of bird's-nest soup, from which each person helped himself; it was very insipid until flavored with soy, the necessary condiments of salt and pepper appearing to be wholly neglected in Chinese cookery. The second dish was shark's-fin soup, with balls of crab; followed by divers others, amongst which was a vegetable soup, made of prepared seaweed from the coast of Japan. This weed, which is called taychocy, resembled in its dry state the pith found in the hollow of a quill, but in the soup its taste is similar to that of celery. There were also in the soup slices of young bamboo, and roots of the white and water lily, each having a peculiar and an agreeable flavor. After the soups came stewed mutton, cut as fine and tender as vermicelli, and with delicious gravy. This was followed by pigeon's eggs, roasted, in a very rich gravy. We found it no easy matter, however, to transfer these eggs from the bowl to our cups, by means of the chop-sticks. The Chinese do not clean or change their chop-sticks during dinner, but each thrusts his own into every dish, and helps himself throughout the repast. A very disgusting practice, which truly refined society would not tolerate.

Pure Water the best Drink.—There is no axiom of health more just than "men never have a true appetite till they can eat with relish any ordinary food." It is told of John Cailes, who lived to the age of 128, that his food, for the most part, consisted of brown bread and cheese, and his drink water and milk. He had survived the whole town of Northampton, (Eng.) three or four times over, with a few exceptions, and said strong drink, (including tea and coffee,) killed them all, though this assertion is rather too general. Water manifestly is the natural beverage of all animals; whole nations, as the Mahomedans and Hindoos, use it alone as a beverage. Unlike other drink, it does not stale the appetite, but the contrary; indeed, it was observed by Hippocrates, about two thousand years ago, that water-drinkers have generally keen appetites. Water is a fluid that requires no digestion, for it is not necessary that it should undergo any changes, it is the *natural menstruum* that holds in solution both what is essential for the nutrition and healthy functions of the body, and what has become refuse, after having served its destined office in the animal economy. Water, therefore, from its congenial qualities, can never much disturb the system, except it be taken immoderately, when the body is over-heated. It is told of Lord Hatfield, so well known for his hardy habits of military discipline and watchfulness, that "his food was vegetables, and his drink water, never indulging himself in animal food or wine;" and Sir John Sinclair, in his work on longevity, says, in the account of Mary Campbell, then aged 105, that she preferred pure water to any other drink.

◆

Horse Story.—A writer in the Boston Courier tells the following anecdote of a horse. The incident occurred in a town adjoining this city.

A butcher, my neighbor, recently went to a pasture where the family horse was usually turned when idle, to get a calf which he had purchased for slaughter. Finding difficulty in otherwise catching him, he set a large bull-dog upon the calf, which soon brought him to the ground, uttering the most piercing cries. The horse, which till now had seemingly paid no attention, aroused by the cries of distress, no sooner perceived the perilous condition of his helpless companion, than with ears raised, jaws distended, main and tail erect, he hastened to his relief!

The dog still continued his hold, despite the threatening aspect of the horse, when the noble fellow, fastening his teeth upon the dog, with one toss threw him completely over an adjacent fence! Meanwhile the butcher had approached so near as to catch hold of the calf as he was rising, which the horse perceiving he turned upon him with his posterior artillery, throwing his heels every time still nearer the butcher's head, until he was glad to relinquish his hold. With what a proud and exultant air he pranced around his liberated charge, with head and tail erect, snorting defiance to all oppressors! In fact, before the butcher could secure his subject, he had first to secure this champion in the stable.

◆

Costume of Former Times.—When Gov. Bowdoin reviewed the troops of Massachusetts, in 1747, he was dressed in a gray wig, cocked hat, and white broadcloth coat and waistcoat, red small clothes, and black silk stockings.

The Judges of the Supreme Court of Massachusetts, as late as 1803, wore robes of scarlet, faced with black velvet, and in summer, black silk gowns.

In 1783, Gen. Washington arrived in New York, from Mount Vernon, to assume the duties of the Presidency. He was dressed in a full suit of Virginia homespun. On his visit to New England soon after, he wore the old continental uniform, except on Sunday, when he appeared in black.

John Adams, when Vice President, wore a sword, and walked the streets with his hat under his arm.

At his levees in Philadelphia, President Washington was clad in black velvet, his hair was powdered, and gathered behind in a silk bag, yellow gloves, knee and shoe buckles; he held in his hand a cocked hat, ornamented with a cockade, fringed about an inch deep, with black feathers—a long sword, in a white leather scabbard, with a polished steel hilt, hung at his hip.

◆

The Judge and the Gambler.—A notorious scamp was brought not long since before an Onondaga justice of the peace, charged with the high misdemeanor of gambling. He was accused of having "come the strap game" over a native. The portly justice, wishing to decide understandingly, requested the culprit to give him a sample of his skill. "The party" instantly produced a leather strap, gave it a scientific whisk across the bench, and remarked, "You see, Judge, *the quarter* under this strap?" "What!" interrupted the dignified functionary; "do you mean to say that there is a quarter there?" "Sartin!" was the reply. "No such thing," said the justice. "I'll go you a dollar on it," said the prisoner. "Agreed!" exclaimed the bench. With accustomed adroitness the strap was withdrawn, when lo! there was the quarter! "Well," said the astonished Shallow, "I wouldn't have believed it if I hadn't seen it with my own eyes! There is your dollar; and you are fined *five dollars* for gambling, contrary to the *statute* in such case made and provided!"

◆

Industry and Perseverance.—An eastern paper, in an article on the subject of perseverance and industry, says:—"A few years ago, Luther Severance, Horace Greely, and James Harper, were bringing water by the pailful to wash type in a printing office;—they were knocked about by the older boys; but they did not sit down and weep, and declare they would run away from their employers. No; they stuck to the trade year after year, till they became of age. Where are they now? Severance is in Congress; Greely is the Editor of the New York Tribune, one of the leading political papers of the day; and Harper is at the head of one of the largest publishing establishments in America, and was elected Mayor of the city of New York, one year ago, by an overwhelming majority."

◆

A society for the purchase of piano fortes has been established in London. Each subscriber pays 2s. 6d., entrance fee, and 2s. sterling per week. At the end of two years he is entitled to a piano. This is about equal to obtaining an instrument for $120.

VARIETY.

A physician in Georgia, says, that in attempting to prepare gun cotton from a receipt sent him by a brother physician, he was unsuccessful, and found, to his astonishment, that his cotton would neither explode nor ignite, being anti-inflammable. On investigating, to find out the cause, he found that he had not used the right acid. He repeated the process, and the result was the same; so that he claims to have discovered a method of rendering cotton incombustible. He says that this cotton can be prepared with little expense, as he has tested the matter sufficiently to know; that it can be manufactured into cloth, the lint and texture of the cotton not being in the least injured, but capable of being made into clothing, with as much ease as from the common material.

The Flushing Journal says that a lady in that town cured herself of a dropsy in the chest, by using the root of the garden parsley. A few cleaned roots were boiled in a quart of water, until it was diminished to a pint. Repeatedly during the day a small quantity was taken, mixed with a portion of gin, and every symptom disappeared. After a few doses the gin was omitted, and the decoction only used. The Journal vouches for the truth of this case.

The velocity of the wind varies from nothing to 100 miles an hour. A gentle breeze runs at the rate of 4 or 5 miles an hour, and with a force of about two ounces on a foot; a brisk wind moves from 10 to 15 miles an hour, and with a force of 12 ounces; a high wind, about 25 miles, with a force of 6 pounds; a hurricane, rooting up trees and destroying houses, has a velocity of 100 miles, and a force of 42 or 43 pounds on the square foot.

There was lately discovered, in opening a quarry at the island of Grand Canary, the skeleton of an enormous dog, in a good state of preservation. It was purchased by the Consular Agent of France, and sent to the Museum of Natural History at Paris. It is an object of the greatest interest to science, from the fact that it belongs to that enormous race of dogs which, according to Pliny, gave the name to the Canaries, and which for some centuries has disappeared from the face of the globe.

Two persons, I believe a husband and a wife—but of that I am not sure, and it matters not—being very much at variance, referred their quarrel to Mr. Howels. Each accused the other, and both declared to be without blame. Mr. Howels heard them very patiently. And then he said, "My judgment is this—let the innocent forgive the guilty."

The most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness; one who loves life, and understands the use of it; obliging—alike at all hours; above all, of a golden temper, and steadfast as an anchor.

When Sir William Hamilton announced to the Royal Irish Academy Professor Madler's discovery of the central sun, the star round which our orb of day and his planetary attendants revolve, a waggish member exclaimed, 'What! our sun's sun?—that must be a grand sun.'

A very romantic young lady, rescued from drowning, while in a state of insensibility, declared on reviving, that she must and would marry the noble preserver of her life. On inquiring the name of her generous deliverer, to her great dismay she found that it was a Newfoundland dog.

A company has been formed in England to manufacture and sell mile indexes, applicable to railroad cars and ordinary vehicles. Another, with a very small capital, proposes to build steamers for the sole purpose of bringing cattle over from the continent.

A boy of three years of age, hearing a visitor of his father's make use of the popular saying, that "an honest man is the noblest work of God," made this innocent annotation upon it: "No, sir; my mamma is the noblest work of God!"

It is a solemn remark of Massillon, that "God sometimes, in saving men, makes use of instruments which he afterwards casts away." A thought that may well call to mind, 1 Cor. i., 27, with deep and serious application.

A singular railway accident took place a few days since at Orton, Westmoreland. The tail of a pointer dog, which was sitting upon the railway, was cut off by a passing train.

According to the *Liberator*, petitions for disunion have been sent to the Legislature from forty-three towns in Massachusetts, signed by 2,834 persons, 1,694 of whom are legal voters.

It has been ascertained that 1,910 new buildings were erected in this city during the last year, and that a much greater number is already under contract for the present year.

Manchester, the great manufacturing metropolis of England, contains a population of 360,000, and, strange to say, has not a daily paper in the city, and only six weeklies.

In a charge recently delivered by the Bishop of Lyons, (who has been made a cardinal,) he speaks of the worship of the Virgin Mary as the "softener of the hardness of Christianity."

The Pope is making new concessions to the Jews, and the Sultan in Turkey is doing the same towards the Christians.

The greatest artifical cold is produced from a mixture of diluted sulphuric acid and snow. Its temperature has been known to be a hundred and twenty-three degrees below the freezing point.

In 1814 a bull which killed a man in France was sentenced to be hung. Parliament confirmed the sentence.

There are nearly 30,000 persons in the state of Illinois, upwards of 20 years of age, who cannot read.

The sea has been sounded to the depth of two and a half or three miles, and no bottom found.

The value of fox skins taken in Maine is about $10,000 annually.

There are 100,000 Roman Catholics and 20,000 Jews in London.

The three best physicians are, water, exercise, and regimen.

Preaching without study, is presumption.

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THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

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Perhaps there never was a juncture of time when true religion more greatly needed a safeguard against attacks which are both boldly and insidiously aimed at her vital principles; perhaps true religion was never in a more perilous position between open enemies and pretended friends, than at this particular crisis; and surely never was it more incumbent than now, on every true friend of her holy precepts, every conscientious master of a household, every anxious parent, guardian and protector, to be provided with antidotes to the poison which is so unscrupulously scattered abroad, or an argument against each dangerous fallacy which is propounded to the injury and detriment of that religion, which is the faithful oracle of the Divine Creator, and the best exponent of His will.

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The Sabbath Recorder.

EQUAL RIGHTS IN NEW JERSEY.

To the Editor of the Sabbath Recorder:—

I recently received a copy of the Trenton Plaindealer, containing the remarks of Dr. Goble upon the Bill for the Relief of Seventh-day Baptists, delivered in the House of Assembly, March 4, 1847. A few animadversions upon these precious "Remarks" may not be out of place.

Dr. Goble's "sensitiveness about *offending* or *wounding* the feelings of the respectable petitioners who asked a modification of the Act for suppressing Vice and Immorality," is of very little weight with us, as it evidently was with himself. We estimate his remarks, not by his *professions* of respect, but by that studied hostility to the feelings and interests of the petitioners, which he has shown through his whole course in reference to this subject. We have learned long ago, that Protestant Jesuitism has no more mercy in its nature, than its prototype, Papal Jesuitism, when it has power to oppress those whose sentiments and practice stand opposed to and contrasted with its apocryphal observances. When it suits its purpose, it usually suits its feelings, to take the position of Esop's wolf, who chanced to drink at a stream from which a lamb sought to slake its thirst, at the same time, but a little lower down. When that accuser could not substantiate a charge against the lamb, he could associate it with all of its kind, whom he accused of being leagued against his interests, and thus he carried his point. So with Dr. Goble and the petitioners, and all who say Sunday is no Sabbath.

The Doctor's "Remarks," however, are of some value. Notwithstanding all the false issues he attempts, he unwittingly makes some important concessions, on which we may improve for another effort. He has read a pamphlet which "is calculated to have influence with some," whose hearts are not made impervious by sectarianism. As that contains an "argument ad captandum," the Doctor, it seems, found it necessary to adapt his remarks pro re náta—to the popular ear, but to gullable legislators—an expedient for cutting off votes from a measure which was near being adopted. Well, we must give him credit for his tactics, where he had no chance of carrying his point upon truly Christian and republican principles. Let us comfort onrselves with the hope, that a second edition of this "argument ad captandum" may yet attract sufficient attention to the subject to gain us a better hearing another time.

The Doctor says, "The Constitution of the United States in this case has has no reference." This is merely his ipse dixit. He has taken no notice of George Washington's Letter, contained in that pamphlet, which says the Constitution is designed to protect the rights of every religious denomination, and to avoid all religious persecution. Nor does he take any notice of the congressional exposition of it, contained in the Post-Office Committee's Report, in 1830, in which they say, "The framers of the Constitution recognized the eternal principle, that man's relation to his God is above human legislation." He treats in the same way that section of the Constitution which says, "This Constitution, and the laws of the United States made in pursuance thereof, shall be the supreme law of the land, and the judges in every State shall be bound thereby, any thing in the constitution or laws of any State to the contrary notwithstanding." It equally suited the Doctor, to pass over that part of the pamphlet, (which he claims to have "carefully read,") where it proposes this inquiry, which we would have him answer: "By what show of justice can any local tribunal punish a *private* citizen, for doing on his own account, that which the servants and officers of the United States are doing at the same time for the people?" If the State of New Jersey has the right to enforce Sunday-keeping, we call upon the Legislature to say, why the servants and officers of the United States are excepted. We know of no aristocratic rights in New Jersey. Seventh-day Baptist citizens have as many rights in their private callings as have the Presbyterian servants of the United States Government. If the State of New Jersey is bound by the law of God to enforce Sabbath-keeping, it is bound to do it upon the servants of the United States Government, as much as upon private citizens. Why is not this done?

The Doctor's remarks about a State establishment of religion, are shallow enough. He admits that England has a State establishment of religion, but denies that we have any in New Jersey! Let us see what are the facts. In England, the laws give to every person "the inestimable privilege of worshiping Almighty God in a manner agreeable to the dictates of his own conscience; nor, under any pretence whatever, can he be compelled to attend any place of worship contrary to his faith." If he worships Almighty God, and prefers to worship him on the seventh day, by observing the Sabbath according to his law, he can do it, and the state church does not prevent him. In what, then, consists the compulsory power of the state religion? Chiefly in state authority to maintain the forms of the Episcopal church in every parish; and in authorizing annual parish rates to support the same for the dominant sect in the land. The State religion of New Jersey consists in State authority given to one or more predominent sects, to maintain the Sunday observance, compelling the inhabitants in every town to lay aside their usual avocations on that day. What difference is there in principle? None at all. The difference in its practical working is that a common tradesman in England may have to pay two or three dollars every year to support the Episcopal church; but in New Jersey fifty-two business days are exacted of every Seventh-day Baptist tradesman, to keep up the observance of Sunday. "It may be, that these petitioners find themselves inconvenienced," says Dr. Goble. Yes, and so long as the Legislature can be controlled by the Doctor and his sect, the are noty likely to be relieved of that inconvenience. Relief may arise, however, from some other quarter.

The Doctor farther says, "The principles of the social compact require every man so to exercise his own rights, as not to take away the rights of another; that is all that is meant by the constitutional provision; it has nothing to do with the day." This is a precious admission. If the "constitutional provision" for religious equality "has nothing to do with the day," what right has the Legislature to decide upon and fix the day; and then enforce its observance by statutory enactments? This is the very premise on which our remonstrance to the Legislature is based. We do not ask the establishment of the seventh day, or any other day. We ask the Legislature to take its hands off from the day, and let it take care of itself.

But hear his complaint: "These petitioners desire that this day shall not be a Sabbath for Christians, *because* the modification or repeal sought virtually destroys it." From this it seems that the eyes and ears of Dr. Goble and his sect, are so keenly alive to worldly affairs, that if a few Seventh-day Baptists should be allowed their right to trade and labor on Sunday, they could not know it and worship in any comfort. They must have the day, "with all its sacred stillness" without, or there will be a turmoil within their souls which will mar all their devotions. Poor souls! Thank God, Seventh-day Baptists are not quite so sensitive on mundane matters. We keep a sacred Sabbath every week, while most of the busy world around us in full secular clangor. We are satisfied with the law which protects religious worship on all days alike. Why is not Dr. Goble? Can it be protection for religious worship that he wants? Does he not worship on other days of the week besides Sunday, without fear of interruption? Why need a special law for Sunday worship, when there is adequate law to protect ordinary public worship? Here is his reason: "The granting to the Seventh-day Baptists of the privilege to work on the Lord's day, or first day of the week, would be to weaken the obligation to observe the Sabbath, which is weak enough already." Ah! then it is not *worship* the Doctor wants protected, but the sentiment of his sect. He knows that the Legislature's secularizing the *seventh* day has not destroyed the observance of that day among those who cleave to the law of God. But he apprehends that the public sense of obligation to keep the first day of the week for a Sabbath "is weak enough already; there would in time be no Sabbath," if the Legislature should allow the Seventh-day Baptists their constitutional right to do secular business on the first day of the week! What a sad state of things! But the Legislature has already admitted the privilege we ask in part; we usually *take* the other part every week; and the Legislature came within one vote of legalizing the whole. We confidently expect, therefore, to get legal authority for the whole. What then will become of the Sunday Sabbath? If Dr. Goble is a true prophet, there will in time be none! He need not be alarmed; however, for Jesus Christ has said, "It is easier for heaven and earth to pass away than for one tittle of the law to fail."

"When men enter into society, and form a social compact for their protection, the majority must govern." Yes, but they must govern according to the fundamental articles of that compact. We call upon the Doctor, to show in what article of the national or state compact, the people of this country have ever voted the Legislature the right to fix or enforce their religious observances! If the Legislature have the right to enforce the observance of a weekly Sabbath, it of course must be the true Sabbath—the one specified in the law of God; and "in order to meet the whole question justly, it would be necessary to prove that the Sabbath has been changed from the seventh to the first day of the week. As this is a theological question," we shall claim the right to say something on it, whenever the Legislature is prepared to entertain the whole question. In the mean time, we are willing to discuss it through any respectable public medium.

Yours, as ever, S. D.

EFFECTS OF THE SCRIPTURES.

How comes it, that this little volume, composed by humble men, in a rude age, when art and science were but in their childhood, has exerted more influence on the humble mind, and on the social system, than all other books put together? Whence comes it, that this book has achieved such marvelous changes in the opinions and habits of mankind—has banished idol worship—has abolished infanticide—has put down poligamy and divorce—exalted the condition of women—raised the standard of public morality—created for families that blessed thing, a Christian home—and crowned its other triumphs by causing benevolent institutions to spring up as with the wand of enchantment? What sort of a book is this, that even the winds and waves of human prejudice and passion obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of human amelioration have been tried, and failed; many codes of jurisprudence have arisen, and run their course, and expired. Empire after empire has been launched on the tide of time, and gone down, leaving no trace on the waters. But this book is still going about doing good—leavening society with its holy principles—cheering the sorrowful with its consolations—strengthening the tempted—encouraging the penitent—calming the troubled spirit—and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God. [Dr. M'Culloch.

RICHARD REYNOLDS, OF BRISTOL, ENGLAND.

The following accounts of this extraordinary man are given on the most satisfactory authority:

During the scarcity of 1795, after relieving the wants of his immediate neighborohood, he sent, in a cover to the London Committee, with only these words, "To relieve the wants of the metropolis,* and without any signature, the sum of £20,000.

Applying to a gentleman whom he thought rich, but who was really only in circumstances of mediocrity, he made use of this argument: "When gold encircles the heart it *contracts* it to that degree that *no good* can be issued from it; but when the pure gold of faith gets into the heart, it expands it so that the last drop of life-blood will flow into any channel of benevolence."

A lady applied to him in behalf of an orphan. After he had given liberally, she said, "When he is old enough I will teach him to name and to thank his benefactor." "Stop," said the good man, "you mistake; we do not thank the clouds for rain—teach him to look higher, and thank Him who giveth both the clouds and the rain."

His maxim was: "I am only a steward, and must soon render up my account; therefore I will make my own hands my executors;" yet he laid out £10,000 in estates, the rents to be divided *forever* between seven of the public charities of Bristol, to supply the wants of the poor.

Being importuned by a friend to sit for his portrait, he at length consented.

"How would you like to be painted?"

"Sitting among books."

"Any book in particular?"

"The Bible."

"Open at any part?"

"At the fifth chapter of Romans, the first verse to be legible. 'Therefore, being justified by *faith*, we have peace with God through our Lord Jesus Christ.'"

A NATIVE CHINESE PREACHER.

The New York Recorder says that in a letter to the Rev C. G. Sommers of this city, Dr. Macgowan, Baptist missionary at Ningpo, China, translates an extract from the journal of a native preacher who is sustained by a gentleman in this country:—

"*5 month, 5 day—Worship day.*—I preached the Gospel from Luke, 14 chap., 1 to 16 verse. The worshipers were above 50 in number. Ching preached in the afternoon.

"*5 month, 6 day.*—Took some books to the Twenty Bridges, and entered the tea balcony of the Yse family. Within were some 40 men (drinking tea,) to whom I preached the Gospel. A Mr. Tsin and a Mr. Wan said—'This is a good doctrine and true, and the exhorting of men to act the man is an excellent thing.' I said, 'We exhort men not to worship idols, which their own hands have made, which are unable to protect men, whose eyes cannot see, whose ears cannot hear, whose mouths cannot speak—mere inanimate things, which in 20 or 30 years (if left alone) would decay. Now, if they cannot protect themselves, how can they protect men? This is a true doctrine. But, gentlemen, God made heaven, earth, sun, moon, hills and rivers. He gave us life, and bestows on us all that we enjoy. He also controls the birth and death of men. He discriminates between the evil and the good. You are now exhorted to believe in Jesus's true doctrine, and to repent and do good, then in this life you will have tranquility, and after death escape destruction.' The men said, 'All this is very good, sir, but we are villagers, where can we worship God? what things must we use in worshiping him?' I said, 'There is no need of using incense sticks, candles, nor gilt paper, but to worship God you must give up evil practices, be filial, love other men as yourselves, renounce the worship of images, and with all your strength serve God early and late in your own house, and on worship days come to the Temple of the true God, in front of the General's office, where you will hear the doctrine explained from the holy book.' Each individual was pleased, and took my books.

"*5 month, 7 day.*—I took books to the Azure Bridge, and preached in a tea shop there to about 20 men. Two persons said, 'Before we met you, sir, we thought that Jesus was a sage of England [lit. red-haired nation,] therefore we were unwilling to believe and practice this religion—there are many who hate the English; according to what you, sir, say to-day, God in his mercy sent his loved Son Jesus into Judea, to teach people to turn from sin unto righteousness, healing men's sicknesses, and to save the world, being willing to die on the cross to atone for the sins of the people of all nations.' I said, 'Gentlemen, if you are willing to believe the true doctrine of Jesus, and conform to the Gospel of God, you will obtain eternal happiness.' All were pleased, and I gave them books.

"*8th.*—Took some books out side the East Gate to a tea shop, and preached to about 30 men. A person said, 'This is good, according to what you say—whilst we derived our bodies from our parents, our souls came from God.' * * * * I said, 'Venerable sir, if you are able to believe the doctrines of Jesus, you can obtain eternal happiness, thus escaping perdition.' All were pleased and took books.

[*An earlier date.*] "A man said, 'Why do foreigners bring opium to the central nation? What kind of doctrine is this?' I said, 'The disciples of Jesus do not sell opium, they only teach you and exhort you not to smoke opium.'"

A MOTHER TO HER INFANT SON.

My darling boy, had I my wish,
  I ne'er would ask that thou
May'st twine the wreath of deathless fame
  Around thine honor'd brow.

Thy mother's heart would rather far,
  That thou shouldst go to tell
The story of redeeming love,
  Where the dark heathen dwell.

And could we part! Could I resign
  My boy, so loved, so dear?
Ev'n now, in thought, the parting hour
  Draws down the burning tear.

Sweet prattling one, thou seem'st as if
  Thou even now didst know
Of what I speak, and in reply,
  Saidst, "Mother, I will go!" [Ballantine.

THE PEN OF IRON.

When Bishop Latimer was on his trial, he at first answered carelessly. But presently he heard the pen going behind the tapestry, which was taking down his words. Then he was careful what he said. There is an all-recording pen behind the curtain of the skies, taking down our words and acts for judgment.

It is a pen of iron. "The sin of Judah is written with a pen of iron, and the point of a diamond." It graves deep its records on the imperishable tablets of eternity—a record of every thought, word and act. How ought we to live, since we can almost hear the all-recording pen going every hour, since we know that every day we are filling a page in the books that shall be opened at the judgment, and the record is imperishable as eternity.

A rich landlord in England once performed an act of tyrannical injustice to a widowed tenant. The widow's son, who saw it, became a painter, and years after succeeded in placing a painting of that scene where the oppressor saw it. As his eye fell on the picture, the rich man turned pale and trembled, and offered any sum to purchase it, that he might put it out of sight. If every scene of wickedness through which a man passes, should be painted, and the painting hung up about him, so that he would always see the portrait of himself, with the evil passions expressed on his countenance, and himself in the very act of wickedness, he would be wretched. Such a picture-gallery there is; and in eternity the sinner will dwell in it; for every feature and lineament of the soul, in every feeling and act of wickedness, is portrayed imperishably, and will be exhibited to the gaze of the universe forever.

By the discoveries of modern science, the rays of the sun are made to form the exact portrait of him on whom they shine. We are all living in the sun-light of eternity, which is transferring to plates more enduring than brass the exact portrait of the soul in every successive act, with all its attendant circumstances.

Interesting to the antiquarian is the moment when he drags out from the sands of Egypt some obelisk, on which the "pen of Iron, and the point of a diamond," have graven the portraits, the attitudes, the dresses, and the pursuits of men, who lived and died 300 years ago. But none can utter the interest of that moment when from the silence of eternity shall be brought out tablets thick-set with the sculptured history of a sinful soul, and men and angels, with the sinner himself, shall gaze appalled on the faithful portraiture of a life of sin. Remember, then, O transgressor, you must meet the record of your sin in eternity.

AN ALLEGORY.

A aermit was conducted by an angel into a wood, where he saw an old man cutting down boughs to make a burthen. When it was large, he tied it up, and attempted to lift it on his shoulders and carry it away; but finding it very heavy, he laid it down again, cut more wood, and heaped it on, and then tried again to carry it off. This he repeated several times, always adding something to the load, after trying in vain to raise it from the ground. In the mean time, the hermit, astonished at the old man's folly, desired the angel to explain what this meant. "You behold," said he, "in this foolish old man an exact representation of those persons who, being made sensible of the burden of their sins, resolve to repent, but soon grow weary, and instead of lessening their burden, increase it every day. At each trial, they find the task heavier than it was before; and so put it off a little longer, in the vain hope that they will by-and-by be able to accomplish it. Thus they go on adding to their burden, till it grows too heavy to be borne; and then, in despair of God's mercy, and with their sins unrepented of, they lie down and die. Turn again, my son, and behold the end of the old man whom thou sawest heaping up a load of boughs." The hermit looked, and saw him in vain attempting to remove the pile, which was now accumulated far beyond his strength to raise. His feeble limbs tottered over their burthen; the poor remains of his strength were fast ebbing away; the darkness of death was gathering around him; and after a convulsive and impotent attempt to lift the pile, he fell down and expired.

A Beautiful Sentiment.—The late eminent Judge Sir Allen Park once said at a public meeting in London: "We live in the midst of blessings till we are utterly insensible of their greatness, and of the source from whence they flow. We speak of our civilization our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of the pages of man's history, and what would his laws have been—what his civilization? Christianity is mixed up with our very being and our daily life; there is not a familiar object around us which does not wear a different aspect, because the light of Christian love is on it. Not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced, in all its holy, healthful parts, to the Gospel."

THE EMPEROR AND THE BISHOP.

The Emperor of Constantinople was mortally incensed against St. John Chrysostom. One day, inflamed with anger, he exclaimed in presence of his court, "Would that I could revenge myself of that priest." Four or five of his courtiers assembled around him, venturing their opinions as to the manner in which his vengeance could be most effectually gratified. The first said, Exile him; the second, Confiscate all that he possesses; the third, Throw him in prison, and load him with chains; the fourth, Are you not all-powerful?—is not his life at your command?—give instant orders for his death. A fifth, possessed of more penetration than the others, and not fearing his master's displeasure, boldly said: You are all mistaken; if you exile him, what do you gain? Is not the whole world his country? Confiscate his possessions, you but deprive the poor of them, not himself. Throw him in prison, he will bless his chains, and esteem it a privilege to suffer. "Blessed are they that suffer persecution, for theirs is the kingdom of Heaven." If you condemn him to death, you unclose the gates of heaven to him. Prince, would you know the only sure means of revenge? Force him to commit a crime. I know him well; "that man fears nothing except to sin." "*Hic homo nihil timet nisi peccatum.*" No; he fears neither exile, nor the loss of property; neither chains nor torture, of any kind. He fears but sin.

THE END OF EDUCATION.

The multitude think that to educate a child is to crowd into its mind a given amount of knowledge; to teach the mechanism of reading and writing; to load the memory with words; to prepare a boy for the routine of trade. No wonder, then, that they think every body fit to teach. The true end of education is to unfold and direct aright our whole nature. Its office is to call forth powers of thought, affection, will, and outward action; power to observe, to reason, to judge, to contrive; power to adopt good courses and to pursue them efficiently; power to govern ourselves and to influence others; power to gain and to spread happiness. Reading is but an instrument; education is to teach its best use. The intellect was created not to receive passively a few words, dates and facts; but to be active for the acquisition of truth. Accordingly, education should inspire a profound love of truth, and teach the processes of investigation. A sound logic, by which we mean the science or art which instructs us in the laws of reasoning and evidence, in the true method of inquiry and the sources of false judgment, is an essential part of a good education. [Channing.

God knoweth what is best for us.—Prone as our earthly spirits are to cleave to the dust, what should we be if all our earthly hopes were realized? Wise and kind is that system of discipline under which we are all placed; and when at the close of life we come to look back upon our mental history, we shall never be inclined to say of this affliction or that mortification, "it might have been spared." We shall then see that our prayers for spirituality of mind were answered by the removal of those worldly joys which produced a contrary disposition; and that when we desired that our "affections might be set on things above," our dearest friends were taken there, that so heaven might become dearer and earth less attractive. Such weaning events must tend not only to reconcile our minds to the shortness of life, but to make us rejoice in it. We feel that they are "light afflictions," because they are "but for a moment." [J. Taylor.

Catholicism in Hayti.—Rev. Mr. Graves, Editor of the Christian Reflector, in a letter in that journal, gives the following information in relation to the Roman Catholic Religion in Hayti:

The Haytien Catholics refuse any allegiance whatever to the Pope of Rome. They regard the papal authority as opposed to their national and civil liberty; and, in consistency with their republican principles, they allow of no Archbishops, Bishops, Deans, or other church Dignitaries, save the single order of Priests; and of the appointing or disposing of these the President claims the right and power. The Roman Catholic Religion is, therefore, not only recognized by the government as the State religion, but is subject to legislative regulations and executive authority.

The Sunday in New York.—A correspondent of the Boston Traveler, writing from New York, on the 18th ult., says:—

"Yesterday I was much astonished to hear the newsboys announcing for sale, with a sharp voice, the Sunday papers. Even while in church I heard their cries; and after service, imagine my astonishment at beholding a stand on the corner of the church-yard, or sidewalk, covered with newspapers, and crying out, 'Here's the Sunday Atlas, Times, Dispatch,' &c., &c! This would not be allowed even in London, where you know I have dwelt a few years. That it should be permitted almost under the eaves of an American church, I would not have believed, had I not witnessed it myself. You can see the stand to which I refer, fitted round a lamp post at the corner of Beekman Street and Park Row."

Michael Angelo.—A friend called on Michael Angelo, who was finishing a statue. Some time afterward he called again; the sculptor was still at his work. His friend looking at the figure exclaimed, 'You have been idle since I saw you last.' 'By no means, replied the sculptor, 'I have retouched this part, and polished that; I have softened this feature, and brought out this muscle; I have given more expression to this lip, and more energy to that limb.' 'Well, well,' said his friend, 'but all these are trifles.' 'It may be so,' replied Angelo, 'but recollect that trifles make perfection, and that perfection is no trifle.'

The Sabbath Recorder.

New York, April 29, 1847.

THE SABBATARIANS OR SEVENTH-DAY BAPTISTS.

[Continued.]

The Reformation in the sixteenth century introduced and important era in the history of Sabbath-keeping. The great point upon which that movement turned, was the doctrine of *justification by faith*—a doctrine which had been nearly lost to the world. The unfolding of it necessarily led to the discussion of many kindred topics, among which was the subject of festivals. The Church of Rome had multiplied her festivals to a burdensome extent, and had taught that the days on which they occurred were inherently more holy than other days, and that there was great merit in observing them. In their zeal to oppose this doctrine, the leading Reformers went to the other extreme of maintaining that under the Gospel all days are alike. Accordingly they rejected the Sabbath. They soon discovered, however, that it was necessary to have some fixed times and public occasions for bringing the truths of religion into contact with the minds of the people. They could not go back to the ancient Sabbath, because that might subject them to the charge of Judaizing. Hence they advanced the doctrine, that the church itself has power to appoint such festivals as are necessary to its prosperity, and may alter them to suit its convenience. The first day of the week was chosen, because it was already in common use. But it is said that John Calvin once proposed to translate the weekly festival to the fifth day of the week as an instance of Christian liberty. In process of time, these sentiments respecting the day of worship were found to operate disastrously. Hence a class of Reformers sprung up, who advocated the morality of the fourth commandment, but interpreted it so as to require only one-seventh part of time, or a day of rest after any six days of labor. This doctrine spread rapidly on the Continent, and led to a controversy about the Sabbath, which soon became the principal one of the age. At an early stage of it, we find several able and zealous defenders of the Sabbath of Jehovah. Our materials for the preparation of a history of them, however, are quite deficient, this field having never been explored as it deserves to be, or as it doubtless will be sooner or later.

Early in the sixteenth century there are traces of Sabbath-keepers in Germany. The old Dutch Martyrology gives an account of a Baptist minister, named Stephen Benedict, somewhat famous for baptizing during a severe persecution in Holland, who is supposed by good authorities to have kept the seventh day. One of the persons baptized by him was Barbary von Thiers, wife of Hans Borzen, who was executed on the 16th of September, 1529. At her trial, she declared her rejection of the idolatrous sacrament of the priest, and also the mass. "Relative to Sunday and the holy-days, she said the Lord God had commanded to rest the *seventh* day; in this she acquiesced, and it was her desire, by the help and grace of God, to remain and die as she was, for it was the true faith and right way in Christ." A number of persons of this stamp organized a church and emigrated to America in its early settlement. In Transylvania, there were Sabbath-keepers, among whom was Francis Davidis, first chaplain of the court of Sigismund, the prince of that kingdom, and afterwards Superintendent of all the Transylvania churches. In France, also, there were Christians of this class, among whom was M. de la Roque, who wrote in defense of the Sabbath, against Bossuet, Catholic Bishop of Meaux.

The Sabbath controversy commenced in England near the close of the sixteenth century. One Nicholas Bound, D. D., of Norton, in the county of Suffolk, published a book in 1595, in which he advanced the modern notion concerning the Christian Sabbath, that it is a perpetuation of the Sabbath of the fourth commandment, but that the day specified in that commandment has been changed by divine authority from the seventh to the first day of the week. This doctrine was very taking, proclaimed as it was at a time when there was felt to be so much need of greater strictness in regard to the day of rest. According to a learned writer of that age, "in a very little time it became the most bewitching error, and the most popular infatuation, that ever was embraced by the people of England." Dr. Bound's book was suppressed by order of Archbishop Whitgift in 1599. But its suppression only led to the publication of a multitude of other works, in which every variety of opinion was expressed. While this discussion was in progress, several advocates of the seventh day arose, who vindicated its claims with great boldness and ability.

John Traske began to speak and write in favor of the seventh-day Sabbath about the time that the Book of Sports for Sunday was published under the direction of the Archbishop of Canterbury and King James I. in 1618. He took high ground as to the sufficiency of the Scriptures to direct in religious services, and the duty of the State to impose nothing contrary to the Word of God. For this he was brought before the Star-Chamber, where a long discussion was held respecting the Sabbath, in which Dr. Andrews, Bishop of Winchester, took a prominent part. Traske was not turned from his opinion, but received a censure in the Star-Chamber. Paggitt's Heresiography says that he "was sentenced, on account of his being a Sabbatarian, to be set upon the Pillory at Westminster, and from thence to be whipt to the Fleet Prison, there to remain a prisoner for three years. Mrs. Traske, his wife, lay in Maiden-Lane and the Gate-House Prisons fifteen years, where she died, for the same crime."

Theophilus Brabourne, a learned minister of the Gospel in the Established Church, wrote a book, which was printed at London in 1628, wherein he argued "that the Lord's Day is not the Sabbath Day by Divine Institution," but "that the Seventh-day Sabbath is now in force." This book having been replied to, he published another in 1632, entitled, "A Defense of that most ancient and sacred ordinance of God, the Sabbath Day." For this he was called to account before the Lord Archbishop of Canterbury and the Court of High Commission. Several lords of his Majesty's Private Council, and many other persons of quality, were present at his examination. For some reason—whether from being overawed by the character of that assembly, or from fearing the consequences of rejecting its overtures, it is not possible now to say—he went back to the embrace of the Established Church. He continued to maintain, however, that if the sabbatic institution be indeed moral and perpetually binding, then his conclusion that the seventh day ought to be kept is necessary and irresistible.

About this time we find **Philip Tandy** promulgating the same doctrine concerning the Sabbath in the northern part of England. He was educated in the Established Church, of which he became a minister. Having changed his views respecting the mode of baptism and the day of the Sabbath, he abandoned that church, and became a mark for many shots. He held several important disputes about his peculiar sentiments, and did much to propagate them.

James Ockford was another early advocate of the Sabbath in England. He seems to have been well acquainted with the discussions in which Traske and Brabourne were engaged. Being dissatisfied with the pretended conviction of Brabourne, he wrote a book in defense of Sabbatarian views, entitled, "The Doctrine of the Fourth Commandment." This book, which must have been published about the year 1642, was burnt by the authorities of the Established Church. One Cawdrey, a Presbyterian, and a member of the Assembly of Divines, fearing that this "sharp confutation by fire" would be complained of as harsh dealing, wrote a review of it, which is now extant.

Several causes combined to prevent the early organization of Sabbatarian churches in England. The various laws passed to secure uniformity in worship, and to hinder the holding of religious meetings among all dissenters from the Established Church, were doubly oppressive upon those who observed their Sabbath on a different day from the mass of Christians. To this and similar causes we must attribute the fact, that there were no churches regularly organized until about 1650. Within fifty years of that period, however, there were eleven Sabbatarian churches, besides many scattered Sabbath-keepers, in different parts of the Kingdom. These churches were located at the following places:—Braintree, in Essex; Chersey; Norweston; Salisbury, in Wiltshire; Sherbourne, in Buckinghamshire; Tewkesbury, or Natton, in Gloucester; Wallingford, in Berkshire; Woodbridge, in Suffolk; and three in London, viz. the Mill-Yard Church, the Cripplegate Church gathered by Francis Bampfield, and the Pinner's Hall Church under the care of Mr. Belcher. Eight of these churches have now become extinct, and hence a complete account of them cannot be obtained. Of the three which remain, the following is a brief historical sketch.

The Mill-Yard Church.

The Mill-Yard Church is located in the eastern part of London. The time of its origin is not certainly known. The records now in possession of the church reach back as far as 1673. But as they contain no account of its organization, and refer to another book which had been previously used, it is probable that the church dates from a period considerably earlier. Indeed, there can be but little doubt, from its location and doctrinal views, that this church is a perpetuation of the society gathered by John James, the martyr, which originally met in Bull-Steak Alley, Whitechapel. We think it safe, therefore, to put down **John James** as the first pastor of Mill-Yard. On the 19th day of October, 1661, while Mr. James was preaching, an officer entered the place of worship, pulled him down from the pulpit, and led him away to the police under a strong guard. About thirty members of his congregation were taken before a bench of justices then sitting at a tavern in the vicinity, where the oath of allegiance was tendered to each, and those who refused it were commmitted to Newgate Prison. Mr. James himself was examined and committed to Newgate, upon the testimony of several profligate witnesses, who accused him of speaking treasonable words against the King. His trial took place about a month afterward, at which he conducted himself in a manner to awaken much sympathy. He was however sentenced to be "hanged, drawn, and quartered." This awful sentence did not dismay him in the least. He calmly said, "Blessed be God, whom man condemneth, God justifieth." While he lay in prison under sentence of death, many persons of distinction visited him, who were greatly affected by his piety and resignation, and offered to exert themselves to secure his pardon. But of their success he seems to have had little hope. Mrs. James, by the advice of her friends, twice presented a petition to the King, stating her husband's innocence, the character of the witnesses against him, and entreating his majesty to grant a pardon. But in both instances she was repulsed with scoffs and ridicule. At the scaffold, on the day of his execution, Mr. James addressed the assembly in a very affectionate manner. Having finished his address, and kneeling down, he thanked God for covenant mercies, and for conscious innocence; he prayed for the witnesses against him, for the executioner, for the people of God, for the removal of divisions, for the coming of Christ, for the spectators, and for himself, that he might enjoy a sense of God's favor and presence, and an entrance into glory. When he had finished, the executioner said, "The Lord receive your soul," to which Mr. James replied, "I thank thee." A friend observing to him, "This is a happy day," he answered, "I bless God it is." Then, having thanked the Sheriff for his courtesy, he said, "Father, into thy hands I commit my spirit;" and was immediately launched into eternity. After he was dead, his heart was taken out and burned, his quarters were affixed to the gates of the city, and his head was set up in Whitechapel on a pole opposite to the Alley in which his meeting-house stood.

William Sellers was pastor of the Mill-Yard Church at the time when the present records commence, 1673. The church was then in a flourishing condition, the members were quite numerous, and strict discipline was maintained. Mr. Sellers was probably the author of a work on the Sabbath, in review of Dr. Owen, which appeared in 1671. He is supposed to have continued his ministry until 1678.

Henry Soursby succeeded Mr. Sellers. He was a man of considerable controversial talent, which he exercised in defense of the Sabbath. The church records allude to a book upon the subject prepared by him, but no copy of it is now known. He ministered to the church until 1710.

Two persons named **Slater** about this time preached occasionally. But as there is no notice of their having become elders, it is quite likely that they were only "preaching brethren"—a class of persons always much encouraged in this church.

In 1711, Mr. **Savage** became pastor of the church. He had for an assistant, or co-pastor, the venerable Mr. **John Maulden**, who had long been the pastor of a Baptist church in Goodman's Fields, which he left on account of having embraced Sabbatarian principles. After the death of Mr. Maulden and Mr. Savage, there was a vacancy in the pastoral office, the preaching brethren officiating on the Sabbath, in an order prescribed at the business meetings of the church. It was during this period, in 1720, that Dr. Joseph Stennett was invited to take the pastoral care of the church. He was then pastor of a Baptist church in Exeter, and after considerable delay he declined the call.

In 1726, the Lord seems to have provided them a pastor peculiarly suited to their condition, in the person of **Robert Cornthwaite**. He was originally connected with the Established Church. But becoming convinced that the Gospel did not prescribe any religious establishment, he identified himself with the Dissenters, and commenced preaching among the Baptists. When the Sabbath controversy came before him, he decided for the seventh day, and was chosen pastor of the Mill-Yard church, which post he continued to occupy until his death, in 1754. He was a man of great mental vigor, and a firm adherent to whatever he deemed true and scriptural. He published six works relating to the Sabbath, which contributed much to draw attention to the subject, and to improve the condition of the church over which he presided.

Daniel Noble, the successor of Mr. Cornthwaite, was a member of a Sabbath-keeping family. He became pious at an early age, and entered upon preparation for the ministry. His studies were pursued first in London, then under Dr. Rotheram at Kendall, and afterward at the Glasgow University. He commenced preaching occasionally at Mill-Yard in 1752, and took the oversight of the church when the pastoral office became vacant. His ministry continued until his death in 1783.

About that time **William Slater**, a member of the church, was invited to conduct the services. He was afterward ordained as a preacher, became the pastor, and discharged the duties of the office until he died in 1819. For many years after his death, the church was without a pastor, the pulpit being supplied by several ministers of other denominations, until the election of the present elder and pastor, **William Henry Black**.

The Mill-Yard Church is indebted to the liberality of one of its early members for an endowment, the benefit of which it now enjoys. Mr. **Joseph Davis** was probably a member of the church at the time that John James suffered martyrdom. Being a man of considerable influence, and very bold in the advocacy of his opinions, he became obnoxious to the dominant party, and was exposed to severe persecutions. He was a prisoner in Oxford Castle for nearly ten years, from which he was released in 1673 by order of the King. Soon after being set free, he entered into business in London. Here, notwithstanding the interruption of his business occasioned by a strict observance of the Sabbath, he prospered beyond his highest expectations. He soon found himself at ease, surrounded by a happy family, and enjoying the confidence of a large circle of friends. Near the close of his life, Mr. Davis says his heart was drawn forth to do something for the pure worship of his Lord and Saviour, and to manifest that outward blessings had not been bestowed upon him in vain. He felt that "the Lord had sent him, as a Joseph, to do something for the cause of religion." Under the influence of this impression, he purchased, in 1691, the grounds adjoining the present Mill Yard church, erected a place of worship, and thus provided for the permanency of the society with which he was connected. This property was conveyed to Trustees appointed by the church in 1700. In 1706, shortly before his death, Mr. Davis bequeathed his property to his son, with an annual rent-charge in favor of the Mill Yard church, together with seven other Sabbatarian churches in England. He likewise provided, conditionally, that his whole estate might afterward become the property of that church, and be vested in Trustees for its benefit.

[To be continued.

SUNDAY RAILWAY TRAVELING IN SCOTLAND.

On all the English Railways which carry passengers, Sunday trains are run. On some of them special facilities are afforded and inducements offerded for pleasure trains on that day. There, nothing else seems ever to have been expected, and few now or formerly have ever thought of remonstrating. Individual share-holders upon two or three lines have indeed made motions on the subject, as if to exonerate themselves, and meetings to memorialize have in a few instances been held, but no one is surprised, that the motion made, and possibly seconded, it is quietly allowed to drop.

Not so in Scotland, however. Here, faith in the falsehood of a first-day Sabbath of divine appointment, has been more carefully instilled, and this, therefore, forms the scene-ground on which the battle has to be fought. No doubt have I, however, that even here Sunday trains will soon be run on all the important lines, and that legislative efforts to preserve the sanctification of the first day, stringent as they are in ancient enactments, will speedily be relaxed. As regards Sunday railway traveling, a Bill has already passed both Houses of the British Legislature, which virtually annuls all the laws both of ancient and modern times prohibiting it. No company is thereby compelled to rnn trains on Sunday; but so far are they from being in danger of pains and penalties if they should, that it expressly provides that any railway in the Three Kingdoms, which does run passenger trains on Sunday, *must* run third-class passenger carriages. It is matter of choice whether they shall accommodate the rich in the matter of Sunday profanation; but if such accommodation be granted, it must be extended to the poor also.

But a return has just been made by order of the House of Commons, showing which railways run on Sunday. The Return lies before me, and I observe that on the Dublin and Kingston line, no less than *one hundred and ten trains* have run on Sunday in the summer season. On the London and Brighton, &c., line, fifty-two trains run; and on the London and North-Western line, fifty-one Sunday trains are run. But I notice this Return specially for its bearing upon Scotland. It is made on the motion of Joseph Hume, with the avowed intention of founding upon it an Act *making it compulsory* to run passenger trains on all the lines in the United Kingdom on Sunday. He may not succeed in getting such an Act passed, but I think it probable that he will.

The cause of Mr. Hume's motion avowedly is, the strong opposition which has been made to the running of Sunday passenger trains on the Edinburgh and Glasgow line. At the late meeting of shareholders of that Company, the contest was very close. For a week after, it was uncertain whether the decision was for or against the reöpening of the line on Sunday, and when at length the vote was announced, the scrutineers gave in two different opinions relative to certain proxies. The Chairman determined their application, and by a small majority, the line remains at present closed against passengers, although the mail trains continue to be run. Every effort had been made by different sections of the church, and memorials presented from the most distant parts of the country. It was an English shareholder, however, who by a circular secured the majority of votes for stopping the Sunday trains, purely as a matter of expediency, and against his own opinion, as he avows that he sees no harm in their being run. And I see it stated yesterday, that this same gentleman's carriage ran over a boy at Manchester last Sunday.

The Nowcastle and Berwick line has been completed within twenty miles, and this space is to be run by omnibuses in connection meanwhile. This joins Scotland with England, and may be regarded as opening more effectually the flood-gates of Sunday traveling, apart from legislative enactments. J. A. Begg.

Glasgow, April 2d, 1847.

The Youth's Cabinet for May, has been issued by D. A. Woodworth, Clinton Hall.

Publications Received.

The Eclectic Commentary.—We have examined the first four parts of the Eclectic Commentary on the Bible, and find them to equal our highest expectations. The complete work will contain the substance of the comments by Henry and Scott, together with the most valuable observations of more than one hundred other writers in the various departments of biblical literature. As a help to Sabbath-school teachers, and families engaged in the systematic study of the Scriptures, we know of nothing better. Published by Robert T. Shannon, No. 118 Fulton-st., N. Y.

The Christian Parlor Magazine.—The May number of this popular monthly commences a new volume. It will henceforth be under the editorship of Rev. J. T. Headley, author of "Napoleon and his Marshals," "Sacred Mountains," "Letters from Italy," &c. He promises to give it his exclusive care and attention, and we doubt not it will present stronger claims than ever to public patronage. The number before us contains, besides its usual variety of choice reading, a steel engraving of the Vale of Nazareth, a beautiful colored flower, and two pages of original music. Published by E. E. Miles, at 151 Nassau-st.

The Mother's Magazine for May is out. Mrs. Whittlesey, its early editor, having recently withdrawn from it, the work will hereafter be edited by Rev. O. B. Bidwell, assisted by Rev. John S. C. Abbott. Published by G. W. & S. O. Post, at 5 Beekman-st., Clinton Hall.

Church-Fellowship Withdrawn.—Brother Richard S. Geer, on behalf of the church in Diana and Pitcairn, of which he is Clerk, requests us to give notice, that at a meeting of said church, on the 9th day of April, the hand of fellowship was formally withdrawn from **Solomon S. Coon**, a member with them, who had received a license to preach the gospel. Mr. Coon is charged with having married a second wife, while his first wife, from whom he had been separated for two or three years, was still living. Although cited to attend the meeting of the church when his case was to be considered, he neither appeared nor communicated with them.

Letter from Father Mathew.—The Albany Evening Journal publishes a letter from Father Mathew, dated at Cork on the 31st of March. He says that "the magnificent humanity of the beloved brethren in the States, for the suffering Irish, has inspired every heart with ardent gratitude." The immense supply of Indian Corn received within a few days, had reduced the price from £19 to £10 the ton. In conclusion, he says, "I am resolved, God willing, to leave Ireland for the States next summer. It shall be my constant, anxious prayer, that the Lord may remove every obstacle, and allow me to indulge this darling desire of my heart."

A Polite Hint.—The publisher of the Morning Star has a straight-forward, unmistakable way of saying things, which deserves praise. In the last number of his 'Business Notes,' we find the following hint, which will no doubt be easily comprehended by the party concerned:—"If Wm. Howe, of Guildhall, Vt., will pay the postage on a notice of his marriage sent us, we will publish it. It is enough to publish the marriages of non-patrons gratuitously, without paying postage on them."

The Pope in the Pulpit.—A foreign paper says that on the 13th ult., there was a great concourse in the church of St. Andrea della Valle, to hear a sermon by the Padre Ventura, the most eloquent of Roman orators. But a taller and more majestic figure was seen making for the pulpit; it was the Pope, who ascended the rostrum and preached a sermon; the first time that any occupant of St. Peter's chair has done so for three hundred years. He said that he could not help taking that opportunity of responding to the affections and loyality which had been manifested towards him by the people; a revival of old Roman reverence for the chair of St. Peter, however now inadequately filled. "The best return he could make would be by a renewal of his efforts for their welfare, political as well as religious; for the latter especially, as immeasurably the nearer and dearer to his breast."

Turkish Massacre of Christians.—Recent foreign papers state that the massacre of Christians by that monster Turk, Beder Khan Bey, has been renewed with horrible ferocity. A letter from Mosul, dated March 15, 1847, says that he had just beheaded a bishop and a priest, and put several other Christians to the most atrocious tortures. The Chaldeans were in hourly apprehension of a massacre. Nothing has yet been done by the General Government to suppress these appalling scenes. The Porte has flattered Beder Khan with presents, endeavoring thus to ensnare him; but the barbarous monster is too cunning, and now the Sultan promises to send 40,000 men to rescue those poor Christians who are yet alive.

A Factory Girl's Beneficence.—By a statement in the Missionary Herald, it appears that a pious female in one of the Lowell factories has for several years furnished the means of educating a pupil in the schools of the Nestorian Mission—which pupil has now become a preacher. Of this preacher the missionaries say—'He is remarkably winning and impressive in his proclamation of the gospel. Though a mere stripling in years and in size, he is still manly in appearance, and mature in character; and it is not without good reason that the rude villagers, to whom he preaches, regard him with great respect, and many with strong affection. His audiences are often melted to tears by the pertinency and power of his discourses.

General Intelligence.

WAR NEWS.

The news from the city of Mexico, since our last, does not indicate a very speedy termination of the war. Santa Anna has issued proclamations in which he charges his defeat at Buena Vista, and the loss of Vera Cruz, to the dissensions among the Mexicans themselves. These being healed, he expresses a determination to proceed towards Vera Cruz, contest the progress of our army inch by inch, and sacrifice his own life rather than make peace or allow the city of Mexico to be taken.

The troops under General Scott are proceeding towards the Capital. A detachment was sent forward to Alvarado, and captured it without loss, taking a great number of cannon and other military stores. Several Mexican ports have been taken, and Com. Perry was about to leave with the fleet, intending to take every Mexican port on the Gulf.

From Monterey, news has been received that the wounded men are suffering much, and many of them are dying. Our army, as a matter of necessary precaution, has burned down all the towns and ranchos between Monterey and Camargo.

From California information has been received, that on the 8th of January, Com. Stockton and Gen. Kearney, with a force of 500 men, met the enemy's artillery and dragoons at San Gabriel, under Gen. Flores, numbering 700 or 800 men. A severe contest ensued, but the Americans charged the battery with spirit, and captured it with considerable loss to the enemy. Next day the contest was resumed at Mesa, and the Mexicans directed the principal attack against our seamen, who were armed with boarding-pikes and cutlasses, but our men repelled them gallantly after a severe contest. The Mexican lines being broken, were charged by our mounted riflemen with great carnage, which gained a decided victory for our arms. We had sixteen killed and wounded. Lieut. Rowan was slightly wounded, being the only officer hurt. After this discomfiture, Flores wanted to negotiate, but Com. Stockton refused, and threatened to shoot him as a rebel, whereupon Flores discreetly surrendered to Col. Fremont, promising fidelity and obedience to the American authority.

LATER FROM EUROPE.

The Steamship Cambria reached Boston on the evening of the 20th inst., bringing Liverpool papers to the 4th inst.

There has been a great decline in the price of Indian corn, and American provisions generally.

The suffering from famine in Ireland, Scotland, and on the Continent, does not appear to recieve any abatement.

The distress that exists in all parts of France is very great, and in some departments carts and boats laden with Corn have to be accompanied by detachments of soldiers to save them from being pillaged by the people.

The Municipal Council of Paris had voted a sum of 750,000 francs to be employed in bread tickets for the indigent population of that capital during the first fortnight of April. The city had already granted for that object, since the 10th of November last, 3,221,145 francs.

The committee of the British Association for the relief of extreme distress in Ireland and Scotland made a report of the sums received, which now amount to above £240,000, which includes £50,000 received from her Majesty's Secretary of State for Home Department, being part of a collection under the Queen's letter.

Mr. O'Connell had just quitted Paris on his way to Italy. He is not so ill as the London papers have represented, but his medical attendants doubt that he will ever be able to again appear in public life.

Prince Jules de Polignac, the prime minister of Charles X. and whose unfortunate administration produced the revolution of 1830, died at St. Germains, near Paris, on the night of the 29th. He died of a gouty affection, from which he has suffered for the last two years.

The Journal des Debats announces the death at Nancy, in his 73d year, of the celebrated Count Drouot, Lieut. General of Artillery. Napoleon said of Count Drouot, that "his morality, probity and simplicity would have done honor to the epoch of Cincinnatus." Napoleon bequeathed him 100,000 francs, which he expended in acts of beneficence.

All the inhabitants of the town of Eglesbach in the grand duchy of Hesse-Darmstadt, Germany, 1400 in number, have requested permission to be allowed to emigrate to the United States.

From Bremen the number of Emigrants has been really extraordinary, and in April and May will be yet greater. Throughout all Germany extensive preparations are making for emigration to the States. Indeed, some districts are threatened with complete depopulation.

The Caucasians have massacred a whole tribe who had joined the Russians. They did it treacherously, while pretending friendship.

The Emperor of Russia has issued an ukase, declaring that Jews in the army shall be allowed to rise to the rank of Lieutenant.

The Winter has been unusually severe in the north of India. Snow to the depth of three feet had fallen at Simla.

Galignani's Messenger says that a young man was arrested at Rome in a coffee house frequented by foreign artists, for having spoken disrespectfully of the Pope. He called himself Count Baldi, a native of Fano, and in his lodgings several poinards, air-guns, and other prohibited arms were found. He at first would give no explanation, but at last stated that he had intended to assassinate Pius IX. on the day on which his Holiness should distribute religious banners to the different quarters of Rome. He is said to be implicated in the conspiracy recently discovered at Rome and Ancoma.

Incendiary Paper.—The New York Tribune says that the Grand Jury of Accomac Co., Virginia, on the 29th ult., presented the New York Christian Advocate and Journal (the organ of the Methodist Episcopal Church) as an incendiary paper, in the following words:

"We, the Grand Jury, upon our oaths do present, that the New York Christian Advocate and Journal, a newspaper published in the City of New York, is a paper which is circulated through the post-offices of this County, and *advises, and is calculated and intended to persuade persons of color within this Commonwealth to make insurrection, or rebel*, and denies the right of masters to property in their slaves, and inculcates the duty of resistance to such right, contrary to the statute in such case made and provided.

"This presentment is made upon the examination of the paper itself.

LEWIS L. SNEAD Foreman."

One of the subscribers to the Advocate in Accomac Co. writes that they will be compelled in consequence of this presentment to forego the reading of the paper. A copy of the presentment has been served upon all the Postmasters in the County to deter them from delivering the paper to subscribers. The Advocate dares not even give the name of its correspondent, lest he should be thereby subjected to the operation of Lynch law! The authors of these proceedings are understood to be either members or partizans of the Southern Methodist Church, and they are kept in countenance by the Richmond Christian Advocate, one of the organs of that Church. The paper thus proscribed is regarded by Abolitionists at the North as pro-slavery, and it certainly has said more against Abolitionism than it ever has against the 'peculiar institution.'

Routes to Boston.—The New York Tribune says that there will be this summer no lack of conveyances between New York and Boston. First there are the two old night lines, that by Stonington, with the magnificent boats, the Knickerbocker and the Oregon. Then there is the New Haven day route, which is now in successful operation; the Long Island day route will also doubtless soon be started again. There is also the evening line to Hartford, which gives passengers a chance for a long sleep, and reaches Boston just noon the next day. Besides all these, there is the Fall River line, which is to commence early next month, and which we imagine will be a popular one. With all these six direct routes, one would suppose there would be no difficulty in getting to Boston.

SUMMARY.

The New York Tribune says that as one of the South Ferry Boats from Brooklyn was approaching the dock, and was within a few feet of the bridge, an impatient passenger endeavored to jump from the boat to the bridge; a young man on the shore, equally impatient, at the same moment attempted to jump from the bridge to the boat in order that he might be, a passenger on her return trip—the two jumpers met in mid air, and both plunged down into the water. They were fished out, without farther accident, except that a spectator, laughing at the mishap in spite of himself, tumbled in after them, and was slightly bruised by the fall.

The London Correspondent of the Boston Atlas says: Among the singular crotchets of the religious party has been a proposition from Liverpool to shut up the soup-kitchens on Sunday. Lord Brougham rose in the House, and with an energy worthy of the Henry Brougham of former days, denounced the supporters of this impious proposal, with the severity such fanaticism richly merited. Had their pious wishes been complied with, nearly 20,000 people, who now receive their only meal from these institutions, would have been deprived for 48 hours of the smallest sustenance.

A correspondent of the Atmospheric Railway Gazette, on passing the celebrated Galvanized Iron Wire Rope Works of Mr. Andrew Smith, Millwall, Poplar, witnessed the shipment of a wire rope, which the manager of the works informed him was no less than 3600 yards long, 3 inches circumference, and weighed 7 tons 15 cwts., and ordered for an inclined plane in Lancashire, between Blackburn and Bolton. This is, no doubt, the largest wire rope ever yet made. The wire was in bars of iron not more than ten days before.

Speaking of Lieut. Col. Clay, the N. O. Picayune says: "his last words where of his father. When he was shot down a second time, he drew a brace of pistols from his belt, handed them to Capt. Cutter and requested him to deliver them to his father, with this message—'Say to him that he gave them to me, and that I have done all that I can with them and now return them to him.' Here the enemy came thick around him, and these were the last words he was heard to utter."

The business of bristle dressing is carried on in Cincinnati at three different establishments—Rutherford's, Whitaker's, and Zuter's—and gives, (says Mr. Cist,) occupation to more than one hundred hands, whose labors it engages during a part of the year, affording higher wages, or rather netting to the laborer more profits, than almost any other journeyman employed in Cincinnati. These bristles are sent to our eastern cities, where they are assorted for various uses. The market value there of our season's supply is thirty-five thousand dollars.

It is a melancholy fact, that negroes have become the only reliable staple of the tobacco-growing sections of Virginia—the only reliable means of liquidating debts, foreign and domestic. They are sold by hundreds, under the hammer of the auctioneer. The domestic cannot compete with the south-western demand for them, for the plain reason, that the tobacco-grower cannot make one-half of one per cent. per annum upon slave labor, while the cotton and sugar planters make, perhaps, from fifteen to twenty per cent.

An important law case was tried in Columbia County, Ohio, at the last term, against Dr. William Robertson, of Hanover, for mal-practice as a surgeon, in which the jury returned a verdict of two thousand two hundred and fifty dollars for the plaintiff. The action was for mal-treatment of a dislocation of the knee joint, which resulted in amputation of the limb.

Lafontaine, the principal Chief of the Miami tribe of Indians, died at Lafayette, Indiana, on the 13th. He had arrived there a few days before his death, with some 60 or 70 of his friends and relatives, on his return from the West, and it had been his intention to reside upon his estate near Huntington, and conform as near as might be to the usages and customs of the whites.

Mrs. Mary Hoffman, 107 years old, died in South Brunswick, Middlesex County, N. J., on the 6th ult., where she had resided for the last fifty years. She left 14 children—60 grand children—115 great grand children, and 23 great great grand children. She was born in Hunterdon, and lived in Middlesex County 50 years. The eldest son now living is 85 years old. Her youngest, Thomas W. Hoffman, Esq., is now 58 years old. She retained her reason until a few hours before her death.

The Great Suspension Chain Bridge, near the Falls of Niagara, 700 feet long 200 feet above, the river, to afford a continuous route from Michigan by the Great Western Railroad in Canada West, is now surveyed, and about to be commenced. It will unite with the Buffalo and Albany Railway. The time at present occupied in reaching Buffalo from Detroit is from 36 to 44 hours; by the proposed route, the same distance can be accomplished in ten hours, and probably in eight hours.

Speaking of the expense of living in Santa Fé, a correspondent of the Sun says: We have paid as high as $10 for 140 lbs. of "crushed wheat," $1 50 to $2 for sheep weighing from 20 to 30 lbs,; $60 each for mules, worth in the States about $35; $70 for a yoke of steers, worth in Missouri $30; for corn $3 50 per bushel, and other things at the same ratio. When these prices would obtain supplies we have freely paid them rather than levy forced contributions.

Few people in America are aware of the enormous expenses at which the game forests on the estates of some of the English noblemen are supported. A correspondent of the London Daily News says, "I know a moderate sized estate, not many miles from Petersfield, Hampshire, where the keeper has twenty-one bushels of corn served out to him once a week for feeding the pheasants alone."

It is said by many able physicians that fasting is a means of removing incipient disease, and of restoring the body to its customary healthy sensations. Howard, the celebrated philanthropist, says a writer, used to fast one day in every week. Dr. Franklin, for a period, did the same. Napoleon when he felt his system unstrung, suspended his wonted repast, and took his exercise on horseback.

The Isaac Newton Capt. Peck, brought more than a thousand passengers from Albany, on one of her trips. The Captian, who was very attentive to his guests, remarked, that he never had expected to see the day when the largest steamer in the world could not fully accommodate the passengers making a voyage from Albany to New York!

The following problem was once the subject of dispute among the learned. "When a man says, *I lie*, does he lie or does he not? If he lies he speaks the truth; if he speaks the truth he lies." Many were the books written by the philosophers on this subject.

The usefulness of the New York Prison Association is indicated by the fact that of 273 male recipients of its bounty, during the past two years, only five have been recommitted. The relief most commonly afforded by the society is the procuring of suitable employment.

'The Rev. J. F. Berg, D. D. of Philadelphia,' says the last Christian Chronicle, 'has issued a challenge to Bishop Kendrick, of the Roman Catholic Church, to meet him in public discussion of some points involved in the late Encyclical letter of Pope Pius IX,

In the capture of Vera Cruz, less than a hundred Americans were killed. The loss of the Mexicans is estimated at one thousand, half of whom, it is thought, were women and chilren! Bombshells did the work of blowing houses into atoms, with all their inmates. Such are the appliances of modern civilization.

J. K. Mills, Esq., of Boston, has purchased the entire water privileges and factories opposite South Hadley, Canal Village, for a company who intend to enter largely into manufacturing. This, with the power opposite, is probably the greatest in this country. The villages will be undoubtedly connected by a bridge.

Mr. Joseph French, of Cabotville, Mass., aged 52 years, in a paroxysm of madness caused by intemperance, shot himself with a pistol in the side, on Wednesday of last week, inflicting a wound that caused his death in 36 hours. The deed was committed in the presence of his wife and child.

A mechanic in Philadelphia has invented an India rubber arm which weighs but little over a pound, for the benefit of those who have been obliged to submit to an amputation.

There appears to be no such thing as a recognized likeness of Gen. Taylor to be found. Mr. Geo. Atwood, of Philadelphia, has gone to Mexico expressly for the purpose of painting a portrait of the hero.

One quarter of the children born, die before they are a year old. One half die before they are twenty-one, and not one quarter reach the age of forty.

The Treasurer of the school district in Richmond, Indiana, advertises that he will pay children a certain sum per day for every day they will attend school.

A father of an interesting family near Detroit, who chews $14 worth of tobacco yearly, stopped his only newspaper because he could not afford it.

The British Parliament have passed the law forbidding the employment of women and children in the factories for a longer period than ten hours a day.

George Duncan of Glasgow has invented a machine for making confectionery. 1200 lozenges can be struck in one minute, by one of the machines.

Booth & Burr have issued a prospectus for the publication of a paper at the capital of Michigan—a place where there is not yet a house!

Four young men went from Calcutta to England, not long since, to complete their medical education. They appear to have conducted in a very creditable manner, and to have received the special commendation of the board of examiners. Three of them have recently obtained diplomas as surgeons; the fourth was prevented from receiving the same degree by a want of the requisite age.

A colporteur makes the following singular disclosure:—In one place in the Alleghany mountains, settled in 1808, containing over sixty souls, they never saw the face of a preacher till 1840. There was neither a Bible or a spelling book, nor a page of reading, in the settlement; the children have never seen a preacher.

A letter to the publishers of the New York Tribune, mailed at Andover, Mass., on March 1st, came safe to hand by the way of York, England and Liverpool, after having made a journey of six weeks. Some sharp-witted agent of the astonishing Post Office Department evidently mistook the direction to New York, written as plainly as pen could make it, and sent the letter to England.

Benj. B. Colvin, a clerk in the Post Office at Buffalo, has been arrested on charge of opening and abstracting $248 from a letter mailed by Wm. H. Doyle of Youngstown to Messrs. Coit & Farnham of Buffalo. He was committed to await his trial at the next term of the U. S. District Court.

At the attack of Vera Cruz, it is stated positively by an officer in our army, that the daughter of the British Consul was killed by a bomb-shell, and also that the family of the French Consul were more or less injured.

It would seem, from the late advices from California, that a serious difficulty existed between Com. Stockton and Gen. Kearney, growing out of the question as to which of them was bound to obey the other as superior officer.

The Cayuga Tocsin says that during the whole forenoon of Sunday the horizon at that place was, much of the time, literally darkened by a succession of immense flocks of pigeons, wending their way from north to south.

The Chinese Repository for December says that the Chinese vessel, *Keying*, manned with about sixty hands, half of them Chinese and half European, sailed from Hong-Kong for England on Sunday the 6th inst., many wishing her *shung fung shun shin*, "favorable winds and favorable waters."

From the 1st day of January, to the 20th of April, inst., 713 passengers have been admitted to the Marine Hospital. Of these 713, 47 of them had $643. The remainder of them had not one cent—many of them nearly destitute of clothing.

Mr. Edward Shield, of Cincinnati, informs the Signal that he has a pair of spectacles in his possession, which were once the property of Oliver Cromwell, who is said to have worn them on the great day of the dissolution of the Long Parliament.

Governor Dodge, of Wisconsin, has called another session of the Legislature, that authority may be immediately given for the organization of a second State Convention to remodel the Constitution, that adopted by the previous Convention having been rejected by the people.

The house of Mr. Elnathan Atkins, in Westfield, Mass., was destroyed by fire on Friday night, and Mr. A. perished in the flames. He was an intemperate man, about 50 years of age, and had procured a jug of rum the day previous to the fire.

The people of Knoxville, Knox Co., Illinois, have contributed the sum of $226 60 to the relief of the sufferers by famine in Ireland. Knoxville is a town which does not contain more than six hundred inhabitants, and of that number but few are foreigners by birth.

It is said that a pigeon express is in training between New Bedford and Nantucket, by means of which it is thought that intelligence may be transmitted between the two places in about thirty minutes. The experiments thus far have been entirely successful.

The whole number of miles of railroads radiating from Boston, which are completed and in operation at the present time, is 608; of those chartered, but not yet completed, 1424 miles; and the capital required to complete them is $31,000,000.

The Oswego Daily Advertiser gives the names of 140 steamboats, schooners, &c., owned and navigated upon the American side of Lake Ontario, with a total tonage of 26,048.

The number of emigrants who arrived at New York between the 1st and 22d of April was 16,469. 310 of that number were admitted to the Marine Hospital, sick of all diseases.

The Boston Bee says that Ole Bull has written to a friend in New York, that he will return to this country soon, with his family, and settle here for life.

John Quincy Adams holds his estates in the town of Quincy, under the original Indian deed; the old parchment deed, with its arrow-head mark, being the only visible title.

At Syracuse, sixty carpenters are at work building canal boats. Twelve of the largest boats will be launched immediately.

It is said that the corner stone of the Smithsonian College will be laid at Washington about the first of May, with suitable honors.

The Canal Commissioners have fixed upon the first day of May as the time for opening the canals in the State of New York.

John Ross and W. S. Cordey are rival candidates for the office of Principal Chief of the Cherokee nation.

The average number of inhabitants to a square mile in China is 230; in England 236; in Ireland 275.

Wano Esta, according to a letter from Saltillo, is the Mexican pronunciation of Buena Vista.

Review of New York Market.

MONDAY, APRIL 26.

FLOUR AND MEAL.—Western and Genesee Flour $7,75; to arrive in May 6,50. Meal 4,50. Rye Flour 5,12.

GRAIN.—The price of Wheat has fallen somewhat, and there is nothing doing. Corn 96 a 98c. Rye 93c. Oats 49 a 50c.

PROVISIONS.—There is no change of importance since our last report.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

NOTICE.

The next Quarterly Meeting of the Executive Board of the Missionary Association will be held at the house of W. B. Gillett, New Market, N. J., on the second first-day of May, at one o'clock, P. M. W. B. GILLETT, Sec.

EASTERN ASSOCIATION.

The Seventh-day Baptist Eastern Association will hold its Eleventh Annual Meeting with the church in Rockville, R. I., commencing on the fifth day of the week before the fourth Sabbath in the fifth month, May 20.

BEALES' DAGUERRIAN GALLERIES.

MR. A. J. BEALES invites the attention of the public to his Premium One Dollar Daguerrian Galleries, at Nos. 156 and 175 Broadway, New-York. Having adopted the latest improvements, he has reducrd his prices one-half, and guarantees to take pictures equal to any in the city, in any position or dress, and with any desirable shade or color. Gold lockets of all descriptions constantly on hand. Attendance from eight in the morning until sunset.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department, and Teacher of Mathematics.
SILAS S. CLARKE, Teacher of Physiology.
CAROLINE B. MAXSON, Preceptress.
M. SAMANTHA NEWTON, Assistant.
AMELIA R. CLARKE, Teacher of Instrumental Music.

The Spring Term of the present year commences April 21st, and closes July 14th, embracing twelve weeks.

The Academic Year for 1847-8 will be divided into three terms, of fourteen weeks each:

First	commencing Wednesday,	Aug. 25,	and ending	Dec. 1
Second	" "	Dec. 15,	"	March 22
Third	" "	April 5,	"	July 12

Tuition, per term of fourteen weeks, from $3 00 to	$5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 23, 1846.

Miscellaneous.

CHIEF JUSTICE MARSHALL.

Marshall was noted for extreme plainness of person and address, and a childlike simplicity of character. His carelessness of his personal attire, in early life particularly, is well known, and on one occasion, (as stated in the Liberty Messenger,) while traveling, occasioned his being refused admittance into a public house. On the occasion which we are now to relate, it caused him the loss of a generous fee. Marshall, when just rising on the professional ladder, was one morning strolling through the streets of Richmond, attired in a plain linen roundabout and shorts, with his hat under his arm, from which he was eating cherries, when he stopped on the porch of the Eagle Hotel, indulged in some little pleasantry with the landlord, and passed on. Mr. P., an elderly gentleman from the country, then present, who had a case coming on before the court of appeals, was referred by the landlord to Marshall, as the best advocate for him to employ; but the careless, languid air of the young lawyer had so prejudiced Mr. P. that he refused to engage him. On entering court, Mr. P. was a second time referred to him by the clerk of the court, and a second time he declined. At this moment entered Mr. V., a venerable-looking legal gentleman, in a powdered wig and black coat, whose dignified appearance produced such an impression upon Mr. P., that he at once engaged him. In the first case which came on, Marshall and Mr. V. both addressed the court. The vast inferiority of his advocate was so apparent, that, at the close of the case, Mr. P. introduced himself to young Marshall, frankly stated the prejudice which had caused him, in opposition to advice, to employ Mr. V.; that he extremely regretted his error, but knew not how to remedy it. He had come into the city with one hundred dollars, as his lawyer's fee, which he had paid, and had but five left, which, if Mr. Marshall chose, he would cheerfully give him for assisting in the case. Marshall, pleased with the incident, accepted the offer; not, however, without passing a sly joke at the omnipotence of a powdered wig and black coat.

Marshall was accustomed to go to market, and frequently unattended. Nothing was more usual than to see him returning at sunrise, with poultry in one hand, and vegetables in the other. On one of these occasions, a would-be fashionable young man, from the North, who had recently removed to Richmond, was swearing violently because he could hire no one to take home his turkey. Marshall stepped up, and ascertaining of him where he lived, replied, "That is my way, and I will take it for you." When he arrived at his dwelling, the young man inquired, "What shall I pay you?" "O, nothing," was the rejoinder, "you are welcome; it was on my way, and no trouble." "Who is that polite old gentleman who brought home my turkey for me?" inquired the other of a bystander, as Marshall stepped away. "That," replied he, "is John Marshall, the Chief Justice of the United States." The young man, astounded, exclaimed, "Why did he bring home my turkey?" "To give you a severe reprimand, and teach you to attend to your own business," was the answer.

A SLAVE AUCTION.

"DECEMBER 26th, 1846.

"DEAR SIR—Myself and two others lately visited the eastern part of Virginia to see the cheap lands now so much talked of in agricultural circles, and there saw a slave auction. My friends were not Abolitionists before, and pitied my credulity when I told them the horrors of slavery; but one week in the Old Dominion has added two staunch adherents to our cause. I wish every pro-slavery man and woman in the North could witness one slave auction.

"We attended a sale of land and other property near Petersburgh, and unexpectedly saw slaves sold at auction. The slaves were told they would not be sold, and were collected in front of the quarters, gazing on the assembled multitude. The land being sold, the auctioneer's loud voice was heard, 'Bring up the niggers.' A shade of astonishment and afright passed over their faces, as they stared first at each other and then at the crowd of purchasers, whose attention was now directed to them. When the horrible truth was revealed to their minds, that they were to be sold, and nearest relations and dearest friends forever to be parted, the effect was indescribably agonizing. Women snatched up their babies and ran screaming into the huts. Children hid behind the huts and trees, and the men stood in mute despair. The auctioneer stood on the portico of the house, and the men and boys were ranged in the yard for inspection. It was announced that no warrants of soundness were given—the purchasers must examine for themselves. A few old men were sold at prices from $13,00 to $25,00, and it was painful to see old men, with beards white with years of toil and suffering, stand up to tell of their diseases and worthlessness, fearing they would be bought by traders from the Southern market.

"A white boy, about 12 years old, was placed on the stand. His hair was brown and straight; his skin exactly the same hue as other white persons, and no discoverable trace of negro feature in his countenance.

"Some coarse and vulgar jests were passed on his color, and $5,00 was bid for him, but the auctioneer said, 'That is not enough to begin on for such a likely young nigger!' Several remarked, 'they would not have him as a gift.' Some said a white nigger was more trouble than he was worth. One man said it was wrong to sell white people. I asked him if it was not wrong to sell black people. He made no reply. Before he was sold, his mother rushed from the house upon the partico, crying in frantic grief, 'My son, oh, my boy, they will take away my dear ———.' Her voice was lost, as she was rudely pushed back, and the door closed. The sale was not interrupted for a moment, and none of that crowd of ruthless tyrants appeared to be in the least degree affected by the scene. The poor boy, afraid to cry before so many strangers, who showed no signs of sympathy or pity, trembled, and wiped the tears from his cheeks with his sleeve. He was sold for $250. The monsters who tore this child from his mother would sell your child and mine if they had the power. During the sale, the quarters resounded with cries and lamentations that made my heart ache. A woman was next called by name. She gave her infant one wild embrace before leaving it with an old woman, and hastened mechanically to obey the call, but stopped, threw her arms aloft, screamed, and was unable to move.

"One of my companions touched my shoulder, and said, 'Come, let us leave here, I can bear no more.' We left the ground. The man who drove our carriage from Petersburgh had two sons who belonged to the estate—small boys. He obtained a promise that they should not be sold. He was asked if they were his only children. He answered, 'all that's left of eight.' The others had been sold to the South, and he would never see or hear from them again.

"As Northern people do not see such things, they should hear of them often enough to keep them awake to the sufferings of the victims of their indifference.

Very respectfully, your friend,
ELWOOD HARVEY.

THE BRAVE BOY.

I was sitting by a window in the second story of one of the large boarding-houses at Saratoga Springs, thinking of absent friends, when I heard shouts of children from the piazza beneath me. "O yes; that's capital! so we will! Come on now! There's William Hale! Come on, William, we're going to have a ride on the Circular Railway. Come with us!" "Yes, if my mother is willing. I will run and ask her," replied William. "O, O! so you must run and ask your *ma*. Great baby, run along to your ma! An't you ashamed? I didn't ask my mother!" "Nor I," "Nor I," added half a dozen voices. "Be a man, William," cried the first voice, "come along with us, if you don't want to be called a coward as long as you live. Don't you see we are all waiting?" I leaned forward to catch a view of the children, and saw William standing with one foot advanced, and his hand firmly clenched, in the midst of the group. He was a fine subject for a painter at that moment. His flushed brow, flashing eye, compressed lip, and changing cheek, all told how that word *coward* was wrangling in his breast. "Will he prove himself indeed one, by yielding to them?" thought I. It was with breathless interest that I listened for an answer, for I feared that the evil principle in his heart would be stronger than the good. But no. "I will not go without I ask my mother!" said the noble boy, his voice trembling with emotion, "and I am no coward either. I promised her I would not go from the house without permission, and I should be a base coward if I were to tell her a wicked lie." There was something commanding in his tone, which made the noisy children mute. It was the power of a strong soul over the weaker; and they involuntarily yielded him the tribute of respect. I saw him in the evening among the gathered multitude in the parlor. He was walking by his mother's side, a stately matron, clad in widow's weeds. Her gentle and polished manners, and the rich full tones of her sweet voice, betrayed a southern birth. It was with evident pride she looked on her graceful boy, whose face was one of the finest I ever saw, fairly radiant with animation and intelligence. Well might she be proud of such a son, one who would dare to do right, when all were tempting to the wrong. I shall probably never see the brave, boy again, but my heart breathed a prayer that that spirit, now so strong in its integrity, might never be sullied by worldliness and sin, never, in coming years, be tempted by the multitude to evil. Then will he be indeed a joy to the widow's heart—a pride and an ornament to his native land. Our country needs such stout, brave hearts, that can stand fast when the whirlwinds of temptation gather thick and strong around them—she needs men who from infancy upward have scorned to be false and recreant to duty.

[Youth's Companion.

FUEL IN PARIS.

It is quite cold to-day, and I have been obliged to have a fire; I therefore purchased two francs' worth of wood. There is a *marchand de bois* across the street, who occnpies not a spacious wood-yard, as you would probably imagine, but a small shop, and that shop, small as it is, is large enough to stow many thousand francs' worth of this precious article. They would no more think of exposing it to the depredations of the needy and unprincipled, in the open air, than a silver-smith with us, would pile up his wares in a yard; why, while the *marchand de bois* was looking away, some scoundrel might fill his pockets and be off. For two francs I got twenty-three sticks, rather small; and for two sous each I purchased two bundles of kindlings in fagots. It is, I believe, about a franc and a half for fifty pounds. When a fellow was going to buy a foot, they hardly thought him sane, and inquired if he would pay on the spot. The shop of the *marchand de bois* is decorated outside with paintings of piles of wood in perspective, presenting a perfect El Dorado, like the piles of gold in the brokers' windows, only less real; they sell also *charbon de terre* and *charbon de bois*. They also sell (it will make you laugh to hear) small pine cones, four for a sous, for fuel. In the winter they burn English coal, which is dear too, mixed with wood. The forests in France are mostly consumed, and great complaint is made of the high duty on English coal. —— astonished his barber by telling him that he had burnt up while champaigning out many thousand francs worth of wood in one night! Their manner of sawing wood expresses the value they put upon it; instead of subjecting it to the rude contact of a saw-horse, they hold it carefully in their hands, and rub it up and down the saw! The sawdust is of course carefully preserved; they would as soon waste gold dust. A good deal might be said on the influence which the scarcity of fuel has had on the French character, driving them to the café and the spectacle, from the fireside.

[Paris Cor. Salem Gazette.

BEET BREAD.—Letters from Vienna state that a baker in that city has made a discovery of great importance—the use of the beet in the manufacture of bread. Two loaves of bread, one composed of half beet, the other five-eights, and the rest of wheat flour, were sent to the French Government. Although when received, they had been prepared three weeks, they were still in a good state of preservation. They were made as other bread, only with less water and more salt. The Government had given directions to have the value of this discovery tested by experiments.

GOD SAVE THE PLOUGH.

See, how the shining share
Maketh earth's bosom fair,
Crowning her brow;
Bread in its furrow springs,
Health and repose it brings,
Treasures unknown to kings—
God save the plough.

Look to the warrior's blade,
While o'er the tented glade,
Hate breathes his vow;
Strife its unsheathing wakes,
Love at its lightning quakes,
Weeping and wo it makes—
God save the plough.

Ships o'er the deep may ride,
Storms wreck their banner'd pride,
Waves whelm their prow;
But the well-loaded wain
Garnereth the golden grain,
Gladdening the household train—
God save the plough.

Who are the truly great?
Minions of pomp and state,
Where the crowd bow?
Give us hard hands and free,
Culturers of field and tree,
Best friends of liberty—
God save the plough. [Col. Herald.

SAYINGS OF JOHN RANDOLPH.

THE GENTLEMAN.—The character of the real gentleman is the most respectable among men. It consists not in plate, and equipage, and rich living, any more than in the disease which that mode of life engenders, but in truth, courtesy, bravery, generosity; and learning, which last, although not essential to it, yet does very much to adorn and illustrate the character of the true gentleman.

—

VANITY AND INDIFFERENCE.—Self-conceit and indifference are unfriendly, in an equal degree, to the attainment of knowledge, or the formation of an amiable character. The former is more offensive, but does not more completely mar all excellence than the latter; and it is truly deplorable that both flourish in Virginia as if it were their native soil. The vanity of excelling in pursuits, where excellence does not imply merit, has been the ruin of many a young man. I should, therefore, be under apprehensions for a young fellow, who danced uncommonly well, and expect more hereafter from his heels than from his head.

—

SELF-EDUCATION.—We, all of us, have two educations; one which we recieve from others; another, and the most valuable, which we give ourselves. It is the last which fixes our grade in society, which determines, eventually, our actual value in this life, and perhaps the color of our fate hereafter. Yes, dear Theodore, your destiny is in your own hands; nor would all the professors and teachers in the world make you a wise and good man without your own co-operation; and if such you are determined to be, it is not the want of them that can prevent it.

—

MARRIAGE.—One thing, at least, is true—if matrimony has its cares, calibacy has no pleasures. A Newton, as a mere scholar, may find employment in study; a man of literary taste can receive in books a powerful auxiliary; but a *man* must have a bosom friend, and children around him, to cherish and support the dreariness of old age. *Suitability* is the true foundation.

SINGULAR SENSIBILITY TO MUSIC.—Some years since, when the steamer "Cleaveland" was one of the "crack" boats on Lake Erie, we took passage one beautiful morning for Detroit. A fine band stationed upon the hurricane deck discoursed most delightful music, and contributed not a little to enliven the party. Among the passengers were a lady and her infant. The child was lying listless upon its mother's lap, when, the moment the music struck up, a singular change came over its little frame. Its eyes brightened, its lips were parted, its hands elevated, it vibrated throughout its whole frame like a harp-string to the time of the tune. A livelier air was played, when it was affecting, almost painful, to behold the quiverings of the little creature. Every feature was wrought up to an expression of the most intense interest. The music ceased, and the child wept.

So far as our limited observation in such matters avails us, it is rarely that a mere child weeps. It squalls, balls, and yells outright, but the silent tear seldom trickles down its cheek. The little incident made an impression upon our mind, and we then thought that if the child's ability should equal its susceptibility to the concord of sweet sounds, we should hear of it again. The denouement of the affair is yet to be told. A day or two since, we met the identical mother and daughter, the latter a sprightly girl of ten, with an eye full of soul, and a voice full of melody. She presides at the piano as though it had been her companion from infancy, and sings like a bird. May her song never be softened by the touch of sadness.

[Chicago Jour.

MILTON'S HOUSE IN LONDON.—This memorable dwelling is yet standing. It no longer opens into St. James' Park. The ancient front is now the back, and overlooks the fine old, but house-surrounded garden of Jeremy Bentham. Near the top of this ancient front is a stone, bearing the inscription—'Sacred to Milton, the prince of poets.' This was placed there by no less distinguished a man than William Hazlett, who rented the house some years, purely because it was Milton's. Bentham, when he was conducting people round his garden, which is now in the occupation of Mr. Gibb, the engineer, used to make them sometimes go down upon their knees to this house. The house is tall and narrow, and has nothing striking about it. No doubt, when it opened into St. James's Park, it was pleasant; now it fronts York street, which runs in a direct line from the west end of Westminster Abbey. It is No. 19, and is occupied by a cutler. The back, its former front, is closed in by a wall, leaving but a very narrow court; but above this wall, as already said, looks into the pleasant garden of the late venerable philosopher.

[Howitt.

TOLERATION.—Toleration itself, applied to religion, implies the assumption of a power that ought not to exist, that in itself is tyranny. It implies that you, an earthly authority, an earthly power, say to me, so condescendingly, I permit you the free exercise of your religion. You permit me! And what authority have you to permit me—God commands me; and do you dare to say that you tolerate me? Who is he that dare come between me and God, either to say Yea or Nay? Your toleration itself is tyranny, for you have no right to meddle with the matter.

[Dr. Cheever.

VARIETY.

A correspondence is published in the Paris and London papers, between Alex. Dumas and the Marquis de Maleville. Mr. Dumas, feeling himself insulted by some remarks of the Marquis in the Chamber of Deputies, sent a challenge by M. Viennet, Peer of France, President of the Society of Men of Letters, to learn the day, the place, and the hour, "*ou il vous convenient que nons couperons la gorge.*" To which the other sent the following humorous reply: "Sir, I thank you for having afforded me the opportunity of seeing the agreeable and excellent M. Viennet. As to the proposal which you are good enough to make, to cut my throat, I am chagrined beyond measure at not being able to accept it. I have not the honor to be a gentleman!"

A rather laughable affair occurred a few days ago in one of the Boston Hotels, showing the peculiar regard which some men have to rank or title in office. Several members of the House of Representatives were seated at the dining table, (feeling rather dignified, we suppose,) when one of them said, "Will the gentlemen from Andover please pass the butter this way." Pretty soon another spoke, "Will the gentleman from Worcester please pass the salt this way," when one of the city wags, taking the hint, turning round to the black waiter and said distinctly, "Will the gentleman from Africa please pass the bread this way."

The famous Jemima Wilkinson, who, with a number of her followers, had fixed her residence at the head of Seneca Lake, announced to them that on a certain day she would walk on the water. Hundreds collected on the shore of the Lake, and she thus addressed them—"My dear friends, it will be of no use for me to attempt this miracle, unless you have faith. Say, do you verily beleive that I can do it?" "Certainly, certainly," answered a hundred voices. "Very well," replied the prudent impostor, "if you believe it, that is enough—there is no need of my doing it, and we will go quietly to our homes."

The railway between Shipley and Keighley, Ireland, is progressing rapidly, with the exception of that part near Bingley Church, called the Bingley bog. Sixty tons of earth and stones are cast into this bog every hour of the day. Notwithstanding this immense quantity is being dropped into the gulf at both ends, all is swallowed up every morning; the heavy matter sinking thus forces the lighter up, and makes a black spongy embankment on both sides.

Catch a rat in a wire trap, keep him until night, then procure a preparation of phosphorus in oil, apply it all over the rat, except his head, and turn him loose into his hole. Such a scampering and getting out of the house as occurs, as his phosphorescent majesty pursues his alarmed friends who he is anxious to overtake, afford certainly a security against the return of the depredators for a long season.

In the vast prairies of Texas, a little plant is always to be found, which, under all circumstances of climate, change of weather, rain, frost or sunshine, invariably turns its leaves and flowers to the north. If a solitary traveler were making his way across these trackless wilds, without a star to guide or compass to direct him, he finds an unerring monitor in an humble plant, and he follows its guidance, certain that it will not mislead him.

The best liquor law we have seen yet, is that passed by the Legislature of Maine, at its last session. It prohibits the sale of intoxicating drinks, under the penalty of from one to twenty dollars for the first offence, and from five to twenty for the second, with a bond of fifty dollars to abate the nuisance for six months. Money paid for liquors can be recovered back again, even by the heirs or widow and orphans of the unfortunate drunkard.

Horses are liable to consumption when kept in badly ventilated stables; and we are informed by Mr. Edward Chadwick, that a discovery was only lately made as to the effect of defective ventilation on the cavalry horses in some of the Government Barracks of England; and it is stated that a saving of several thousand pounds per annum was effected by an easy improvement of the ventilation of the barracks near the metropolis.

A correspondent of the Christian Intelligencer writes from New Orleans and says that the markets are all open on Sunday, and so also are the retail stores and mechanic shops of every description, particularly among the French. The military parade the streets with music, and the places of amusement are put in better trim, and more frequented on Sunday than any other time.

Dr. Gutzlaff records a remarkable effect of the British invasion of China. The natives expected that their idols wold repel the invaders, but seeing them unable to make the least resistance, even to save themselves from the hands of an excited soldiery, veneration gave way to their worthlessness, the Chinese refused to worship them, and the shrines and priests were deserted.

The Moniteur of February 29, publishes the result of the recent census of France. It is 35,400,486 souls, an increase of 1,170,308. The increase of population in France is therefore very slow, and has not doubled in a century and a half. In 1700 it was nearly twenty millions.

A highly respectable retail dealer in one of the principal thoroughfares of London, justifying himself from the charge of ruinous dealers said very *naively*, "This is the fourth time within two years that I have sold off my stock at considerable loss, with considerable profit."

It is remarkable that there is not in the world such a thing as a railroad in any country where the Spanish language is spoken, with the exception of the short one in Cuba, which owes its existence to American enterprise.

Calumny is like the wasp, that teases, and against which you will not attempt to defend yourself unless you are certain to destroy it; otherwise it returns to the charge more furious than ever.

It is said that water in which potatoes have been boiled, sprinkled upon plants of any kind, is sure death to all insects, in every stage of their existence.

We are informed, says the Congregational Journal, that about fifty Millerites have recently turned Shakers, and united with the Society n Canterbury.

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THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

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Perhaps there never was a juncture of time when true religion more greatly needed a safeguard against attacks which are both boldly and insidiously aimed at her vital principles; perhaps true religion was never in a more perilous position between open enemies and pretended friends, than at this particular crisis; and surely never was it more incumbent than now, on every true friend of her holy precepts, every conscientious master of a household, every anxious parent, guardian and protector, to be provided with antidotes to the poison which is so unscrupulously scattered abroad, or an argument against each dangerous fallacy which is propounded to the injury and detriment of that religion, which is the faithful oracle of the Divine Creator, and the best exponent of His will.

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Dec. 11, 1846.

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The Sabbath Recorder.

ELD. HULL'S MISSIONARY REPORT.

[Continued.]

On the third of February, I went to Diana, Lewis Co., and arrived just in time to give notice through the school for a meeting in the evening. I had a good congregation, composed mostly of young people, who were generally, if not all, non-professors. There is, for the number of inhabitants, a large proportion of young people, and but very few of them professors, in all the towns where I preached, which was five. Many of the old people are non-professors, and many are backsliders. Infidelity is quite common. Indeed, I felt as if I was on missionary ground. I staid in this place through the week, visited in the day time, and preached evenings. I found the state of religion quite low as a general thing, although some seemed established and devoted. The church here seemed generally determined to maintain the cause of religion; still, for some cause, they seemed not to entertain such hopes of increase as are important to success. In fact, it seemed to me that one of the prevailing difficulties in all the churches in the region which I visited, was a want of moral courage. There are causes probably for this state of things. Our church is scattered over a large territory; the members have not the conveniences for getting together which many of our churches in an older country have; and they are seldom blessed with the preached word oftener than once in two months. These embarrassments will probably account for the evils or difficulties I have mentioned.

On sixth-day I went with the brethren of Diana, and met the brethren of the other neighborhoods at the house of Bro. Burdick, in Pitcairn, St. Lawrence Co., in covenant meeting. We had an interesting season. The church seemed quite glad to welcome me there. They were united, and traveling together, except two persons, for whom much anxiety was felt, and many fervent prayers offered. On Sabbath was their communion season. Eld. Robinson was present, and took part in the exercises. A deep solemnity marked the interview. In the evening I preached again.

On first-day Bro. Robinson and myself went to Fullerville, in the town of Fowler. We called on a deacon of the Baptist Church, and found there the minister, who invited one of us to preach in the after part of the day. It was learned during the forenoon exercises, that we were Seventh-day Baptist ministers, and at intermission we were requested to preach on the Sabbath question. We expressed a willingness to do so if the congregation desired it. When we came together the minister asked the congregation if they desired to hear us on that subject, and they by the show of hands said they did. I accordingly preached two sermons, one in the afternoon and one in the evening. I commenced by examining the claims of Sunday, and took up in order the general propositions by which it is sustained, and labored to disprove them. On finishing my objections to the first proposition, I asked them if their doctrine appeared sound on that point, to which some of the congregation responded audibly, and some in a whisper, No. So of all the general propositions examined. Their hearty responses showed that deep feeling prevailed in the con gregation. I finished my objections to Sunday-keeping, and dismissed the congregation with an appointment for evening. As the congregation were leaving the house, one of the church members asked their former pastor, who invited me to preach, saying she did not like it, for, said she, he has taken our Sabbath *all* away. He told her not to mind that, as I would bring back one in the evening that would be as good as the one I had taken away. In the evening the congregation was larger than in the day time. I proceeded to defend the Sabbath of the fourth commandment, by showing, in the first place, that it is not Jewish in its character; second, that it is universal in its claims; and, third, that it is perpetual in its obligation. As in the day time, so in the evening, when I passed from point to point, they would audibly assent to what I said. I think I never attended a discussion of any doctrinal question, where the views of the congregation were opposed, and so much good feeling prevailed. Quite a number professed themselves convinced of the truthfulness of our cause—some half a dozen at least, among whom were their former minister and deacon. One member of the church said she *could not* keep Sunday any more; another, that he wished the whole church would consider the matter and *turn*; another, that she was extremely troubled. I did not hear of any who expressed their feelings, who did not acknowledge themselves convinced. Still I presume there were those who would not make such an acknowledgement. After sermon I gave liberty for any candid question to be asked. The minister wanted to know how we would get along with the observance of the seventh day, where it was six months day and six months night. I replied, that I did not like to answer objections to our views, which rested with equal force against the observance of any day, unless the objector should take no-Sabbath ground, but in this case I would do it. I stated, in the first place, that there was no part of the earth where it was impossible to distinguish and reckon days; second, that those portions of the earth to which the objector alluded were mostly uninhabited; third, that such an objection could hardly be admitted by a Baptist, who would not yield to the objection of Pedobaptists, that there are portions of the earth where immersion cannot be administered; and fourth, that if there are any places on the earth where men cannot keep the commandments of God, they had better keep away from them. He assented fully, and said that he had not asked the question on his own account, but on the account of others.

V. HULL.

PRESTON, N. Y., April 27.

For the Sabbath Recorder.

REPLY TO "D. E. M." ON TEMPERANCE.

I almost determined not to reply to the last communication of "D. E. M." in reference to the point in hand; but perhaps I am justifiable in showing that I have something more to say. My antagonist remarks, that all the proof I adduce in favor of my position, consists in two quotations from the Bible. I observe, that other passages may be quoted, but even now I have the advantage of him, as he produces no scriptural proof at all, and therefore, he is driven to argue from expediency or propriety, to neither of which I object.

The idea that I should in any case have a scriptural warrant to rob my neighbor of his corn, because the disciples plucked the ears as they passed through the corn-field, is perfectly ridiculous. I might feel myself justified, however, in occasionally taking a little wine, could I obtain the unadulterated juice of the grape, as it is to be inferred from several portions of holy writ that it was commonly done. It is very doubtful whether any kind of stimulant was used in that age of the world, and in that part of the globe to which Scripture history refers, except the wine made from their rich grapes. That this sort of drink was plentifully made, is evident from the fact that vineyards were as common as our gardens and orchards. A failure was considered a divine judgment, as may be seen by a perusal of the prophets in a great multitude and variety of their prophecies. It would be superfluous to quote the many texts on this point, as every habitual reader of the Bible has them in his recollection. It may be fairly supposed, that what we call ardent spirits were not manufactnred, and of course not in use. We may imagine that wine was so plentiful that no other kind of stimulant was thought of, neither rum nor whisky. Respecting the last-mentioned drinks, I should suppose most people know, that they produce a deleterious effect on the human system when used in a regular way, and it is doubtful whether they are not injurious altogether, taken alone. I have no hesitation in saying now, that the regular use of ardent spirits is a most dangerous experiment, as the thirst for them seems almost invariably to increase with their regular use.

What "D. E. M." says in answer to my reference to the Saviour's turning water into wine, is no answer at all. I neither said nor thought that this display of his divinity afforded a warrant for the improper use of wine; but the use of it is certainly deducible from the fact that he did make it for the purpose of being drank. How could it have been known that it was the best wine, had they not drank it? Yea, how could it have been known that it was wine at all? And hence, where would have been the knowledge of the miracle? Can this reference to Christ's converting water into wine in any sense encourage the drunkard to appeal to the Sciptures in defense of his practice, or even the use of ardent spirits at all? It must be allowed by any candid man, that in this case there is no appeal for him. Nor do I think many drunkards, if any, would be silly enough to adduce it in the presence of any sensible person. No, sir, the drunkard has no appeal from the sacred word—that denounces him in the most alarming language.

It is said and believed by some, that there is no medium between drinking and drunkenness, and it seems that my friend has this notion in his mind. Now I must acknowledge that this is a kind of logic I cannot understand. I thought it was understood by every body, that there is a wide difference between the use and the abuse of a thing. I know of no one blessing of providence which may not be so abused as to turn it into a curse. Water, bread, and meat, our fruit, and all the produce of the earth, may be so abused as to ruin our health. Our appetites and our passions may be so gratified as to produce disease in our bodies, ruin our reputation, break up domestic peace, injure mankind, and expose us to everlasting destruction. I am perfectly satisfied that God has drawn a line so plain between the use and abuse of every thing, and has endowed man with a capacity of discerning it so strong, that he cannot cross that line without knowing it or feeling guilty. I do think, then, that I am the fortunate discoverer of the line of demarkation between the moderate and immoderate use of anything. I do think, too, that when persons talk about being a little drunk by the use of wine, of the smallest possible quantity, that they have quaffed some spirit which has intoxicated their brain. Do not suppose from what I have said, that I am in the habit of taking stimulants, or of using them at all. I am a total-abstinence man, not because I think the Bible requires it—nor because I have any fear of getting over the line—nor because I think a glass of good wine occasionally would hurt me—but because I would not encourage a man in drinking who has no command over his appetite—because I am determined on countenancing every society which I think has a tendency to correct the prevailing evils of the time—and because I am persuaded that it is the duty of Christians to make every effort in their power to reform the world.

W—R.

SALEM, N. J., April 12, 1847.

THE POWER OF TRUTH.

How simply and beautifully has Abd-oll-Kadir, of Ghilon, impressed us with the love of truth in a story of his childhood. After stating the vision which made him entreat of his mother to go to Bagdad, and devote himself to God, he thus proceeds:—

I informed her of what I had seen, and she wept; then taking out eighty dinars, she told me I had a brother, half of that was all my inheritance; she made me swear, when she gave it to me, *never to tell a lie*, and afterwards bade me farewell, exclaiming—

"Go, my son, I consign the to God; we shall not meet until the day of Judgment."

I went on well, till I came near Hamandnai, when our Kafillah was plundered by sixty horsemen. One fellow asked me "what I had got?" "Forty dinars," said I, "are sewed under my garments." The fellow laughed, thinking no doubt I was joking with him. "What have you got?" said another; I gave him the same answer. When they were dividing the spoil, I was called to an eminence where the chief stood.

"What property have you got, my little fellow?" said he.

"I have told two of your people already," I replied; "I have forty dinars sewed in my garments!"

He ordered them to be ripped open, and found my money.

"And how came you," said he in surprise, "to declare so openly, what had been so carefully concealed?"

"Because," I replied, "I will not be false to my mother, to whom I have promised *I never will tell a lie!*"

"Child," said the robber, "hast thou such a sense of duty to thy mother at thy years, and am I insensible at my age, of the duty I owe to my God? Give me thy hand, innocent boy," he continued, "that I may swear repentence upon it."

He did so. His followers were all alike struck with the scene.

"You have been our leader in guilt," said they to their chief, "be the same in the path of virtue."

And they instantly, at his order, made restitution of their spoil, and vowed repentance on his hand. [History of Persia.

A CHAPTER ON MISTAKES.

1. Persons who write *long* articles for family newspapers, make a great mistake, when they expect them to be generally read.

2. Writers who select subjects of controversy, are greatly mistaken if they suppose that a protracted discussion will interest a majority of readers.

3. Writers who extend *obituary* notices much over half a column, are greatly mistaken if they imagine that they secure the attention of one half the general readers.

4. Those who write only a few lines to indicate respect for the deceased, are greatly mistaken, if they suppose their *brief* notices will be overlooked.

5. Writers, of careless habits, are greatly mistaken if they suppose an editor has nothing to do, but to correct their miserable punctuation and orthography, and remodel one half their clumsy sentences.

6. Writers, of indolent habits, are greatly mistaken, if they think that printers can decypher scratches as readily as they can well-formed letters.

7. Writers of verses are greatly mistaken when they suppose that an editor will always think as highly of their productions as they do themselves. His taste may be at fault.

8. A writer whose article may be declined, is greatly mistaken when he charges the editor with prejudice and partiality.

9. Any reader who may suppose we mean *him* in any one of the above paragraphs, will be greatly mistaken, as we write not with individual reference.

10. Unless we are greatly mistaken, it will be well to stop at this point. [Methodist Prot.

STRENGTH OF EARLY IMPRESSIONS.

A right and respectable Jew of Silesia employed a Christian nurse in his family. She was a pious woman, sincerely devoted to the Lord. When she rocked the little girl in the cradle, or bore it in her arms, instead of singing silly songs, she repeated in a mild voice the solemn and harmonious hymns of her Church. As the little child grew, she seemed to take pleasure in the hymns, and as the nurse remained several years in the service of her father, she had time to conceive for her a strong attachment.

The seed sown in the heart of the child was not lost. Hidden from the eyes of men, it sprouted and grew under dew from on high. At the age of sixteen, the young girl was led to ask the privilege of becoming a Christian. She would take no rest until a Protestant took her under his instructions, and soon after, she had the pleasure of being admitted to the holy sacrament of baptism. Often she attested afterward, that her nurse was the principal instrument of her conversion. The hymns sung to her in her childhood had left on her mind impressions so deep, that nothing could efface them. A counsel to pious parents! [N. Y. Observer.

MINISTER'S EXPENSES.

The following, copied from the Advocate, is a truthful delineation, if hundreds in this matter may be permitted to bear their testimony. We believe that many a church might trace an abscence of blessing on the words and means of grace, to the want of a disposition to give them an adequate support. It is too bad to add pecuniary, to the other cares and anxieties of the minister of Christ.

'I think,' said a worthy brother in a Baptist church, to his pastor, 'you ministers must be somewhat extravagant, or else you do not know how to manage very well, for you most all complain that you can't live on your salaries.'

Pastor.—That is true enough. We do find it somewhat difficult to square up with the end of the year; at any rate, I do.

Brother.—Well, how is it? you have five hundred dollars a year, and I should think that enough.

P. How much does it cost you a year?

B. I don't know; I never kept an account.

P. Well, how much do you think it costs a year to support your family?

B. I can't say—but nothing like five hundred dollars.

P. Are you sure of that?

B. Why—yes, I'm sure it can't amount to anything like five hundred dollars.

P. What do you pay for rent?

B. Eighty-four dollars.

P. Can you keep your horse for less than a hundred dollars a year?

B. No—I cannot—that would be moderate.

P. What does it cost to clothe yourself, wife, and four children?

B. Can't say, exactly; but I should think one hundred dollars or so.

P. How many barrels of flour do you use a year?

B. Four or five.

P. You take a quart of milk every day, don't you?

B. We always take three pints; but we get it rather low; my brother lets us have it at four cents a quart.

P. How much butter do you think you use a year?

B. Well—let me see—perhaps about one hundred and fifty pounds.

P. Can't you get along with a dollar a week, for what you take from the butcher's cart?

B. O yes! I should think so. Let me see—last week, on Tuesday, beef, 61 cents; on Thursday, mutton, thirty-five cents; on Saturday, corned beef, forty cents. I don't know—I guess the average would be a dollar a week.

P. I wonder what you pay a year at brother Jones's store? What do you think your coffee, teas, sugar, molasses, oil, and every thing else you get at his store amount to, in the course of a year?

B. Well—I—you had better stop—I ain't so sure, after all, of coming much inside five hundred dollars. However, I know what my bill was last year, for I let it run. It was ninety-seven dollars.

P. Do you know how many cords of wood you used.

B. Last year we used seven.

P. What do you pay the girl that lives with you?

B. A dollar a week.

P. Now let us see:—

House rent, - - - - - -	$84,00
Expenses of horse and carriage, -	100,00
Clothing, - - - - - -	100,00
Four barrels of flour, at $6, - -	24,00
Milk, - - - - - - -	21,00
150 lbs. butter, at 15 cents, - -	22,50
Groceries, - - - - - -	97,00
Seven cords wood, at $5, - -	35,00
Girl, at a dollar a week, - -	52,00
Butcher's meat, - - - - -	52,00
	$587,50

There—according to your own estimate, you already have run up to $587,50.

B. You don't—(looking over the items, and casting up.) Yes—you have cast it right. Well—I declare—I couldn't have thought it.

P. You never have any sickness in your family, do you? Now and then, a small fee for the doctor, eh?

B. I forgot that.

P. I suppose you sometimes buy vegetables, such as potatoes, beets, beans, peas, turnips, &c. &c., and occasionally a barrel of apples. Now and then it don't come amiss to buy a good book or two. You are fond of reading the papers, I reckon, from the number you often take from the Post Office. Then, too, you want to give something handsome every year to good objects, for you know you told the church, the other night, that Christians ought to be liberal. Once in a while, a new piece of furniture does not particularly wound your conscience, I guess, judging from that new sofa I saw going in your front door yesterday.

Your children need books for their school, I suppose; sometimes you have company; and sometimes your wife goes a visiting, and, if I mistake not, once in a while, *you* journey a little by railroads and steamboats; and, if I may make so bold, the last time you came from New York, somehow or other a gold watch came with you for your wife, and no small variety of presents for your children; and then, too, you recollect—

B. Stop—stop—I give in—I give in. You need not go any farther.

P. Well then what do you think now—is it such an easy matter for a minister to live on $500 a year?

B. *I've changed my mind on that subject*; and I will tell you another thing—I'll keep an account of my expenses after this; and I'll tell you still another thing—at our next society meeting, I shall make a motion that your salary be increased to $600 a year; and one thing more and I have done; please give this (handing him a $50 bill) to your wife, with the kind regards of a friend.

THE YOUNG PRUSSIAN.

Frederick, King of Prussia, one day rang his bell, and nobody answering, he opened his door, and found his page fast asleep in an elbow chair. He advanced toward, and was going to awaken him, when he perceived a letter hanging out of his pocket. His curiosity prompting him to know what it was, he took it out and read it. It was a letter from the young man's mother, in which she thanked him for having sent her a part of his wages to relieve her misery; and finished with telling him that God would reward him for his dutiful affection. The King, after reading it, went back softly to his chamber, took a purse full of ducats, and slipped it with the letter into the page's pocket. Returning to the chamber, he rang the bell so loudly that it awakened the page, who instantly made his appearance. "You have had a sound sleep," said the King. The page was at a loss how to excuse himself; and putting his hand into his pocket by chance, to his utter astonishment he there found a purse of ducats. He took it out, turned pale, and looking at the King, shed a torrent of tears, without being able to utter a single word. "What is that," said the King, "What is the matter?" "Ah, sire," said the young man, throwing himself on his knees, "somebody seeks my ruin! I know nothing of this money which I have just found in my pocket." "My young friend," replied Frederick, "God often does great things for us, even in our sleep. Send that to your mother; salute her on my part, and assure her that I will take care of both her and you."

VALUE OF ONE LEAF.—There was once a caravan crossing, I think, the north of India, and numbering in its company a godly and devout missionary. As it passed along, a poor old man was overcome by the heat and labors of the journey, and sinking down, was left to perish on the road. The missionary saw him, and kneeling down at his side, when the rest had passed along, whispered into his ear, "Brother, what is your hope?" The dying man raised himself a little to reply, and with great effort succeeded in answering, "The blood of Jesus Christ cleanseth from all sin;" and immediately expired with the effort.

The missionary was greatly astonished at the answer; and in the calm and peaceful appearance of the man, he felt assured that he had died in Christ. "How, or where," he thought, "could this man, seemingly a heathen, have got his hope?" And as he thought of it, he observed a piece of paper grasped tightly in the hand of the corpse, which he succeeded in getting out. What do you suppose was his surprise and delight, when he found it was a single leaf of the Bible, containing the first chapter of the first epistle of John, in which these words occur. On that page the man had found the gospel.

[Children's Missionary Newspaper.

THE PRIZE POEM.—When Milton was going to St. Paul's school in London, at one of the public examinations, the subject for poetical composition happened to be our Savior's first miracle, the turning of water into wine at the marriage feast. Folios were written and handed in on the subject. When it came Milton's turn to hand in his poem, from which not much was expected, he merely wrote on a slate one line,

'The conscious water saw its God, and blushed.'

The Judges looked at each other in astonishment; the laconic beauty of the line, and simple sublimity of the idea, were so striking. After bestowing ecomiums upon the more elaborate productions, according to their merits, they awarded the prize to the future bard of 'Paradise Lost.'

DUE ESTIMATE OF AFFLICTION.—Richard Baxter prosecuted his manifold labors as an author and preacher, under the constant embarrassment of bodily weakness and disease. His comment upon the case of the man whom the Saviour healed at the pool of Bethesda, is not less affecting than singular:—

"How great a mercy it was to live thirty-eight years under God's wholesome discipline. Oh, my God, I thank thee for the like discipline of fifty-eight years; how safe a life is this, in comparison with full prosperity and pleasure!"

To a person who regretted to the celebrated Dr. Johnson that he had not been a clergyman, because he considered the life of a clergyman an easy and comfortable one, the doctor made this memorable reply:—'The life of a conscientious clergyman is not easy. I have always considered a clergyman the father of a larger family than he is able to maintain. No, sir, I do not envy a clergyman's life as an easy life; nor do I envy the clergyman who makes it an easy life.'

A celebrated writer on the side of scepticism and irreligion, in a book published since his death, to recommend atheism to the world, has been pleased to say, that all the devout persons he had ever seen were melancholy. This might very possibly be; for, in the first place, it is most likely that he saw very few, his friends and acquaintances, being of another sort; and secondly, the sight of *him* would make a very devout person melancholy at any time. [Horne.

The way in which vanity displays itself in little things, is often amusing. Every body has heard of the warm farmer, who complained of the heat of wearing silver buttons, when he found those he sported unnoticed; in like manner, Dr. Johnson related an anecdote of a man who was so fond of displaying on his sideboard all the plate he possessed, that he actually added his *spurs* to the shining heap.

Dr. Johnson compared plaintiff and defendant, in an action of law, to two men ducking their heads in a bucket, and daring each other to remain longest under water.

The Sabbath Recorder.

New York, May 6, 1847.

THE SABBATARIANS OR SEVENTH-DAY BAPTISTS.

[Continued.]

The Cripplegate Church.

The congregation of Sabbatarians in London, commonly known as the Cripplegate or Devonshire Square Church, was gathered in the reign of Charles II., by the learned Mr. Francis Bampfield. Mr. B. was descended from an honorable family in Devonshire, and was a brother of Thomas Bampfield, Speaker in one of Cromwell's Parliaments. Having been from childhood designed for the ministry, he was at sixteen years of age sent to Wadham College, Oxford, from which he received two degrees at the end of eight years. He was soon afterward provided with a living in Dorsetshire, and was also chosen Prebend of Exeter Cathedral. Thence he was transferred to the populous town of Sherbourne, where he exerted an extensive influence among the adherents to the Established Church. While there, he began to doubt the authority of his church to prescribe forms of worship, and finally became an open non-conformist. The consequence was his ejection from the ministry, and his imprisonment in Dorchester jail, for preaching and conducting religious services contrary to law. During this imprisonment, which lasted about eight years, his views upon the subjects of baptism and the Sabbath underwent a change, and he became a firm Seventh-day Baptist. He preached his new opinions boldly to his fellow-prisoners, and several were led to embrace them. Soon after his release from Dorchester, Mr. Bampfield went to London, and there his 'liberty to preach the Gospel continued, like his former imprisonment, about ten years.' His labors were at first in the vicinity of Bethnal Green, in the eastern part of London, where he preached and administered the Lord's Supper to a company of brethren in his own hired house. At the end of one year, on the 5th of March, 1676, to use the language of the record, they "passed into a church state, on these two great principles, viz: Owning and professing Jesus Christ to be the one and only Lord over our consciences, and lawgiver to our souls; and the Holy Scriptures of truth to be our only rule of faith, worship, and life." Mr. Bampfield continued to labor as pastor of this church until 1682, when he was brought before the Court of Sessions on a variety of charges connected with his non-conformity. He was several times examined, and at each examination the oath of allegiance was tendered to him, which he constantly refused, because his conscience would not allow him to take it. The result was, that the Court declared him to be out of the protection of the King, his goods to be forfeited, and he to be imprisoned during life, or the King's pleasure. His constitution had always been feeble, and the anxieties of his trial, together with the privations which he endured, brought on disease, of which he died in Newgate Prison, on the 15th day of February, 1684, at the age of sixty-eight years. His funeral sermon was preached by Mr. Collins, one of his fellow-prisoners; and his body was interred, amidst a large concourse of spectators, at the burial place of the Baptist church in Glass-house Yard, Goswell-st., London.

After Mr. Bampfield's imprisonment, the church was dispersed for a season. But the times becoming more favorable, they reünited in church fellowship on the 14th of October, 1686, and invited Mr. Edward Stennett, of Wallingford, to take the oversight of them. He acceded to their wishes in part, and came to London at stated periods to preach and administer the ordinances. He still retained his connection with the people at Wallingfield, however; and finding it difficult to serve the church in London also as he desired, he resigned the pastoral care of them in 1689, recommending the appointment of some one to fill his place. Mr. Stennett is described as "a minister of note and learning in those times." He is distinguished as being the ancestor of the famous Stennett family, who all kept the seventh day, and were for several generations an ornament to religion, and to the cause of Protestant Dissent. The part which he took in the civil wars, being on the side of Parliament, exposed him to the neglect of his relatives, and many other difficulties. His dissent from the Established Church, deprived him of the means of maintaining his family, although a faithful and laborious minister. He therefore applied himself to the study of physic, by the practice of which he was enabled to provide for his children, and to give them a liberal education. He bore a considerable share in the persecutions which fell upon the Dissenters of his time. Several instances are recorded, in which his escape seems altogether miraculous, and affords a striking evidence of Divine interposition.

In 1690, Mr. Joseph Stennett, the second son of Edward Stennett, was ordained pastor of this church. With a view to usefulness in the ministry, he early devoted himself to study, mastered the French and Italian languages, became a critic in the Hebrew, and made considerable proficiency in philosophy and the liberal sciences. He came to London in 1685, and was employed for a time in the instruction of youth. But he was at length prevailed upon, by the earnest solicitation of his friends, to appear in the pulpit, where his efforts attracted considerable attention, and led to his being called to succeed his father. His ministry was eminently evangelical and faithful. His labors were not confined to his own people; but while he served them on the seventh day, he preached frequently, if not constantly, to other congregations on the first day. Among the Dissenters of England, he maintained a high standing and exerted a powerful influence. In the reign of King William, he was chosen by the Baptists to draw up and present their address to his Majesty on his deliverance from the assassination plot. On another occasion, he was appointed by the dissenting ministers of London to prepare an address to Queen Anne, which was presented in 1706. He also prepared a paper of advice, which was presented by the citizens of London, to their Representatives in Parliament, in 1708. When David Russen published his book, "*Fundamentals without a Foundation, or a True Picture of the Anabaptists*," Mr. Stennett was prevailed upon to answer it, which he did with so much ability that his antagonist never thought fit to make any reply. The popularity which he gained by this work, led to many solicitations from his friends to prepare a complete History of Baptism. This he intended to have done, and he was several years engaged in collecting materials for it. But the feeble state of his health prevented his carrying out the plan. Early in the year 1713 he began to decline, and on the 11th of July he fell asleep, in the forty-ninth year of his age, and the twenty-third of his ministry.

For fourteen years after the death of Mr. Stennett, the church was without a pastor, during which time the pulpit was either supplied by ministers of other denominations, or the meetings were held with the Mill Yard Church. But on the 3d of December, 1727, according to the record, "the church gave themselves up to Mr. Edmund Townsend," who continued to serve them until his death in 1763. Although not an educated man, he was a faithful and useful minister, and was much esteemed among his own people and others with whom he associated. He seems to have been sent to London as a Messenger from the church at Natton. For a while he preached to both of the London churches, in the Mill-Yard Chapel, until invited to take the pastoral care of the Cripplegate Church.

After the death of Mr. Townsend, the church was for about four years supplied by various Baptist ministers, until Mr. Thomas Whitewood was chosen pastor, in June, 1767. His race, however, was short; for after having preached three times, and administered the Lord's Supper once, he was laid aside by severe illness, of which he died in October of the same year.

At that time Dr. Samuel Stennett, a great-grand-son of Edward Stennett, and son of Dr. Joseph Stennett, was pastor of the Baptist church in Little Wild Street, London. As his principles and practice corresponded with those of the Cripplegate Church—"his judgment, as is well known, being for the observance of the seventh day, which he strictly regarded in his own family"—he was solicited to accept the pastoral office. There is no record, however, of his having done so, although he performed the duties of a pastor, administered the Lord's Supper, and preached for them regularly on the Sabbath morning. The afternoon service was conducted by four Baptist ministers in rotation, among whom were Dr. Jenkins and Dr. Rippon.

This state of things continued for nearly twenty years, until, in 1785, Robert Burnside was chosen pastor of the church. Mr. Burnside belonged to a Sabbath-keeping family, was received into the church in 1776, and was afterward educated for the ministry at the Marischal College, Aberdeen. He sustained the pastoral relation to the church forty-one years. Meanwhile he was occupied more or less in giving instruction in families of distinction, and in preparing several works for the press, among which was a volume on the subject of the Sabbath, and two volumes on the Religion of Mankind. He died in 1826.

John Brittain Shenstone succeeded Mr. Burnside. During the early part of his public life, he labored as a minister among the Baptists. For more than forty years he was connected with the Board of Baptist ministers in London, and by many was regarded as the father of that Board. Having become convinced of the claims of the seventh day, he commenced observing it as the Sabbath in 1825. Soon after Mr. Burnside's death, he was called to the pastoral care of the church, and continued to serve them until his own death on the 12th of May, 1844. Since that time this church has been without a pastor.

The Natton Church.

The Natton Church is located near Tewkesbury, in the west of England, about ninety miles from London, and fifteen from Gloucester. The exact time of its organization is not known. It is certain, however, that it existed as early as 1660; and it is quite probable that there were Sabbath-keepers in that region as early as 1640, who were prevented, by the unsettled state of the country, and their exposure to persecution, from forming a regular church.

The first pastor of this church, of whom any satisfactory account can be given, was Mr. John Purser. He is spoken of as a very worthy man, who suffered much persecution for conscience's sake, between 1660 and 1690. He was descended from an honorable family, and was heir to a considerable estate, of which his father disinherited him because he persisted in keeping the seventh day as the Sabbath. Notwithstanding this, it pleased God to bless him in the little he had. He became a reputable farmer, as did many of the most worthy ministers of that time, and reared up a large family of children, who "all walked in his steps." The principal place of meeting in the early days of the church, was at the house of Mr. Purser in Asston; but other meetings were held at different places within a range of twenty-five miles, for the accommodation of the widely-scattered congregation. Mr. Purser was a faithful and laborious minister among them until the close of his life in 1720.

About that time there were two young men in the church who gave promise of considerable usefulness—Mr. Philip Jones and Mr. Thomas Boston. Mr. Jones was chosen pastor of the church, and discharged the duties of that office until his death in 1770—a period of nearly fifty years.

He was succeeded by his nephew, Mr. Thomas Hiller, who, although a Sabbatarian, became also the pastor of a first-day Baptist church in Tewkesbury. His ministry is spoken of as having been "successful at Natton as well as at Tewkesbury." He died a few years ago, since which time the church, now dwindled to a mere handful, has been destitute of a pastor, but has enjoyed the assistance of a worthy Baptist preacher from Tewkesbury.

It may be well here to state, that in 1718, Mr. Benjamin Purser, a son of the first pastor of this church, purchased an estate at Natton, on which he fitted up a chapel for divine worship on the Sabbath. It is a small room, with a board floor, a pulpit, one pew, a row of benches, a communion table, and a gallery. He also walled in a corner of his orchard for a place of burial. When he died, in 1765, he left the chapel and burying place to the church, together with a small annuity from his estate to all succeeding ministers.

The foregoing is a brief sketch of the only three Sabbatarian churches now remaining in England, out of the eleven which existed there one hundred and fifty years ago. Their decline has been gradual, but certain and unchecked. Sufficient causes for it may be assigned, however, without supposing any unsoundness in their doctrines. There can be little doubt, that the observance of the Sabbath upon a different day from the one commonly observed, is connected with greater inconveniences than results from embracing the peculiar doctrines of any other Christian denomination. It would not be very surprising, therefore, if in England, where the standard of piety, even among Dissenters, has been gradually adjusting itself to the notions of the Established Church, the number of Sabbath-keepers should as gradually diminish. But aside from this, there have been influences at work in the churches themselves exactly adapted to produce the results which are witnessed. From a very early period, it has been the practice of Sabbatarian preachers to accept the pastoral care of first-day churches—thus attempting to serve two masters at once, and practically proclaiming a low estimate of the doctrine by which they were distinguished. Closely connected with this, and perhaps a natural result of it, has been an almost total neglect, for a long period, to make any energetic efforts to promulgate their views. Take into account these two considerations, together with the fact that no missionary or associational organizations were ever formed to promote acquaintance and brotherly feeling among the churches, and their existence at all seems more a matter of surprise than their gradual diminution.

[To be continued.

CONCERTS OF PRAYER FOR THE HEATHEN.

It is instructive to notice how intimate a connection there has been between the monthly concerts of prayer for the heathen and Christian efforts for their salvation. These concerts were commenced, it is said, in 1784, by the North Hampton Association of Baptist ministers in England, with Ryland, Fuller, and Sutcliff at their head. It was not long before Dr. Carey appeared among them, and asked to be sent to India. That was the starting point of modern protestant foreign missions. Who can estimate the wondrous results of this agreement among a few country ministers to meet on a certain day of each month for prayer? Missionaries are laboring in nearly every quarter of the globe, and there is scarcely any body of orthodox Christians who do not now have a monthly season of special prayer for the spread of the gospel in heathen lands.

How is it with the monthly concert in our own churches? The first Sabbath in each month was long ago chosen as a fit time for this object. Is it observed? In some places we know that it is, and with great profit. It should be so in all. We solicit the attention of ministering and lay brethren to the subject. There has never been a time when the occasion for faithful attendance upon the concert seemed greater than at present. Our missionaries are probably now on heathen ground, surrounded by many trials, and anxiously laying their plans for future labor. Let them be remembered in earnest and frequent prayer before Him who alone can guide and protect them.

The American Society for Meliorating the Condition of the Jews, in this City, received in donations and subscriptions from March 15 to April 15 the sum of $381 94.

A SABBATH DISCUSSION—ALMOST.

Recently there like to have been—and we really began to hope there would be—a Sabbath Discussion between the editor of the Catholic Herald and the editor of the Christian Chronicle. As it may gratify our readers to know how the matter began, progressed, and terminated, we will give them the particulars, and leave them to make their own reflections.

The editor of the Catholic Herald was the aggressor, and he commenced the aggression by publishing in his paper the following paragraph:—

"The *Sabbath Recorder* attributes the religious observance of the *first* day of the week instead of the *seventh*, to the 'working of the mystery of iniquity, which had begun its movements even in the times of the Apostles.' It is also stated in the same paper, that 'those who observe the first day of the week,' are to be regarded as 'symbolizing with Popery.' Our Protestant brethren will not relish this much. But there is certainly much truth in the latter part of the paragraph. It is impossible for them to defend the change of the Sabbath, without resorting to the very arguments which Catholics employ with still greater force, to defend other points which Protestants deny. There is certainly no express authority in Holy Scripture for the change. Consequently, all consistent Protestants should be Sabbatarians."

Thus far the Catholic Herald, published in the city of Philadelphia. Now the Christian Chronicle, a Baptist paper published in the same city—(and of course a staunch vindicator of Protestantism, as all Baptists are)—could not allow such an assertion as that "*all consistent Protestants should be Sabbatarians*," to pass unrebuked. Hence it copied this paragraph, and accompanied it with the following remarks:

"We quote the above from the Catholic Herald of this city. It is worthy of note. It will show that it is necessary for those who do not wish to be regarded as 'symbolizing with Popery,' to know on what grounds they rest the observance of the first day of the week. Who is so fearful of results, that he shrinks from a candid and *full* examination of all that the Scriptures teach in regard to the Sabbath and the Lord's Day? Baptists, certainly, have nothing to fear from such an examination. They profess to cling to nothing which the Bible does not teach and command. They make no laws to bind the followers of Christ; they only enforce what they find made by the Head of the Church, and recorded in the Scriptures. Hence they reject infant baptism—and hence they are ready to reject all that does not spring from the Scriptures. We shall be obliged to the Catholic Herald to point out any thing which Baptists advocate by resorting to the very arguments which Catholics employ to defend other points which we deny. We shall regard it as a special favor.

"The Herald probably has not examined the question in regard to the Sabbath and the Lord's Day very fully, or he would hardly have affirmed so confidently, that the absence of express authority in Holy Scripture for the change would compel all consistent Protestants to become Sabbatarians. This is assuming what he might find it difficult to prove."

To this the editor of the Catholic Herald replies in the following mild and gentlemanly manner, showing a willingness to engage in the discussion just as soon as his opponent will commit himself by stating on what ground he stands:—

"The *Christian Chronicle* takes some exceptions to a paragraph in our paper two weeks ago, in which it was asserted that 'all consistent Protestants should be Sabbatarians.' His strictures, however, have left us in doubt as to the *ground* on which *he* advocates the abolition of the Jewish Sabbath, and the institution of Sunday in its place. And as this is the main point, we must be fully enlightened in regard to it, before we can attempt a reply. We must, therefore, inquire whether he professes to find in the *Holy Scriptures alone* a sufficient warrant for the change? If so, let him give us the passages on which he relies, not forgetting at the same time to *prove* that his *interpretation* of such passages is *correct.* We are, of course, familiar with the passages to which Protestants generally appeal in regard to this question, but in our judgment they are so utterly irrelevant that their bare citation proclaims the desperate nature of the case."

To the above question, the editor of the Christian Chronicle has not yet deigned to reply, although several weeks have passed since the question was asked. We must confess ourselves somewhat surprised at this, inasmuch as he evidently provoked discussion. The Herald first asserted that "all consistent Protestants ought to be Sabbatarians." The Chronicle expressed doubts on that point, and requested the Herald to "point out any thing which Baptists advocate by resorting to the very arguments which Catholics employ to defend other points which they deny." In order that this request might be intelligently granted, the Herald asked to be informed whether the Chronicle "professes to find, in the *Holy Scriptures alone*, a sufficient warrant for the change" of the Sabbath;—as much as to say, 'If you *do*, then I am ready for you.' But this is coming right back to *the* point from whence they started, and brings the question a little too close home. Hence the Chronicle, thinking no doubt that "discretion is the better part of valor," says nothing more about the matter, and evidently hopes that it will blow over. We should be sorry to believe that the editor of a *Baptist* paper could be frightened at so simple a question as this, especially when presented by one whom he is accustomed to regard as a representative of Antichrist. May we not hope, that he will yet rally, and put to flight this follower of the "beast," by showing that his own practice can be vindicated by the *Scriptures alone*?

Rum Triumph.—The recent vote upon the license question shows a lamentable revolution since last year. Many towns which then went against all licenses, with overwhelming majorities, have this year given majorities for license. Such a revolution was feared by some, in view of the very similar turn which things once took in Massachusetts and Connecticut. But still their fears have been more than realized. There is reason to believe, however, that this result has been brought about by an extraordinary effort on the part of the rum-selling and rum-drinking portion of community, and that the sober second thought of the people will put things right again at the next trial.

—It occurs to us here to correct an impression which some may have, that this has been a *general* vote on the license question. It is not so. Last year almost all of the towns went against licenses, and that verdict was final unless one-fourth of the legal voters in any town should unite in demanding a new trial. In most of the strong anti-license towns this has not been done, and of course there has been no vote in such towns upon the question. The vote has been taken only in those towns where the friends of licenses had reason to hope that they could carry the day. In too many of these places, it is true, they have succeeded. But this does not prove, by any means, that a majority of the people in the State are in favor of granting licenses.

Testimony against the War.—The Third Presbytery of New York, at a recent meeting, adopted a series of resolutions in relation to the war with Mexico, in which they declare, among other things, that it is against the principles of the Word of God, and the law of humanity, for a Christian nation to engage in war, unless it be strictly in self-defense; that the prosecution of war cannot be justified for the sake of conquest, or for any ends of mere pecuniary or territorial advantage; that they view with mourning and horror the great slaughter of the Mexicans, as well as Americans, and especially of defenseless women and children, in the recent battles and sieges against Mexico; and that every consideration of humanity, justice and duty, calls upon our government to stay the farther progress of these desolations, and to offer peace at once, on terms of the most complete generosity and forbearance.

Missions in Germany.—Letters recently received at the Baptist Mission Rooms in Boston, show that a good work is going on in Germany, notwithstanding there have been some exhibitions of intolerance. Mr. Oncken reports seventy-three baptisms at Hamburg during the past year; Mr. Lehman, the same number at Berlin and its outstations, with twelve candidates for the ordinance. Mr. Doerkson recently baptized two converts at Memel on the Baltic. Mr. Steinhoff, in a tour through parts of Germany and Switzerland, baptized thirty-five believers.

Baptist Anniversaries.—The 15th Anniversary of the Baptist Home Missionary Society is to be held in the meeting-house of the Oliver-street Baptist Church, on Tuesday evening, the 11th of May. The American and Foreign Bible Society will hold its anniversary in the morning of the same day, at the First Baptist Church in Broome-street.

Sabbath Law in New York.—The Albany correspondent of the N. Y. Tribune, under date of April 26, says that "a bill is in progress to prevent the commencement of lawsuits against persons on Saturday, who religiously keep that day as other folks are taught to keep Sunday." He thinks it will become a law.

The Sunday Mail Report.—Barnabas Bates, Esq., in a letter to the Boston Chronotype, denies that he is the author of Col. Johnson's celebrated Sunday Mail Report. He says:

"Justice to that gentleman compels me to say, that although I concur with him in opinion, yet I did not write the report, nor did I see it until it was published in the papers. I would also add, that the reverend gentleman, with whom the Colonel then resided, in Washington, and to whom the authorship has also been ascribed, stated to me, in a conversation upon the subject, that 'Colonel Johnson was as truly the writer of that Report as his namesake was of the Rambler.' 'Honor to whom honor is due,' is my motto."

British Anti-State-Church Association.—Such is the title of an association recently organized among the Dissenters of England with a view to secure the separation of the church from the State. Its first triennial conference will be held in London early in May. The following are the fundamental principles upon which it is based:—

"That in matters of religion man is responsible to God alone; that all legislation by secular governments in affairs of religion is an encroachment upon the rights of man, and an invasion of the prerogatives of God; and that the application by law of the resources of the State to the maintenance of any form or forms of religious worship and instruction, is contrary to reason, hostile to human liberty, and directly opposed to the Word of God."

Death of a Missionary.—The Boston Atlas says that the Rev. Charles Robinson, of Lenox, Mass., for sixteen years a missionary at Siam, died on the passage home—which he undertook on account of his health—on board the bark Draco, of New-Bedford, when one week from St. Helena. His widow and four children arrived at New-Bedford in the Draco, on Friday evening. Mr. Robinson was a missionary of the American Board.

General Intelligence.

WAR NEWS.

Advices from Gen. Taylor, to the 28th of March, report that communication has been again established between Monterey and Camargo. All was quiet at Saltillo and Monterey, and the inhabitants of both places were generally returning to their homes, and in the country they were engaged in planting their crops. The troops are said to be in good health, and the wounded are recruiting.

From the division of the army in the vicinity of Vera Cruz, the news is more stirring, as will be seen by the following letter of the correspondent of the N. O. Picayune, dated at San Juan, April 14 :—

The division of Gen. Worth, from the excessive heat and wearisome road, suffered incredibly.

An express has come down from Gen. Twiggs to the effect that Santa Anna was before him at Cerro Gordo, with fifteen thousand men, as near as could be judged from a reconnoisance made by Captain Hardy, and other officers of dragoons.

Lieut. Col. J. E. Johnson had been severely but not mortally wounded, while examining Santa Anna's works, which appeared to be a succession of breastworks, on an eminence in the vicinity of Cerro Gordo.

Every thing would go to show that Santa Anna is determined to make a bold stand.

A dragoon, who had been sent down expressly by Gen. Twiggs, was yesterday found shot by the road-side just beyond this; his papers had not been touched.

The Mexicans are playing a bloody, and at the same time a bolder game than is usual for them, as it is thought they have killed no less than fifty of our men within the last three days on the road.

FROM EUROPE.

The steamship Sarah Sands arrived at New York on Thursday evening last, bringing two days later foreign news. The Tribune thinks her news will generally be regarded as favorable to trade.

There was a fire in London on the 5th ult., which destroyed considerable property.

From Ireland, the accounts of suffering continue. But the opening of spring has somewhat alleviated it. The Cork Constitution gives a dismal account of the devastations committed by fever, the victims to the contagion filling the graveyards to overflowing.

The same paper says that hundreds of comfortable-looking farmers, of young men and women, all decently clad, continue to arrive daily, with the view of emigrating to America. In such numbers do they come, that the rapidity with which the bakers' shops in the vicinity of the quays are cleared of bread is scarcely credible. A curious fact connected with the desire to *emigrate*, is the large quantities of potatoes *that some of these emigrants* have taken with them.

The Crown Solicitor for Cork says, that the anxiety of the prisoners at the assizes for that county is, not that they should be acquitted, but that they should be found guilty! The learned gentleman has made a report to that effect to Government. The jails of the county are crowded by a class of offenders created by the famine.

We learn from Munster (Westphalia) that on the 29th of April the Bishop of that diocese, while walking in the corridors of his cathedral, between six and seven in the evening, was struck with apoplexy, and died in a very few minutes. His last words were, "My hour is come. O God! have mercy on my soul!" He was raised to the see only on the 10th of December last.

The royal court of Amiens decided lately that the Evangelical Baptist Society is beyond the pale of the religions authorized by law, in France, and, consequently, an illicit association.

Mr. George Thompson, the President of the Anti-Slavery League, has been bound over for trial, on a charge of assaulting one William Wardell in an omnibus.

According to a letter from India, a boy, seven years old, was lately discovered near Forozepore in the den of a she-wolf, who is supposed to have "nursed and done for him" as an ancestress of her's is said to have done for Romulus some centuries ago. The boy is quite savage and will touch nothing but raw flesh.

Upward of 6,000 German emigrants have, within the last fortnight, passed through Cologne, on their way to Bremen, Havre, and Antwerp, where they will take their departure for America.

More than 30,000 negroes in Africa and the West Indies have subscribed toward the statue of their benefactor, Sir T. F. Buxton.

Mr. Anthony, surgeon, of Brixham, was lately called to a young female, about 19 years of age, who had taken about 100 grains of oxalic acid. He administered milk, with a view to form a coagulum, which succeeded in the most effectual way by producing instantaneous vomiting, as he expected; after [illegible]y ejection from the stomach, Mr. A. repeated the dose of milk, in quantities of a pint, and sometimes half a pint, until vomiting ceased, and the pulse was restored to its natural tone. Milk being a decided antidote to the poison, too much publicity cannot be given for the information of the public.

* * *

RARA AVIS.—A white pelican was shot on Burlington beach, a few days since. Its wings measured 7 feet nine inches from tip to tip—from the point of its bill to the tail it measured four feet ten inches—the bill itself, to the opening of the mouth, was fourteen inches—the perpendicular hight of the bird was two feet eight inches. This is the first bird of the kind that we have ever heard of being shot in North America. The white pelican is a native of Africa, and the pelicans of America, according to Buffon, are brown; so that this wanderer must have flown a long way from his native shores before he made his final descent on our beach. Ornithologists represent these birds as being exceedingly indolent and voracious. They never leave their resting place except when impelled by hunger, which seems not to be very seldom. Their nights are confined to the coasts or over the shallow water where small fish are to be found in large quantities; and how this one happened to make its way to Canada, is a mystery which we cannot pretend to unravel.

[Hamilton Spectator (C. W.)

* * *

DISGRACEFUL PERSECUTION.—Under this head the Liverpool Mercury states that Mr. Frederick Douglass, the fugitive slave, was denied the privileges of a gentleman on his passage home in the Cambria. Mr. Douglass engaged his passage of the agent in London. He first inquired for a second class passage, but was told that no such distinction was recognized by the company. He then asked if his color would prove any barrier to his enjoying all the rights and privileges of the other passengers, and being assured that it would not, he paid the usual price for berth No. 72. On reaching Liverpool, however, he found that his berth had been given to another, and was told that the agent in London had acted without authority in selling the ticket. The Liverpool agent would not allow Mr. D. to go on board the Cambria unless he would agree to take his meals alone and not to mix with the saloon passengers. Having made all his arrangements to return home, and his luggage being on board, Mr. D. had to submit to these disgraceful conditions, though he had paid the full price. The Mercury speaks of the conduct of the agents in terms of great severity. [Tribune.

* * *

THE WANTS OF IRELAND.—Maria Edgeworth, well known in this country as an authoress, has written a letter to New York, in which she states that the published accounts of suffering in that country are in no degree exaggerated. She writes :—

"I assure you that, during my sixty-six years residence in Ireland, I never knew of distress equal to the present. I will not give you any private instances; some might touch you deeply, but none can or ought to strike you and influence your feelings and your action so much as the general information—the positive facts of greatest magnitude and awful consequence. Famine, disease, deaths innumerable, are in all parts of the kingdom—putrefaction and pestilence in some—and if the people are not immediately relieved by supplies of food, and enabled by supplies of seed to sow the land, the famine, disease, death and pestilence must be still more dreadful next year."

* * *

IMPORTANT DECISION.—A case was lately decided in the Court of Common Pleas, in the Kershaw District, South Carolina, involving considerations of vital interest to the slave owners of that State. It appears that a grog-dealer sold the plaintiff's slave, Bob, a gallon and quart of whisky—that on the road home, Bob drank of the whisky, became very drunk, fell down several times, and once in a creek, and would probably have been drowned, if he had not been assisted out—that he lay out all night, and was found dead near the road the next morning—that his death was caused by the intoxication, and exposure to the inclemency of the weather. The Jury, under the charge of the judge, found a verdict for the plaintiff for *six hundred and fifty dollars*. [Tribune.

SUMMARY.

MR. ROEMER, a Dutch Cavalry officer now in this city, has invented a new mode of constructing the fore-wheels and axle of carriages, by which the wheels move in turning the carriage independent of the axle. It is said that the strength and cheapness of the carriage, as well as safety in turning, are all increased by the plan, while at the same time it is more elegant than the ordinary mode. Mr. Roemer has also invented a new mode of hanging carriages, by which a more agreeable motion is secured.

The Chronotype tells a story about some recruits for the new regiments who lately came from Maine, in a Kennebec steamer, and got drunk on board of her, kicking up several rows, to the wonder of the Captain, who could not guess where they got the liquor. It seems that a man was on board who had a barrel of specimens of animals, packed in New England rum, which he was collecting for the museums and cabinets of the curious; among them were skunks woodchucks, squirrels, minks and weasels, with the skin and fur all on. This barrel had been tapped by the "patriotic" recruits, and the liquor "reännexed."

It appears from returns made to the War Department at Washington, that there are now *en route* for the army in Mexico forty-one companies of the ten new regiments of regulars, comprising an aggregate strength or 3,244 men. The other companies are fast filling up in various parts of the country, and it is probable, remarks the Washington Union, that nearly six thousand new troops will be placed on the banks of the Rio Grande before the close of May.

The Vermont (Mass.) Register states that the sea-weed, used as manure in potatoe hills, effectually prevents potato disease. Also that peat is believed to produce the same result. We had a fine field of potatoes last year, entirely unaffected by the rot, while other lots around us were more or less affected, and some of them badly. We attributed the entire exemption, in our own case, to the use of tanner's manure, containing, among other ingredients, a considerable per centage of lime.

The New-Orleans Picayune of the 20th gives an account of the death of a race rider who was killed on Sunday in the ninth heat by his horse throwing him and falling upon him. The Picayune says his name was 'Jim,' and he belonged to Mr. Kirkland Harrison, who within the past fortnight had purchased him expressly as a rider, for the sum of $2500.

We learn from the "Floridian" of the 17th ult., that Achille Murat, the eldest son of Napoleon's celebrated Marshal, died on the 15th at his residence in Jefferson county, Florida. Prince Murat has resided in this country since 1821, living without austentation as a citizen of the Republic he had adopted. He died at the age of 46 years.

The Editor of the Chicago Journal, R. L. Wilson, Esq., was very seriously injured by the accidental discharge of a cannon, which he was assisting to load, at the celebration in that city of Taylor's victory at Buena Vista.

The Commisioners on the part of Rhode Island and Massachusetts to settle the boundary line between the two States have agreed upon the line of division, which now awaits only the sanction of the two Legislatures to be confirmed. This line makes scarcely any changes, and we think will prove acceptable to both Legislatures. The boundary has been in dispute ever since 1791, and a resort to the Supreme Court at Washington would have entailed great expense on both States.

The Scientific American says that Mr. P. M. Droyer of this city has invented a very ingeniously constructed piece of furniture, which will unquestionably be brought into general use, for its manifold excellent qualities. It is called "The Magic of Transformation Table," and can be changed, in a moment, from a table into a bedstead, settee, sofa, a musical instrument, and a settee and table-stand in one. The construction is not liable to get out of order, and the objectionable features of the settee and sofa-bedsteads now in use, are obviated.

Green, the reformed gambler, has been challenged to a discussion by a man named Freeman, who acknowledges himself one of that proscribed fraternity. He intends to show that gambling is not fifty per cent. below stealing. Mr. Freeman has undertaken the most difficult part of the discussion, but between him and Mr. Green the uninitiated public stand a fair chance of learning some of the mysteries of the craft, or of seeing how dextrously the unsophisticated can be fleeced of their money.

It is stated in the Dublin Herald, that Lord Ashley, Rev. Mr. Bickersteth, and others, have raised nearly one hundred thousand dollars for the employment of a new body of Scripture readers in Ireland. Seven hundred colporteurs are thus to be immediately dispersed among the poor of that afflicted nation, to read the Word of God, and instruct the people from house to house.

The number of emigrants arriving at this port on the 26th, 27th, and 28th ult. was 1609. Of these, 307 came from Antwerp, 48 from Rotterdam, 13 from Norway, 177 from Irish ports, 853 from Liverpool, (all Irish, doubtless,) and 211 from London. On the Liverpool ships, four in all, 20 deaths took place on the voyage, and 13 of their passengers were sent to the hospital at the quarantine on arriving.

The expenses of compiling, editing and publishing the "Encyclopedia Brittanica," in the seventeen quarto volumes, amounted to $600,000. The publishers, Constable & Co., are in a way to realize profitable returns from their enterprise. They have already received nearly $550,000 from its sale. Authors and contributors to the work have been paid more than $100,000.

Peter McKeever, of Albany, has memorialized the Legislature, setting forth that large beds of Anthracite coal are to be found near Albany and Greenbush. The Assembly committee, to whom the petition was referred, have reported a bill "for the encouragement of the discovery of Coal in the counties of Albany and Rensselaer."

Two men having recently been arrested at Baltimore for passing counterfeit half dollars, one of them turned State's evidence against his confederate; but in the course of his evidence he was detected in gross perjury, and was forthwith sentenced to ten years in the penitentiary.

A Massachusetts lady sent the following toast to the celebration of the New England Society at Chicago: "Benj. Franklin and Prof. Morse—Sons of the Old Bay State. The one drew the lightning from heaven—the other gave it voice and bade it speak to the world."

The prospects of the wheat crop in Ohio, Indiana, and Michigan, are represented to be much more flattering than was anticipated a few weeks since. The severity of the winter touched many fields badly, but the injury is said not to have been general, and where the wheat seemed most injured, the recent showers have revived the root so that a fair crop is expected to be realized.

A French nobleman has prosecuted Dumas, the novelist, for traducing the character of one of the plaintiff's ancestors; the gentleman whose fair fame has been thus trifled with lived as long ago as the reign of Henry III.

The Secretary of the Navy has ordered preparations to be made, at the Washington navy yard, for a grand display of fireworks, to take place on the evening of the 8th inst., (the anniversary of the battle of Palo Alto,) in honor of the victories in Mexico.

It is the custom of affectionate seamen, when they go long voyages in government ships, to leave a portion of their wages to be drawn by their wives. The Paymaster here thought a while ago that a certain woman came often for the domestic share of her husband's wages, and on an examination of the matter, he found that she was the wife of no less than five different seamen.

The Boston papers contain accounts of the hiving of a swarm of bees, after the abstraction of their whole supply of honey, by throwing the little workers into a sound oblivion of what was going on around them, for half an hour or so. This was done in Cambridge, near Boston, the Letheon being applied by injection into the hive by a skillful hand. *Is* there any thing "new under the sun?"

The Governor of New York has issued a proclamation offering a reward of $500 for the first person arrested who was concerned in the outrages upon the Sheldons, in Columbia Co., in March last, and $100 for each of the rest of the party. Also a similar reward for the arrest of the parties concerned in outrages upon the Coons of the same County, during the present month.

The Dubuque (Iowa) Republican, publishes an account of a fall of ærolites, in that neighborhood. In one instance, a large stone, some six feet in diameter, and resembling a mass of sulphur, in its descent went through a large tree crushing it to atoms, and entered the earth to the depth of about 12 feet, from whence it was afterwards recovered by those who witnessed its fall.

The followers of Joanna Southcote continue to parade about the streets of London, uttering melancholy wails for the sin which brought down famine upon Ireland. Their long beards, tunics, and large leather girdles, give them a grotesque appearance. Several times they have been taken before the magistrates and admonished, but they heed not the advice.

Dr. Delany, the spirited editor of the "Mystery," of Pittsburg, has been fined $150 for a libel. The alleged offence consisted in publishing one Johnson, a colored man, as a slave-catcher. It was not denied that the charge was true, but human law is a queer thing sometimes.

Since the above was in type, we learn that the whole editorial corps of the city, with other distinguished citizens, united in a petition for his pardon. Governor Shunk immediately complied with the prayer of the petitioners. The expenses of the suit were defrayed by voluntary contributions.

The late William Oliver, Esq., of Dorchester, left the whole of his property, valued at not less than a hundred thousand dollars, to be divided equally between the Perkins Institution for the Blind, at South Boston, and the McLean Asylum for the Insane, at Somerville. One-third of this sum is to be paid over immediately, and the remainder at the decease of his two sisters.

There is no longer a doubt of the decease of Hon. Geo. C. Dromgoole, formerly prominent in the Virginia Legislature, a Member of every Congress but the XXVIIth for the last twelve years, and just reëlected by 21 majority, after a spirited contest. He fell a victim to a violent attack of pleurisy, at his residence in Brunswick, Co. Va., after a very brief illness.

An emigrant Hamburg ship, while on her passage to Canada, was lost in the Gulf Stream, and dreadful to relate, 160 emigrants and the crew perished. She was called the Stephonie, Capt. Berger, and left Hamburg in October. The master and four of the crew are reported to have been picked up in an open boat by a schooner from New Orleans.

The directors of lunatic asylums in Vienna are trying the effect of music, singing and dancing upon their patients. A masked and costume ball was given in one of these establishments, and is intended to be followed by concerts.

A gentleman writing from Michigan City, under date of April 22, says: "The wheat is entirely cut off in Laporte, Lake and Porter Counties, at least to every appearance, except in the timber and barrens, and but little will be worth cutting in the barrens."

A man, on Saturday evening, by imprudently jumping off one of the Harlem railroad cars, while under way, in order to recover his hat, which had fallen off, accidentally came in contact with some portion of the car, and thereby had one of his arms broken in two places.

Mr. Henry Hersher of No. 39 Cannon-street, while riding along Delancey-street about 11 o'clock on Saturday forenoon, was thrown off his cart with great violence and was thereby severely, if not dangerously wounded.

A learned Belgian, M. Maindle, has recently discovered a very simple means of distinguishing between real and apparent death. It consists in creating a small burn; if there is life, a blister always is formed, even in the absence of all apparent sensibility. If death has already intervened, nothing of the kind occurs.

According to the Baptist Almanac, there are twenty weekly, one semi-monthly, eleven monthly, three quarterly, and one annual publications, devoted to the interests of the Baptists in the United States.

Dr Pascale of Sweden, is said to have invented a plan for preserving flowers for years as fresh as when they were plucked. A quantity of roses thus kept in a state of preservation, since 1844, was exhibited by him before the Academy of Science of Stockholm.

A wealthy planter in Lowndes County, Alabama, called his negroes together a short time since, and told them of the distressed condition of the Irish poor, when the slaves immediately raised a subscription among themselves, amounting to $50, which was duly applied.

The Woodbury Constitution of the 27th says that from the cold weather, the peach and early apples have suffered very much. In some of the peach orchards the crop is said to have been all destroyed by the cold.

Rev. Mr. Pennington, pastor of the Talcott-street Congregational Church in Hartford, Ct., has received a call from the First Colored Presbyterian Church in New York, of which the late Theodore S. Wright was so long pastor.

A letter from Bath, N. H., of the 13th, states that the snow in the woods was two feet deep, and above, in Stratford, and opposite, in Brunswick, Vt., it was four feet in the woods. The sleighing was good throughout Coos county.

Dr. Wolff has announced that he has become a Freemason, "in order to increase his usefulness, and to enter more fully into the depths of sacred antiquity."

The Galveston News announces the death of Mrs. Ann C. Maffit, on the 1st of April. She was the first wife of the Rev. J. Newland Maffit, from whom she was divorced.

At the recent Common Pleas in Crawford Co., Ohio, Miss Ann Williams obtained a verdict of $400 against Josiah S. Plants, for the breach of a marriage contract.

The total number of steam vessels in the world is about two thousand, and of this number four-fifths belong to England and the United States.

It is said that Hon. Edward Everett is about to resign the presidency of Harvard College, mainly on account of the intractability of the students.

DIED,

At Orient, L. I., March 27th, Mrs. BATHSHEBA CLARK, wife of Robert Clark, aged 62 years, 4 months, and 24 days. She had been a member of the Seventh-day Baptist Church in Hopkinton, R. I., for forty-eight years.

LETTERS.

Geo. P. Maxson, D. Benedict, R. Greene, R. J. S. Rogers, Ephraim Maxson, H. Gilmer, P. Vorce, B. S. Burdick, Geo. Greenman, S. P. Stillman, I. D. Titsworth, H. C. Crumb, James P. Burdick, Reuben W. Utter, (will write.)

ACKNOWLEDGMENTS.

C. Saunders, Westerly, R. I.	$4 00	pays to vol.	3	No. 52
Henry C. Crumb, DeRuyter	2 00	"	4	" 26
Benj. S. Burdick, "	1 00	"	3	" 48
Eli S. Bailey, Brookfield	2 00	"	4	" 52
Andrew Babcock, "	2 00	"	4	" 52
Joshua Green, Rushville	2 00	"	4	" 20
Alex. Brandon, New York	1 00	"	3	" 26
Warren Hyde, West Genesee	4 00	"	4	" 13
Jos. S. Crandall, "	2 00	"	3	" 52
R. S. Sanford, "	2 00	"	3	" 39
B. C. West, Shiloh, N. J.	2 00	"	2	" 52

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

NOTICE.

The next Quarterly Meeting of the Executive Board of the Missionary Association will be held at the house of W. B. Gillett, New Market, N. J., on the second first-day of May, at one o'clock, P. M. W. B. GILLETT, Sec.

EASTERN ASSOCIATION.

The Seventh-day Baptist Eastern Association will hold its Eleventh Annual Meetingwith the church in Rockville, R. I., commencing on the fifth day of the week before the fourth Sabbath in the fifth month, May 20.

BEALES' DAGUERRIAN GALLERIES.

MR. A. J. BEALES invites the attention of the public to his Premium One Dollar Daguerrian Galleries, at Nos. 156 and 175 Broadway, New-York. Having adopted the latest improvements, he has reducrd his prices one-half, and guarantees to take pictures equal to any in the city, in any position or dress, and with any desirable shade or color. Gold lockets of all descriptions constantly on hand. Attendance from eight in the morning until sunset.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department, and Teacher of Mathematics.
SILAS S. CLARKE, Teacher of Physiology.
CAROLINE B. MAXSON, Preceptress.
M. SAMANTHA NEWTON, Assistant.
AMELIA R. CLARKE, Teacher of Instrumental Music.

The Spring Term of the present year commences April 21st, and closes July 14th, embracing twelve weeks.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First	commencing Wednesday,	Aug. 25,	and ending	Dec. 1
Second	"	Dec. 15,	"	March 22
Third	"	April 5,	"	July 12

TUITION, per term of fourteen weeks, from	$3 00 to $5 00
EXTRAS—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold th reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institntion, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 23, 1846.

Miscellaneous.

From the Saturday Messenger.

SPEAK NO ILL.

Speak no ill of erring kindred!
Breathe no slander on the name
Of thy brother, unbefriended,
Tarnish not his humble fame.
Let thy lips for e'er be sealed
'Gainst the weakness of another;
Till thine own frail heart is healed,
Utter naught against thy brother.

Lips may check, aye, blight forever,
Ardent hopes and joyous hearts;
Poison-tip'd, the tongue may sever
Idol-friends by cruel arts;
Or, harmless, it may firmly fasten
Kindred souls with golden coil,
And may, cheerful, aid and hasten
Youth to fortune from his toil.

Hard the heart that seeks its glory
On the crush'd heart's funeral pile;
Weak the tongue that lends its story
Only to its kind revile.
Such a spirit sinks our nature—
Tramples on the law of love—
Spurns the blessings of our Maker,
Sent in kindness from above! Y.

From Brown's Whaling Cruise, recently published.

TAKING A WHALE.

April 8*th* 1843. We were running down for the Albadra Islands, with a fine steady breeze. The morning was bright and clear, and the water of that peculiar color which whalemen regard as the favorite resort for whales. I had the forenoon watch below, and was just congratulating myself upon getting through with my "double altitudes," when the loud, clear voice of a man at the mast head came ringing down the forecastle.

"There she blows!" was the thrilling cry.

"That's once!" shouted the captain.

"There she blows."

"That's twice, by jingo!"

"There she blows!"

"Three times! Where away, Tabor?"

"Off the weather bow, sir, two points!"

"How far?"

"A mile and a half. There she blows!"

"Sperm whale! Call all hands!"

There was a rush on deck, each man trying to get to the scuttle first. Then came half a dozen loud knocks, and a hoarse voice shouting:

"Larbord watch ahoy! Turn out, my lads! Sperm whale in sight! Heave out! Lash and carry! Rise and chime! Bear a hand, my lively hearties!"

Those who were "rolled in" rolled out as soon as possible and buckled on their ducks, and in less than two minutes were all on deck, ready for orders. The tubs were put in the boats, and the main yard hauled aback. We all now perched ourselves in the rigging, and kept a sharp look-out on every side for the whale's next rising. Twenty minutes elapsed since the spout was first seen; twenty-five passed, and the captain began to get into a state of nervous anxiety. We strained our eyes in all directions to "make a spout." Half an hour flew by, and no spout was seen. It began to look like a hopeless case, when Tabor, whose visual organs appeared to have the power of ubiquity, sang out:

"There she blows! there she blows!"

"Where now?" roared the captain.

"Off the weather quarter! Two large sperm whales, sir. Go it, boats!"

"Clear away the boats! Come down from the mast head, all you that don't belong there! Bear a hand! we'll take them this rising!" shouted the captain, in a fierce, sharp voice.

"All ready, sir."

"Lower away, then!"

The waist and larboard boats were instantly down, ready to "bend on." Captain A—— and some of his boat's crew being too ill to man the other boat, we struck off for the whales without them. I pulled the aft oar, as usual; and as, by this time, I was as tough and muscular as my comrads, the boat danced along the water in fine style. Although the larboard boat was much easier pulled, and had the oldest and the stoutest of the whole crew, we contrived, by unusual exertions, to keep ahead of her, till the real "tug of war" came. Then was our mettle put to the test! One of the whales was leisurely making to windward not more than half a mile off.

"Lay back, my lads!" cried P———, pale with excitement. "Keep the larboard boat astern! Never say die! That's our whale! Oh, *do* spring—*do* spring! No noise! Steady and soft's the word."

We replied to this appeal by "piling up the agony" on our oars. Away sprang our boat, trembling and quivering as she darted through the waves. She really seemed to imbibe the general excitement as she parted the clear blue water, and dashed it foaming from her bows. Onward we flew! The larboard boat was hard upon our stern; the whale rolling lazily in the trough of the sea, a few darts ahead.

"Oh, lay back! lay back!" whispered P———, trembling with eagerness not to be outdone by the mate. "Do spring, my boys, if you love gin! Now's your time. Now or never! Oh, see him! see him!—how quiet he lies! Put the beef on your oars, every mother's son of you. Pile it on! pile it on! That's the way to tell it! Our whale this time!"

"Stand up, Tabor!" cried P———, in a low voice.

Peaking his oar, Tabor sprang to his feet, and grasped a harpoon.

"Shall I give him two irons?"

"Yes; he may be wild."

Another stroke or two, and we were hard upon him. Tabor, with unerring aim, let fly his irons, and buried them to the sockets in the huge carcass of the whale.

"Stern all!" thundered P———.

"Stern all!" echoed the crew; but it was too late. Our bows were high and dry on the whale's head. Infuriated by the pain produced by the harpoons, and doubtless much astonished to find his head so roughly used, he rolled half over, lashing the sea with his flukes, and in his struggles dashed in two of the upper planks. "Boat stove! boat stove!" was the general cry.

"Silence!" thundered the second mate as he sprang to the bow, and exchanged places with Tabor. "All safe, my hearties! Stern hard! stern! stern! before he gets his flukes to bear upon us!"

"Stern all!" shouted we, and in a moment more we were out of danger. The whale now "turned flukes," and dashed off to windward with the speed of a locomotive, towing us after him at a glorious rate. We occasionally slacked line in order to give him plenty of play. A stiff breeze had sprung up, causing a rough, chopping sea; and we leaked badly in the bow planks. It fell to my lot to keep the water bailed out and the line clear as the others hauled in, a ticklish job, the last; for, as the second mate said, a single turn would wipe off a shin "as slick as goose grease."

Notwithstanding the roughness of the sea, we shot ahead with incredible swiftness; and the way we walked past the larboard boat, whose crew were tugging and laboring with all their might, was surprising.

"Hoora for the waist boat!" burst from every lip. Three hearty cheers followed, much to the annoyance of the other boat's crew and mate. We exultingly took off our hats and waved them a polite "good bye," requesting them, if they had any news to send to the windward ports, to be quick about it, as it was inconvenient for us to stop just then. I believe Solomon says it is not good to be vain glorious. At all events, while we were skimming along so gallantly, the whale suddenly milled, and pitched the boat on her beam ends. Every one who could grasp a thwart hung to it, and we were all fortunate enough to keep our seats. For as much as a ship's length the boat flew through the water on her gunwale, foaming and whizzing as she passed onward. It was rather a matter of doubt as to which side would turn uppermost, until Tabor slacked the line, when she righted. To have a boat, with all her irons, lances, gear, and oars, piled on one's head in such a sea, was rather a startling prospect to the best swimmer.

Meanwhile the whale rose to the surface to spout. The change in his course had enabled the mate's boat to come up; and we lay on our oars in order that Mr. D— might lance him. He struck him in the "life," the first dart, as was evident from the whale's furious dying struggles; nevertheless, in order to make sure, we hauled up and *churned* a lance back of his head.

I cannot conceive any thing more strikingly awful than the butchery of this tremendous leviathan of the deep. Foaming and breaching, he plunged from wave to wave, flinging high in the air, torrents of blood and spray. The sea around was literally a sea of blood. At one moment his head was poised in the air, the next, he buried himself in the gory sea, carrying down in his vast wake a whirlpool of foam and slime. But this respite was short. He rose again, rushed furiously upon his enemies; but a slight prick of a lance drove him back with mingled fury and terror. Whichever way he turned, the barbed iron goaded him to desperation. Now and again the intense agony would cause him to lash the water with his huge flukes, till the very ocean appeared to heave and tremble at his power. Tossing, struggling, dashing over and over in his agony, he spouted up the last of his heart's blood. Half an hour before, he was free as the wave, sporting in all the pride of gigantic strength and unrivaled power. He now lay a lifeless mass; his head toward the sun, his tremendous body heaving to the swell, and his destroyers proudly cheering over their victory.

BENEVOLENT SAILOR BOY.

As a schooner was sailing near Montauk Point, Long Island, during the past year, she was suddenly struck by a heavy gust of wind, upset, and instantly sunk. A vessel near by, which had seen the calamity, sent its boat to save from sinking any that had not gone to the bottom. On coming near where the schooner went down, they saw a little boy twelve years old, floating on some wood, and went to take him off. As they approached him, with a nobleness of soul not often manifested, he exclaimed, "Never mind me, save the captain; he has a wife and six children."

The kind-hearted boy knew that the captain's family loved him, and would need his support. Both, however, were saved.

Three days after the vessel was lost, the boy got into a car as it was passing between Boston and Fall River. As he was poor and ragged, some of the passengers who wore fine clothes, slightly shrunk from him. He took his seat quietly, and the sea-captain, who entered the car with him, told a minister what had happened. In telling the touching story, the captain was much affected, and generously added:

"The boy has only the clothes you see, sir, or he would not be so ragged. I care not much for myself, though I too lost all; but the poor lad will have a hard time of it."

Several persons who heard the story, gave the poor orphan small sums of money, and advised him to tell others what he had gone through, who would no doubt give him something. Many boys in his situation would have readily taken the advice, and told the story of their misfortunes in order to get help. But the poor boy replied, "I am not a beggar; I don't wish to beg their money."

A fine, benevolent-looking person then arose, and plead the case of the boy in such a manner, that the passengers gave ten dollars for him. The man who obtained this sum for the unfortunate boy had been a sailor and sufferer himself, and therefore knew how to pity the distressed.

EXPRESSIVE CHINESE PROVERBS.

Good iron is not used for nails, nor are soldiers made of good men.

Wood is not sold in the forest, nor fish at the tank.

Ivory does not come from a rat's mouth.

An avaricious man is like a serpent wishing to swallow an elephant.

Exaggeration is to "paint a snake and add legs."

To ride a fierce dog to capture a lame rabbit, is to attack a contemptible enemy.

To instigate a villain to do wrong, is like teaching a monkey to climb trees.

An inefficient man to do anything, is like taking a locust's shank for a carriage shaft.

To climb a tree to catch a fish, is talking much and doing nothing.

Looking for promotion, is hanging to the tail of a beautiful horse.

Two skins cannot be stripped from one cow, is to say that exertion has its limits.

To win a cat and lose a cow, expresses the folly of going to law.

Chickens will at last come out of the eggs, is equivalent to "murder will out."

Let every man sweep the snow from his own doors, and not busy himself about the frost on his neighbor's tiles, conveys a lesson for people of all nations.

A CHARACTER.—John C. Neal, the "Charcoal Sketcher," in his limning of "Tribulation Trepid, a man without Hope," thus admirably hits off that class of people who are never so happy as when they are miserable:

"How are you, Trepid? How do you feel to-day, Mr. Trepid?

"A great deal worse than I was, thank'ee; most dead, I am obliged to you; I'm always worse than I was, and I don't think I was ever any better. I'm very sure, any how, I'm not going to be anything better; and for the future you may always know I'me worse, without asking any questions, for the questions make me worse if nothing else does."

"Why, Trepid, what's the matter with you?"

"Nothing, I tell you, in particular; but a great deal is the matter with me in general; and that's the danger, because we don't know what it is. That's what kills people when they can't tell what it is: that's what's killing me. My great grandfather died of it, and so will I. The doctors don't know; they can't tell; they say I'm well enough when I'm bad enough, and so there's no help. I'm going off some of these days, right after my great grandfather, dying of nothing in particular, but of every thing in general. That's what finishes our folks."

EDUCATION IN PRUSSIA.—All children between the age of seven and fourteen years are directed to be either sent to school, or educated at home by their parents. If the latter plan is preferred, the municipal authorities are to be informed in what manner the education is provided. If the former, attendance is insured by keeping lists of absentees, and submitting them, at short stated intervals, to the inspection of Local Committees. These are empowered to summon the parents in case of negligence, and to, reprimand them; or in extreme cases, to punish them by the infliction of such penalties as are commonly awarded by police tribunals—that is, we presume, by fine and imprisonment. The parents are also deprived, as a measure of extreme rigor, of all participation in the public provision for the poor. On the other hand, if poverty be the cause of absence, the commune is to furnish needful assistance in the shape of clothes or otherwise. The number of children thus educated is stated by M. Cousin to have been 2,043,030 in the year 1831—a number which, after deducting unavoidable absentees, embraces the whole population between seven and fourteen years of age. [Fraser's Magazine.

SINGULAR IF TRUE—AND CAPITAL IF NOT TRUE. As a gentleman was passing along Fifth Street, he passed a place where some boys were playing marbles. One of them, in shooting his marble, cleverly put it under the gentleman's foot. The gentleman slipped and stumbled against a lady also passing, precipitating her along with him upon a large hog, which was examining the gutter geologically for *debris.* The hog, frightened out of his propriety, bolted off, and ran between the legs of another gentleman, who in falling drew the string of a kite from the hands of a boy. The kite of course fell, and in falling frightened a span of horses attached to a wagon in an alley near by. The horses ran down the alley. A man who was building a fire in a carpentershop, by which they passed, started up to see what was the matter, and in so doing dropped his lighted match among the shavings. A fire was the consequence. The engines assembled, and in the hurry consequent upon the alarm, a man fell into the track of one of them and had his arm broke—which ended this budget of accidents for the day. [Morning Herald.

TENURE OF LAND IN CHINA.—The laws which regulate agriculture and the transfer of lands, &c., are the same as those laid down by Confucius. The Emperor is the universal owner, so that all lands are held in occupation from him. The occupier can be dispossessed at pleasure. The chief security a Chinese farmer has in the possession of his land, is the means of cultivating it. When this is the case, a spot of land will descend from father to son for many generations. Many farmers lease out a portion of their land, the rent of which is partly paid in kind. By far more than one-half of the cultivated land in China is held in this manner. There is no law against mortgages, except land held by soldiers, which cannot be mortgaged. On applying for unregistered land, the applicant must prove that he possesses means to cultivate it. There are no fishing privileges nor game laws. The land tax is paid in kind and in money, and remitted in seasons of distress. Evading the land tax by a false pretence, is punished by blows and confiscation. [Montgomery Martin's China.

CULTURE OF THE CRANBERRY.—A "Practical Farmer," in the Germantown (Pa.) Telegraph, says:—"The efforts of scientific gardeners and fruit-raisers, have of late abundantly demonstrated the important fact, that the cranberry is susceptible of easy and profitable cultivation on soils of almost every description, not even excepting the lightest lands. The yield, per acre, in many instances, has exceeded three hundred bushels! a crop which, in Boston market, would, at recent prices, be worth from four to five hundred dollars." A writer, who professes to have had no inconsiderable experience in the cultivation of the cranberry, says:—"The method of preparing the ground is the same as for grain. The wild cranberry is transplanted in rows twenty inches apart; a little hoeing is all that is required, when they will spread, without care."

CITY OF THE SLEEPLESS.—There is no end to the ingenuity of luxury at Paris. The last new idea is to have a theatre which will commence at midnight and close at daylight—to have restaurants which will give meals during these same hours—and to make the city so brilliant with gas, that there shall be very little difference between any time of night and any time of day. The sleepless, and those with whom sleep is capricious, are eloquently pleaded for by the writer from whom we gather the details of the movement. There are many also to whom it would be much more healthful and convenient to rise and breakfast just before going to a ball, beginning the evening with the fresh spirits of morning, and dining after the four or six hours' exercise of waltz and polka—taking the after dinner to drive in the dewy air of sunrise, and going to bed at the heavy close of the afternoon.

All that a fish drinks goes out of his gills, is to describe a spendthrift.

VARIETY.

No well-bred person will be insolent to his inferiors. On the other hand, he will observe a scrupulous tenderness of manner towards them—a care of word and action, that shall lighten the burden of humility which they must necessarily feel, as much as possible. This refinement of heart is the most prominent characteristic of a high and noble spirit. It is the only mark of a lady or gentleman that is wholly unequivocal. When we see a person very choice of his words, and very dainty at the table, yet capable of insulting the unfortunate, or ridiculing distress, we always think of the ass in the lion's skin.

We read in a letter from Egribos, (Greece,) of the 25th ult.: "There is in the whole of Greece only one guillotine. Whenever an execution is to take place therefore, the guillotine must be taken to the place. For some time past, this instrument had been stationary at Athens, as there were so many brigands to decapitate who had been taken in the environs. The guillotine is now making the tour of the provinces, and is at this moment at Egribos, where it has just served to cut off the heads of eleven persons, one of them a priest, who were condemned to death some time ago for piracy.

The following incident goes to illustrate the great numercial force of the printers with the army. Gen. Scott, on a recent occasion, wanted to have some general orders printed at a given time. He sent directions to the office of the Tampico Sentinel to have them done. He was told that in consequence of the scarcity of hands the work could not be accomplished. He then, on morning parade, ordered all printers to step forward three paces from the ranks, when several hundred men—all printers—obeyed the order!

General Chevert, at the siege of Prague, just at the moment of placing the first ladder to mount to the assault, called to him Sergeant Pascal. "Grenadier," said he, "by that ladder you will mount the first; the sentinel will cry *Qui vive!* You must not reply, but continue to advance. He will demand a second and a third time, and then he will fire; he will miss you; you will kill him, and I shall be there to support you." The grenadier felt inspired, and all succeeded as foretold.

Amongst the ornaments of Trinity churchyard, New York, is a monument just erected by the corporation of Trinity church, in memory of Capt. Lawrence, who was killed on board the frigate Chesapeake, in Boston Bay, during the last war. Besides the monument, which is of brown free stone, representing a sarcophagus on an oblong base, there have been placed around it eight NINE-POUNDERS, with their muzzles upwards, each carrying a ball, and all connected by iron chains!!

Iron ploughs were first invented and used in the year 1701, by William Allen, of Lanarkshire, Scotland. Strange to say, it was a long time before they were used beyond the precincts of the little village, where alone, from ocular evidence, their superiority in every respect over the wooden ones could not be gainsayed. What an invention! and yet few inventors' names are more seldom heard than his.

A French scientific journal states that the ordinary rate per second of a man walking, is 4 feet; of a good horse in harness, 12; of a reindeer, in a sledge on the ice, 16; of an English race-horse, 43; of a hare, 88; of sound, 1038; of a twenty-four pounder cannon-ball, 1300; and of the air which, so separated, returns into space, 13,000 feet.

The rapidity with which bottles are made is almost incredible. A workman, with the assistance of a gatherer and blower, will begin and finish one hundred and twenty dozen of quart bottles in ten hours, which averages nearly two and a quarter a minute, and this is ordinarily done; and in some works the men are restricted to two per minute, to prevent the work being slighted.

An old footman having read Lindley Murray, was afterwards very precise in his announcements, when ushering in visiters. On one occasion a gentleman named Foot, with a daughter on each arm, was shown into the drawing room, with this introduction—'Mr. Foot and two Misses Feet!'

It is stated that the two great statesmen, Webster and Calhoun, are now engaged upon great works, which are to be the crowning efforts of their lives; Mr. Calhoun, upon a treatise on the principles of Government, and Mr. Webster upon a history and exposition of the Constitution.

We are acquainted, says Zion's Herald, with ten sisters now living, whose united ages amount to six hundred and forty-four years, all of whom have belonged to the Methodist E. Church for more than thirty years. They have sixty-six children and grand-children, belonging to the same church.

The Sultan has ordered the abolition of slave markets in Constantinople. This is the first step in that change which, in its results, will be among the most important that have ever taken place in the administration of the Ottoman empire.

A young girl about seven years of age, was asked by an atheist, how large she supposed her God to be; to which she with admirable readiness replied;—"He is so great that the heavens cannot contain him, and yet so kindly condescending as to dwell in my little heart."

It is estimated that twenty-two millions pounds of maple sugar were produced in the United States, in 1846. There will, probably, be a much greater amount produced the present year.

A young lady who had been severely interrogated at court by an ill-tempered counsel, observed, on leaving the witness box, that she never before fully understood what was meant by *cross* examination.

The state of Coahuila, of which the chief town is Saltillo, is nearly all owned by two brothers named Sanchres. They own 20,000 peons, or slaves.

A little wealth will suffice us to live well, and less to die happily.

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SABBATH DISCUSSION.

[Continued from Recorder of April 2.]

MR. EDITOR:—Your correspondent and myself, and all our readers, may yet "see eye to eye," in regard to the essence of moral law. We are not now quite as one. Our difference is important, as it determines the issue of our discussion. In his sense, no law is properly moral; for law cannot be discovered purely by the light of nature. The term includes the idea of verbal and authoritative precept. The sabbatic law, is, in this respect, precisely in the situation of every other moral law that God has established. When we call the crude conceptions and intangible impressions of untaught heathen minds, laws, we do not follow an exact mode of speech. Those are strange laws, which are as variable, and as uncertain as the wind. What are "acts of worship" among Pagans? "Equity and kindness," they often understand to mean neglect and murder. A law on these subjects is what they need. It is just what nature never furnishes. Her lessons are dark and unsatisfactory. Moral law is a verbal statement, describing a moral duty. A moral duty grows out of the nature and relations of moral beings. A moral law, therefore, is founded in the nature and relations of moral beings. Whatever may be the phraseology employed—"essential utility;" rectitude; the constitution of things; nature of the case, or the nature and relation of moral beings, the meaning is one and the same. I little reflection will show the identity of these various expressions. Whatever is essential to the glory of God and the well-being of man, if embodied in precept, is a moral law. It grows out of the nature of the case. Its authority does not rest solely on what is positive. The *bases* of moral law are partially palpable to the mind. This, however, does not make them moral. They are seen because they are moral; and not moral, because they are seen. Their morality lies in their "essential utility." This, so far as it is seen by the untaught heathen, is what we call natural law; using the term in its loose, metaphorical sense. Natural law is properly opposed to positive law. They indicate different ways of ascertaining duty. Moral law is properly opposed to neither of them. It relates to the duty itself. The law of love is moral and positive; and not the less moral because it is positive. There is distinction between them, but not opposition. The antagonism into which so many writers have forced them, is false and injurious. It may savor a little of irreverence, and, perhaps, provoke a sneer from such as believe in the infallibility of Butler; but, by your leave, Mr. Editor, I will just intimate a suspicion, that, when Mr. Butler penned the sentence quoted by "Indagator," his ideas were somewhat confused. Bishop Andrew Fuller, who had a clearer head than ever graced the shoulders of Bishop Butler, illumined by the serene light of common sense, has taken the crude idea from the misty laboratory of the Prelate, and given it "a local habitation and a name." Moral law, according to him, is commanded because it is right; positive law is right because commanded. The one is founded in rectitude; the other in authority. I do not think, however, that "Indagator" has correctly apprehended the meaning of Mr. Butler. His ideas, when fully developed, would be found to coincide with what I have stated. "Moral duties," he says, arise out of *the case itself;* prior to (apart from) "external command."

The statements of "Indagator" are not consistent with themselves. "The web of traditional interpretation" has evidently embarrassed the operations of his discriminating intellect. His ideas, on this subject, are not clear and distinct; separated from each other, by defined and visible lines. He has all along insisted, that, a law is not moral, unless it be discoverable purely by the light of nature. This, he regards as the only ground of moral obligation. The sabbatic law cannot be learned from nature alone, and for that reason is not moral. In seeming contradiction to this, he states, in the progress of his reasoning, that, "whenever our minds perceive *any of those relations which are the basis of obligation—it matters not whether our knowledge of those relations be obtained through the unaided understanding; or only from the mirror of the written word*—conscience decides as to our duty in the case." When I at first stated that "the fourth commandment was as clearly moral as any other precept of the Decalogue," I meant, that it was as essentially and intimately connected with "those relations, which are the basis of moral obligation." This is what "I did then, and do now, mean by 'essential utility.'" The moral government of God cannot be upheld without it.

"Some duties," he, says, "grow so plainly out of our moral relations that we feel, before inquiring into their 'essential utility,' that we ought to perform them." This sentence was, surely, not well considered. To say that a "duty grows out of our moral relations," is just saying that it rests on "essential utility." "Our moral relations," show a given course of conduct to be important and necessary—hence arises the idea of duty. The "essential utility" suggests and determines the duty. Indeed the entire paragraph to which the foregoing quotation belongs, though it accords throughout with the theory the brother has adopted, is unconsidered. "The law which commands them," says he, "is the law of conscience; the prescription which his Maker whispers to the soul of man." "This is the moral law, while the several intimations of duty given by conscience are moral precepts. This law, with all its precepts, is obviously, and must ever be, binding on mankind!" If the heathen mother, in obedience to the authoritative dictates of conscience, gives her living child to the hungry crocodile, she performs a moral duty!—acting in conformity with the only moral law in existence! God holds her responsible to this law! The truth is, conscience prescribes no law. Its function is not legislation, but execution.

"Indagator" proceeds to apply his view of moral law to the fourth commandment. Is the sabbatic law discoverable by the light of nature? It is not; nor is any other moral law. The light of nature alone defines nothing—fixes nothing. Its impressions lie at the mercy of "every wind" of circumstance. We "see from the nature of the case itself," that rest is necessary; that it should be stated and regular, and at these stated seasons it should be as perfect as possible—that God ought to be worshiped; and that there should be special seasons immediately consecrated to His service. All this is the moral *basis* of the law. The particular time to be devoted to these objects, God has fixed by positive law.

I consider the Sabbath as involving the idea of a "*religious rest.*" Abstinence from all secular labor, implies intellectual or spiritual employments—in the same way that when a man sits down he ceases to stand up. I do not suppose God intended to enact Atheism by law, or inculcate the spirit of slumber. The word only embodies a religious idea. This cannot be realized unless the Sabbath be observed as a religious rest. The law refers the mind to the God of creation. Is there no design in this reference? Is it not intended that we shall think of Him? To think of God properly, is to adore Him. The Sabbath was ordained to bring the God of creation and providence to the thoughts of men. I wish "Indagator" would explain the terms of the Sabbath law. The very general remarks he makes on that head, are unsatisfactory; and differ from the law itself. He intimates, that if "the duty of keeping the Sabbath is moral, it cannot be evangelical." His meaning, I cannot imagine. He is displeased with the idea of giving "a part of our time to the immediate service of God." Does he suppose we can "consecrate" the whole "of our time to His *immediate* service?" It is necessary to the theory of my ingenious brother, to deny the title of *all* the Decalogue to the character of moral. The Sabbath law, then, only shares a fate common to its fellows. "On what authority," do we apply the phrase, moral law, to the commandments? I answer: they are seen and felt to be moral; and for this reason, are so denominated—the very authority so exalted in the communication of your correspondent. These simple and comprehensive precepts are seen to ramify through all human relations; and are acknowledged to be sufficient to regulate all human conduct. The Saviour adopts the entire law, in both its parts, without exception, and affirms it to be moral—embodying the two great moral principles, which underlie and support the moral universe of God. The Apostle Paul deems it moral, when he declares it to be "holy, just, and good."

The remarks of "Indagator," on this subject, strike me as "strange" and original. "The new legislator," says he, "in giving the substance of the moral law, concentrates the whole into a pair of fruitful precepts, neither of which is found in the Decalogue!" Look at that "pair of fruitful precepts," and then look at the Decalogue. Does it contain neither of them? It is true, the "*substance*" is "*concentrated.*" Reasoning here is vain. The thing is to be settled by inspection. "Christ and his apostles," he continues, "bring from the Decalogue, and the rest of the code, indifferently, those facts of the law which were of perpetual force." What is meant by "the rest of the code?" What are "those parts of the law" taken from "the rest of the code," and which are not contained in the Decalogue? But the Lord, it seems, is particularly averse to "formal precepts," and "external injunctions;" and desires all to feel that "love in its most enlightened exercise" is "the fulfilment of all previously existing laws." Strange, then, that he gives so many "particular and formal precepts." I had always supposed that "particular and formal precepts" promoted "the exercise of the most enlightened" love. It would seem that "*enlightened*" love, was dependent on *light*. The heathen cannot have *enlightened* love, for the very reason that they have not "particular and formal precepts." May I ask, what ceremonial observances are inculcated in the ten commandments?

The way in which he accounts for the solemn manner in which the ten commandments were given, will not bear examination. They were of immediate concern to the Jews. So were all the other peculiarly Jewish institutions. But those fundamental principles are just as applicable to the Gentile, as to the Jew. This was not regarded by the Jew as "exclusively moral." Nor is it so regarded by others. It is regarded as containing, in a condensed form, all moral principles necessary for the regulation of human life.

"The law," it is true, "is done away in Christ." But what law? And in what sense? "The law is holy, and the commandment is holy, just, and good." Is that done away as a rule of life? "I was alive without the law once, but when the commandment came, sin revived, and I died." Could a law, no longer in force, so act on the conscience? The connection between the old and new economy is not so settled as to command universal consent. So acute a thinker as "Indagator," it is presumed, has not taken ground on this question, without due consideration. I cannot quite adopt his statement, however, as the expression of my creed. The old economy, I understand to embody principles, which belong to the things that "remain." There were other things national and temporary. The nature of these, the apostles point out. The ten commandments are themselves great principles, necessary to the Jew, and not less necessary to the Gentile. They support both the Jewish and the Christian edifice. All other commands lean, in a sense, on them. This is the reason, as I "suppose," why they were given amid such remarkable demonstrations. I do not see in them, any of the mingling and confusion, which "Indagator" ascribes to "the law," as he calls, I know not what. The Decalogue is as remarkable for its unity as it is for its comprehensiveness. It is, in all respects, complete. It stands in the Bible, as the sun does in the heavens, an everlasting monument of infinite wisdom—a miracle, as decided and palpable as any ever recorded. Coming down to us from the ages of a remote and obscure antiquity, it remains unrivaled. Governments, communities and individuals approximate perfection, only as they conform to its provisions. It is God's law; given by his own hand; amid prodigies and miracles, which stunned the senses, at the time; and have forever fixed the regards of the race, in all its tribes and generations.

Did the Sabbath exist before the Jew? This the scheme of "Indagator" makes it necessary for him to deny. If it existed before the Jew, it is not exclusively a Jewish institution. "The Sabbath was made for man." He, after Paley, refers the origin of the institution to the wilderness. The entire passage condemns everything he has said about it. The Lord does not there direct Moses "to consecrate the next day." The people were not ignorant of a Sabbath. The preparation for the Sabbath commenced with the people, without consulting the rulers. The existence of it was well known; but the rulers did not know that manna would be withheld on that day, "Fixed, he says, there to a particular day of an already existing week." I will have "Indagator" to prove that assertion. I deny it. The thing itself is absurd. A week, and nothing to mark it! "Traditional interpretation indeed!" The explanation he gives of the consecration of the seventh day at the time of creation, is unnatural and inconsistent. It is adopted only for the sake of a theory; but for which, it would never have been thought of. "The consecration of the seventh day in the *intention* of God!" The object, in part, at least, of its consecration, and the occasion of it, was to commemorate the "rest of God." "God *rested* the seventh day," in *fact*, not in *intention.* His resting and express order sanctified it at the time. This is the fair and natural interpretation of the passage. "The works were finished from the foundation of the world." Strange the apostle did not think of the wilderness. The Sabbath was before the Jew. The reason of the institution has no exclusive respect to the Jew. It was enforced on the Jew, because the Jew was a man; and because it embodied one of the great principles that descended, through the Jew, to all men.

E. W. D.

BAPTIST MISSIONS IN CHINA.

The New York Recorder publishes a letter from Rev. Wm. Dean, dated at Hong Kong, January 29, 1847, from which the following is taken. We agree with the editor of the Recorder, that it must be painful to our missionary brethren, as they look abroad upon the desolations of paganism, and present to us faithful pictures of their observations, to find so little sympathy in the churches at home, and themselves so poorly supported and reinforced. The fields are white, but the churches send not the laborers:—

"I have your long and very valued letter of 30th September, for which I can now give you but a scrap. A-Bak is at Chek Choo, one of our stations, but is expected here next week, when he will probably be able to respond to your letter to him. * * * We have now with us the Rev. Mr. Mattoon and wife, for Bankok, and Rev. Mr. Quarterman, for Ningpo, all of the Presbyterian Board, expecting soon to proceed to their respective fields of labor. We hold on to the interests of our missions in China by a very precarious tenure, so far as agency is concerned, having but a single missionary at Ningpo, one in the Canton department, and one in the Tie Chiu. Should either of these men die or be disabled, the expenditure of the past, and the encouragements of the present, must apparently be lost. We have one consolation in the conviction that the interests of our enterprise are bound to the throne of Jehovah by cords, which neither the vacillations of time, nor the apathy of the church, can sunder. But while this is the ground of our hope, it in no degree lessens our obligations to duty, or the consequences of neglect. The want of piety in the church, and of patient perseverance in the work of the Lord, is accumulating a catalogue of consequences, which no man in his sober reason could covet, but which too many who bear the Christian name are laboring hard to merit. May the descent of the Holy Spirit and the moving love of Him who died for us, exclude us from all participation in this work of ruin, and give us the more delightful employment, and more desirable reward, of living to bless the world, and laboring to glorify our Master. If our hearts were warmed with love to the Saviour, should we be satisfied with our present measure of effort in his cause? Could we oftener visit the Mount of Olives, the garden where the Son of God in agony cried, till the bloody sweat proved the intensity of his feelings; could we stand in thought at the cross, and hear the cries of our dying Lord; could we realize the import and bearing of his last command, and then feel no more, and pray no more, and do no more than we now do?

"Oh, for the outpouring of the Holy Spirit! Oh, for the love of Christ!—his humility, benevolence, and self-denial, and zeal, to take possession of all our hearts. Could we weep over unconverted children, and kindred, and countrymen, then should we not be willing to see the heathen go down to the dismal abodes of a pagan's eternity, without a struggle to rescue them. It is, as I have often thought, and often told my friends, while in America, it is not for the want of *information* but the want of *love to Christ* that so little is done."

THE CRUCIFIXION.

Bound upon the accursed tree,
Faint and bleeding—who is He?
By the eyes so pale and dim,
Streaming blood, and writhing limb,
By the flesh with scourges torn,
By the crown of twisted thorn,
By the side so deeply pierced,
By the baffled, burning thirst,
By the drooping, death-dew'd brow,
Son of Man! 'tis Thou, 'tis Thou!

Bound upon the accursed tree,
Dread and awful—who is He?
By the sun at noon-day pale,
Shivering rocks, and rending veil,
By earth that trembles at His doom,
By yonder saints who burst their tomb,
By Eden promised, ere he died,
To the felon at his side,
Lord, our suppliant knees we bow;
Son of God! 'tis Thou, 'tis Thou!

Bound upon the accursed tree,
Sad and dying—who is He?
By the last and bitter cry,
The ghost given up in agony;
By the lifeless body laid
In the chambers of the dead;
By the mourners come to weep
Where the bones of Jesus sleep;
Crucified! we know thee now—
Son of Man! 'tis Thou, 'tis Thou!

Bound upon the accursed tree,
Dread and awful—who is He?
By the prayer for them that slew—
"Lord, they know not what they do!"
By the spoil'd and empty grave,
By the souls he died to save,
By the conquest he hath won,
By the saints before his throne,
By the rainbow round his brow—
Son of God! 'tis Thou, 'tis Thou! [Milman.

A FOREST FUNERAL.

We had one long and weary, and somewhat unsuccessful expedition last fall. We made our calculations to go through the whole hunting district in the course of six days, and reach the river ten miles below our cabin, on Saturday, so that we might attend church there—or rather, hear preaching, in a log school-house, from a clergyman, who, once a month, visited the small settlement. We worked hard during the week, and we were not sorry at dusk on Saturday to sit down in the comfortable frame house of Colonel ———, who is the owner of some thousands of acres in that immediate vicinity. The school-house in which services were to be held, is beautifully situated in a grove of oaks, on a point around which the river bends and runs rapidly, with a lulling sound. Did you ever notice how different the voice of a river is in passing different scenes? Up in the gorge above it is wild, and rages, as if angry with the rocks it meets, and its voice is like the voice of a roused warrior. But here it goes slowly and sedately by the little "oak school-house," as it is called, and would seem to linger, as if loving the quiet scene.

It was nearly midnight of Saturday night, that a messenger came to Col. ———, requesting him to go to the cabin of a settler some three miles down the river, and see his daughter, a girl of fourteen, who was supposed to be dying. Col. ——— awoke me and asked me to accompany him, and I consented, taking with me the small package of medicines, which I always carried in the forest. But I learned soon, that there was no need of these, for her disease was past cure.

Leaving the house, we descended to the bank of the river, and stepped into the canoe that lay in an eddy, and seizing a pole, flattened at one end for a paddle, Col. ——— pushed the slight vessel out into the current, and we shot swiftly down. I have described so many night scenes that I forbear giving you this. You may imagine the scene if you choose, as I lay in the bottom, and he used now his pole and now his paddle, to guide the bark in the rapids.

"She is a strange child," said the Colonel, "her father is a strange man. They live together alone on the bank of the river. They came here three years ago, and no one knows whence or why. He has money, and is a keen shot. The child has been wasting away for a year past. I have seen her often, and she seems gifted with a marvelous intellect. She speaks sometimes as if inspired; and she seems to be the only hope of her father."

We reached the hut of the settler in less than half an hour, and entered it reverently.

The scene was one that cannot easily be forgotten. There were books and evidences of luxury and taste lying on the rude table in the center. A guitar lay on the bench near the small window, and the bed furniture, on which the dying girl lay, was as soft as the covering of a dying queen. I was, of course, startled, never having heard of these people before; but knowing it to be no uncommon thing for misanthropes to go into the woods to live and die, I was content to ask no explanations, more especially as the death hour was evidently near.

She was a fair child, with masses of long black hair lying over her pillow. Her eye was dark and piercing, and as it met mine, she started slightly, but smiled and looked upward. I spoke a few words to her father, and, turning to her, asked her if she knew her condition.

"I know that my Redeemer liveth," said she, in a voice whose melody was like the sweetest strain of an Æolian. You may imagine that the answer startled me, and with a few words of like import, I turned from her. A half hour passed, and she spoke in that same deep, richly melodious voice:

"Father, I am cold; lie down, beside me"—and the old man lay down by his dying child, and she twined her emaciated arms around his neck, and murmured in a dreamy voice, "Dear father, dear father."

"My child," said the old man, "doth the flood seem deep to thee?" "Nay, father, for my soul is strong."

"Seest thou the thither shore?"

"I see it, father; and its banks are green with immortal verdure."

"Hearest thou the voices of its inhabitants?"

"I hear them, father; as the voice of angels falling from afar in the still and solemn night-time; and they call me. *Her* voice, too, father,—Oh, I heard it then!"

"Doth she speak to thee?"

"She speaketh in tones most heavenly."

"Doth she smile?"

"An angel smile! But a cold, calm smile. But I am cold—cold—cold! Father, there's a mist in the room. You'll be lonely, lonely, lonely. Is this death, father?"

"It is death, my Mary."

"Thank God."

I stepped out into the night, and stood long and silently looking at the rushing river. The wife of a settler arrived soon after, and then the Colonel's excellent lady and her daughter, and we left the cabin.

Sunday morning broke over the eastern hill before we reached the school-house again; but never came light so solemnly before. The morning service in the school-house I have not room to describe now, for I have taken more time and space than I had any idea of.

As evening approached, a slow and sad procession came through the forest to the little school-house. There, with simple rites, the good clergyman performed his duty, and we went to the grave. It was in the enclosure where two of Col. ———'s children lie, a lovely spot. The sun was setting as we entered the grove. The procession was short. They were hardy men and rough, in shooting jackets, and some with rifles on their shoulders. But their warm hearts gave beauty to their unshaven faces, as they stood in reverent silence by the grave. The river murmured, and the birds sang, and so we buried her.

I saw the sun go down from the same spot, and the stars were bright before I left it—for I have always had an idea that a graveyard was the nearest place to heaven on this earth; and with old Sir Thomas Browne, I love to see a church in a graveyard, for even as we pass through the place of graves to the temple of God on earth, so we must pass through the grave to the temple of God on high. [Jour. Com.

THE BATTLE FIELD.

Amid the congratulations of the secular press on the result of the late remarkable battle at Buena Vista, it is a consolation to hear an occasional voice uttering more than common-place sympathies for the bereaved, and protesting against the infatuation of war.

"Every battle field," says the Louisville Journal, "is the source of inexpressible grief, and woe, and agony. To say nothing of the gory victims that on such fields yield up their latest breath, who shall attempt to portray the agony that must pierce the hearts of their surviving friends! The battle of Buena Vista may be consecrated to fame, and poets may hymn its glories and attune their harps to sing the praise of the survivors, and to chant mournful requiems over the graves of the gallant dead; but that bloody field will also be consecrated to human woe. Each one of the thousand that were martyred to the fell spirit of war, had his friends, by whom his loss will be mourned. Many fathers there fell, leaving helpless children to struggle with the stormy tides of life, without the protection of the parental arm. Many husbands there died, leaving trusting wives to lament in bitterness of soul their loss. The dearly-beloved sons of hoary-headed sires there sighed their last breath away, to be mourned awhile, and soon to be followed to the land of spirits by those to whom their loss is irreparable. When we reflect on the desolation that will be carred to thousands of firesides—the gloom that will hang like a cloud over numberless homes, lately bright with the hues of happiness—the tears of orphans, the shrieks of wives, and mothers, and sisters, and the groans of fathers, and sons, and brothers—the wide-spread and lasting grief that will result from the carnage of the field of Buena Vista, what heart can refuse its sympathy with the bereaved, or refrain from cursing the infatuation which renders such scenes of blood necessary?"

NEITHER THIS NOR THAT.

A gentleman who had been active in aiding a missionary collection, was met the following day by one of different habits, who chided him with the folly of which he deemed him guilty, in giving to such an object, and in such profusion. It was folly, he said, to be sending heaps of money abroad, to be spent no one knew how, while there were so many unemployed, starving poor at home. "I will give £— to the poor of ———, if you will give an equal sum," said the Christian friend. "I did not mean that," replied the objector; "but," continued he, "if you must go from home, why so far? Think of the miserable poor of Ireland." "I will give £— to the poor of Ireland, if you will do the same." "I do not mean that either," was the reply. No, it is neither this nor that which this class of objectors exactly mean; but simply to veil their covetousness by blaming the proceedings of liberal men, whom, if they did not condemn, they must, for very shame, in some degree imitate.

RELIGION AND POLITICS.

A Christian has no right, any where or under any circumstances, to be any thing else than a Christian. He must ask about a political as well as about any other act, the question, Is it right or wrong? and by the answer to that question must he be guided. It is just as wicked to lie about politics as to lie about merchandise. It is just as immoral to act without reverence to the law of God at a caucus, as any where else. To prefer our own interests or the interests of a party, to that of our country, is treason against that country, and sin against God. And it matters not whether that treason be perpetrated with ballot or bayonet, at caucus or in the field. And still more, no man can more surely be putting an end to his religion. That man may yet find himself in eternity without his religion, and it may not be there quite so easy as it is on earth to resume it. "*There is no shuffling.*" [Wayland.

The Sabbath Recorder.

New York, May 13, 1847.

THE SABBATARIANS OR SEVENTH-DAY BAPTISTS.

[Continued.]

The Seventh-day Baptists in America date from about the same period that their brethren in England began to organize regular churches. Mr. **Stephen Mumford** was one of the earliest among them. He came from England to Newport, R. I., in 1665, and "brought with him the opinion, that the Ten Commandments, as they were delivered from Mount Sinai, were moral and immutable, and that it was an anti-Christian power which changed the Sabbath from the seventh to the first day of the week." He joined the First-day Baptist Church in Newport, and soon won several members of that church to his views. They continued to walk with the church, however, for a time, until a difficulty arose in consequence of the hard things which were said of them by their brethren, such as, that the ten commandments, being given to the Jews, were not binding upon the Gentiles, and that those who observed the seventh day were gone from Christ to Moses. In November, 1671, they came to an open separation, when Stephen Mumford, William Hiscox, Samuel Hubbard, Roger Baster, and three sisters, entered into church covenant together, thus forming the first Seventh-day Baptist Church in America. William Hiscox was chosen and ordained their pastor, which office he filled until his death in 1704, in the 66th year of his age. He was succeeded by William Gibson, a minister from London, who continued to labor among them until he died in 1717, at the age of 79 years. Joseph Crandall had been his colleague for two years, and was selected to succeed him. When he died, in 1737, Joseph Maxson was chosen pastor, and discharged the duties of the office until 1743. He was followed by William Bliss, who served the church as pastor until his death, in 1808, at the age of 81 years. Henry Burdick succeeded him in the pastoral office, and occupied that post until a few years ago, when he died. Besides the regular pastors, this church has ordained several ministers, from time to time, who have labored with great usefulness, both at home and abroad. It has also included among its members several distinguished characters, two of whom, Richard and Samuel Ward, Governors of the State of Rhode Island, are well known to history.

For more than thirty years after its organization, the Newport Church included nearly all persons observing the seventh day in the States of Rhode Island and Connecticut; and its pastors were accustomed to hold stated meetings at several distant places, for the better accommodation of the widely-scattered members. But in 1708, the brethren living in what was then called Westerly, R. I., (comprehending all the south-western corner of the State,) thought best to form another society. Accordingly they proceeded to organize the Hopkinton Church, which had a succession of worthy pastors, became very numerous, and built three meeting-houses for the accommodation of the members in the different neighborhoods. At present there are seven churches in Rhode Island, and one in Connecticut, all in a healthy condition.

The first Seventh-day Baptist Church in New Jersey, was formed at Piscataway, about thirty miles from the city of New York, in 1705. The circumstantce from which it originated, is somewhat singular and note-worthy. "About 1701, one Edmund Dunham, a member of the old first-day Church in that town, admonished one Bonham, who was doing some servile work on Sunday. Bonham put him on proving that the first day of the week was holy by divine appointment. This set Dunham to examining the point, and the consequence was, that he rejected the first day, and received the fourth commandment as moral, and therefore unchangeable." In a short time seventeen of the church sided with Mr. Dunham, formed a church, chose him as their pastor, and sent him to Rhode Island to be ordained. He served the church until his death in 1734, and was succeeded by his son, Jonathan Dunham, who died in 1777, in the 86th year of his age. Since then the church has enjoyed the labors of several worthy pastors. From this church originated the one at Shiloh, about forty miles south-west of Philadelphia, which was organized in 1737, and now embraces more members than the mother church. There are four Seventh-day Baptist churches in New Jersey, located at Piscataway, Shiloh, Marlborough, and Plainfield.

In the State of New York, there are over thirty Seventh-day Baptist churches; the following sketch of which, is arranged according to their geographical position. A church was organized at Berlin, Rensselaer Co., about twenty-five miles from Albany, in 1780, which has gradually increased in numbers, and has established a branch in Stephentown. It has also led to the formation of a church a several miles north in the town of Petersburgh. From this neighborhood, several families removed to Adams, Jefferson Co., and organized a church, from which another has since sprung up in the adjoining town of Hounsfield. A church was organized at Brookfield, Madison Co., in 1797. As it increased in numbers, and gradually extended over a larger territory, two other churches were formed in the same town, which are now in a flourishing condition. Scattered around these churches in Central New York, are the churches at Newport, Herkimer Co., at Verona, Oneida Co., at Preston, Chenango Co., at DeRuyter, Madison Co., and at Scott, Cortland Co. Proceeding westward, there will be found ten churches in Allegany Co., one in Erie Co., one in Niagara Co., and one in Cattaraugus Co.

Other churches there are, many of them of recent origin, scattered over the south and west. There are four in Pennsylvania, four in Virginia, six in Ohio, two in Wisconsin, one in Indiana, and one in Iowa. Besides these, there are numerous little societies of Sabbath-keepers, who are accustomed to meet weekly for prayer and conference, but who have not yet been organized into regular churches.

The following list of the churches, together with the number of their members and the dates of their organization, is taken from the minutes of the Seventh-day Baptist General Corference for 1846:—

	Churches.	Communicants.	Date of formation.
Eastern Association.	Newport, R. I.	35	1671
	1st Hopkinton, R. I.	448	1708
	2d Hopkinton, R. I.	154	1835
	3d Hopkinton, R. I.	105	1835
	Westerly, R. I.	71	1837
	Pawcatuck, R. I.	105	1840
	Richmond, R. I.	24	1843
	Green Hill, R. I.	13	1843
	Waterford, Ct.	99	1784
	Piscataway, N. J.	169	1707
	Shiloh, N. J.	280	1737
	Marlborough, N. J.	109	1811
	Plainfield, N. J.	86	1838
	New York City	20	1845
	Berlin, Rensselaer Co., N. Y.	249	1784
	Petersburg, Rensselaer Co., N. Y.	125	1829
Central Association.	Adams, Jefferson Co., N. Y.	250	1822
	1st Brookfield, Madison Co., N. Y.	211	1757
	2d Brookfield, " "	137	1823
	3d Brookfield, " "	132	1823
	DeRuyter, " "	109	1816
	Diana, Lewis Co., N. Y.	16	1846
	Hounsfield, Jefferson Co., N. Y.	56	1841
	Lincklaen, Chenango Co., N. Y.	143	1831
	Otselic, " "	55	1830
	Preston, " "	70	1834
	Richland, Oswego Co., N. Y.	10	1845
	Scott, Cortland Co., N. Y.	189	1820
	Truxton, " "	56	1824
	1st Verona, Oneida Co., N. Y.	109	1820
	2d Verona, " "	53	1837
	Watson, Lewis Co., N. Y.	73	1841
	Newport, Herkimer Co., N. Y.	17	1838
Western Association.	1st Alfred, Allegany Co., N. Y.	445	1816
	2d Alfred, " "	181	1831
	1st Genesee, " "	166	1827
	2d Genesee, " "	66	1834
	3d Genesee, " "	27	1842
	Friendship, " "	146	1824
	Independence " "	133	1834
	Scio, " "	42	1834
	Wirt, " "	47	1827
	Amity, " "	24	1834
	Clarence, Erie Co., N. Y.	216	1828
	Persia, Cattaraugus Co., N. Y.	75	1832
	Pendleton, Niagara Co., N. Y.	14	1844
	Hayfield, Crawford Co., Pa.	72	1829
	Hebron, Potter Co., Pa.	54	1833
	Ulysses, " "	16	1845
South-Western Association.	New Salem, Harrison Co., Va.	71	1745
	Lost Creek, " "	75	1805
	North Fork Hughes' River, Va.	7	1833
	South Fork Hughes' River, Va.	19	1842
	North Hampton, Clark Co., O.	26	1837
	Pike, " "	30	
	Port Jefferson, Shelby Co., O.	56	1840
	Stokes, Ohio	28	1842
	Sciota, Ohio	19	1842
	Jackson, Ohio	40	1840
	Woodbridgetown, Pa.	10	[illegible]
	Madison, Indiana	7	1843
	Milton, Rock Co., Wisconsin	106	1838
	Albion, Dane Co., Wisconsin	30	1843
	Fredonia, Iowa Territory	66	1843

From the foregoing it will be seen, that there are sixty-four churches connected with the Conference, and that the number of communicants is above six thousand. The number of ordained ministers is fifty-eight, and of licentiates twenty-four. The following table, of the number of communicants from year to year since 1807, may be interesting in this connection, as serving to show the gradual increase of the denomination:—

Year.	Com.	Year.	Com.	Year.	Com.	Year.	Com.
1807,	1648	1816,	2056	1825,	2878	1834,	4355
1808,	1744	1817,	2063	1826,	2833	1835,	4584
1809,	1748	1818,	2143	1827,	2832	1838,	4746
1810,	1738	1819,	1922	1828,	3035	1839,	5005
1811,	1675	1820,	2330	1829,	3587	1840,	5022
1812,	1804	1821,	2528	1830,	3462	1841,	5319
1813,	1893	1822,	2605	1831,	3970	1842,	5360
1814,	1953	1823,	2862	1832,	4170	1843,	6077
1815,	2066	1824,	2824	1833,	4364	1846,	6092

[To be continued.

ANSWER TO "QUESTIONS FOR SOLUTION."

To the Editor of the Sabbath Recorder:—

Eld. Langworthy's '*Questions for solution*' appeared in your paper some time since, and not having received answers, to my knowledge, I send you the following suggestions:—

"1st. What are the means mostly to be used to produce a revival of pure religion in the churches?"

Let the teachers preach *sound* doctrine, trusting in God, while themselves and professed believers *practice* the teachings, "calling upon the name of the Lord," and a revival of "pure religion" will surely follow. Let us try it.

"2d. What is the best plan for churches to adopt in raising money for sustaining missionary and other benevolent operations?"

The simplest and most natural—that which is attended with the least ostentatious display. Let individual members "lay by them in store," and at the proper time every one give as "God hath prospered him," and if there is the genial warmth of "pure religion," there will be no mistake but what the required amount will be forthcoming; and a want of this amount is only a sure index of the state of religion.

If the amount is wanting, we must get up a revival of "pure religion" as the first step towards effective effort in any benevolent enterprise. Get the church right, and the world will soon come to its aid, for "truth is mighty and will prevail." LUD.

Brookfield, April, 1847.

P. S. The 3d question belongs to others to answer, though I have an opinion. L.

Another Translation of the New Testament.—Dr. Perkins, of the mission to the Nestorians in Persia, in a letter dated November 30th, gives the gratifying intelligence, that the last sheets of the New Testament, in modern Syriac, were then passing through the press. "The most interesting auspices, he says, under which we give the Nestorians the New Testament, is found in the present state of our field. The unspeakably precious shower of divine grace, that has been descending upon this people, during most of this year, has wrought a state of preparation for the acception of the truth in the love of it, and created an eager, longing desire for the Word of God." The American Bible Society defrays the expense of this edition of the New Testament.

SABBATH LEGISLATION.

Albany, May 4, 1847.

To the Editor of the Sabbath Recorder:—

Since I wrote last, the Bill for the protection of Sabbath-keepers has assumed a variety of shapes. Mr. Barlow, of the Senate, disliking the Bill reported by the Judiciary Committee, (which has been published in the Recorder,) moved that it be referred again to that Committee. He then drafted an entirely different Bill, which the Committee refused to adopt. What the terms of that Bill were, I cannot ascertain, as it is in the hands of Mr. Spencer, who is absent. The Committee then reported the following Bill:—

Sec. 1. No person whose religious faith and practice is to keep the seventh day of the week as a day set apart by divine command as the Sabbath of rest from labor, and dedicated to the worship of God, shall be subject to perform military duty or jury duty in a justice's court on such day.

Sec. 2. Any person who shall knowingly and maliciously cause or procure any process issued from a justice's court, in a civil suit, to be served on said day upon any such person, or who shall so serve any such process, which shall be made returnable on said day, shall be deemed guilty of a misdemeanor, and upon conviction thereof, shall be subject to fine or imprisonment or both.

Sec. 3. Any person who shall in like manner procure any such suit pending in such court against any person of such religious faith and practice, to be adjourned to be tried on said day, shall be guilty of a misdemeanor, and subject to like punishment.

Sec. 4. The Act entitled, "An Act in relation to Seventh-day Baptists," passed May 7, 1839, is hereby repealed.

This Bill was passed without opposition in the Senate. The Committee would not consent to make it any better for us. The Bill was then sent down to the Assembly, and reported on favorably by Mr. Balcom, of the Judiciary Committee. It came up for a third reading on the 29th ult., and was warmly advocated by Mr. Balcom, and opposed by several members on account of the penalties connected with it, and by one member because one Sabbath was enough. The vote being taken on its final passage, sixty voted for and seventeen against it. Sixty-five votes being necessary for its passage, it was declared lost. A re-consideration was then moved and carried for the purpose of trying it in a fuller house. The next day it came up, and was amended and passed as follows:—

1st. Add at the end of the first section the words, "Except such persons shall be subject to perform military duty on such day in cases of invasion, insurrection, or in time of war.

2d. Strike out Sections 2 and 3, and insert the following:—

Sec. 2. No process issued by any Justice of the Peace, shall be served or executed on the seventh day of the week, commonly called Saturday, by or upon any person whose religious faith and practice is to keep such seventh day of the week as a day set apart by divine command as the Sabbath of rest from labor, and dedicated to the worship of God, except in cases of the breach of the peace, or apprehension of persons charged with crime and midemeanor; and no process issued by any Justice of the Peace against any person whose religious faith and practice is to keep such seventh day of the week as the Sabbath of rest from labor, and dedicated to the worship of God, shall be made returnable on such seventh day of the week, except in cases of the breach of the peace, or apprehension of persons charged with crime and misdemeanor.

Sec. 2. No Justice of the Peace shall knowingly, where objection is made, adjourn any civil suit or proceeding to which any person is party whose religious faith and practice is to keep the seventh day of the week, commonly called Saturday, as a day set apart by divine command as the Sabbath of rest from labor, and dedicated to the worship of God, for trial or hearing on such seventh day of the week.

Mr. Balcom consented to these amendments, as it could be passed in no other form while so few members were present.

The Bill was then returned to the Senate, and referred again to the Judiciary Committee. I then conferred with the Committee, and explained our wants, and requested that they would so modify the Bill that both Houses could agree. This morning Mr. Lester reported the Bill, concurring in the first amendment of the Assembly, and non-concurring with the second. On conferring with some of both Houses, it was thought it would be fatal to the passage of the Bill to bring it up again for action before the adjournment of the Legislature, especially as there are important bills before it to be acted upon by the 12th inst., and very thin houses. In the mean time our Associations can take the several bills, and frame one that they will be satisfied with, and present it when the Legislature shall meet in September next. Mr. Beach, of the Senate, and Mr. Balcom, of the Assembly, and others, have taken a deep interest in the passage of the Bill, and will aid us still farther.

J. BAILEY.

THE EVANGELICAL ALLIANCE AND THE SEVENTH-DAY BAPTISTS.

Several meetings were held in New York last week, for the purpose of forming an Evangelical Alliance for the United States. A question relative to the admission of Seventh-day Baptists came up at the first meeting, and was discussed with considerable interest. The following report of the discussion is given in the Y. Y. Tribune. We publish it to-day without comment, but may have something to say about it hereafter:—

The proposed Constitution for the Alliance was then taken up, and all that part of the Preamble copied from the statement of the General Alliance, unanimously adopted. A portion introduced by the Committee who prepared the Constitution, relating to the right and duty of reading the Scriptures, the duty of keeping the Sabbath, forms of worship, diffusion of the Scriptures, and Slavery, was, on the suggestion of Dr. Cox, postponed till after the Constitution should be considered and voted on. The first thing in order, he said, was to form the organization; after that any peculiar declaration or modification of principles might appropriately be made.

The Preamble and Constitution having been approved, article by article, on the question of its adoption as a whole, it was inquired if the article in the preamble relating to the desecration of the Lord's Day, would not exclude the Seventh-day Baptists from the Alliance? In this connection an interesting and prolonged discussion arose as to whether the conscientious keeping of the seventh instead of the first day of the week should constitute a bar to membership, and as to the mode in which, in case it should not, the fact that no such exclusion was intended should be expressed.

Rev. Mr. **Kirk** believed that a doctrinal basis was necessary, and if the question of Slavery should come up, he should take that ground; it was necessary, not as a Church creed, but as a ground of Christian union. He was not in favor of excluding the brethren in question.

Dr. **Forsyth** recollected that when the original language was adopted in London, the same question was raised by a Seventh-day Baptist, and the Alliance refused to use any other form of speech than the expression "Lord's Day." In their view it was not a question of language, but of principle. If it was desired to act together with the Seventh-day Baptists, the phrase must be stricken out. But each party regarded the other as departing from the true way of the Lord, and could not adopt each other's language. Moreover, the expression, as it stands, contained the view held by the majority of Evangelical Christians, and could not be changed to suit extreme or exceptional cases.

Subsequently Dr. **Forsyth** said that he did not hold the idea that the Seventh-day Baptists should not be admitted. He must object to altering phraseology in respect to a verbal proposition while the views of its subject held by different parties were diametrically opposed. He was willing that the denomination spoken of should come in on such a basis as might be mutually agreed, provided it was the will of the Alliance that nothing should be said on the question of the Sabbath, otherwise he should not. The clause should be stricken out, or it should stand wholly as it was.

Mr. **Kirk** was averse to any explanatory resolution or note, on the ground that there could be no end to explanations of this kind. The article containing the clause discussed ought never to have come into the statement. The Alliance was formed to promote the greatest possible object, the Union of the Disciples of Christ. This ought to be held as its object without reference to others. At the meeting in London, different branches of the Alliance had different objects. The Scotch brethren desired to attack Papacy; the English brethren also had their own purposes. Had this article not been introduced no difference on this point would have been called out. He was averse to explanatory resolutions on this article. Beside, he did not wish to commit himself to his Baptist brethren on the point. He should fight them in love till death upon it, as he should other brethren on other points, and did not wish his sword arm to be disabled. If the Seventh-day Baptists could come in as the article stands, he should wish to have them, but would rather they should be excluded than incur the evils of making explanations of the article.

The **Chair** had objections to the fourth article. Other commandments might as well be specified as peculiar objects for the Alliance as that relating to keeping the Sabbath. Profanity, adultery or Sabbath-breaking were not forbidden any more than stealing. If one was to be specified by the Alliance, why not the other? If possible he should prefer to strike out the article altogether.

[At this point a short recess was taken, after which the discussion in relation to the expression "Lord's Day" and the Seventh-day Baptists was resumed.]

Rev. Mr. **Kirk** said that the Conference had arrived at an important stage of its proceedings. He was not fully prepared to act maturely, and would prefer, as the debate hitherto had been rather informal, that it should be continued in an informal conversation, and that a committee should be appointed to be instructed by such conversation as to the sense of the house, and to mature a resolution properly expressive of it. Possibly it might be found advisable to strike out the article, and to adopt the section without it. At present he was not prepared to vote for any thing.

Dr. **Lewis** made an impressive argument in favor of the propriety of singling out the fourth commandment as especially sacred.

Dr. **Lansing** was troubled by nothing except the article in question, and wished to have the Preamble altered in that respect.

Dr. **DeWitt** made a statement of reasons for opposing the striking out of the article.

Rev. P. P. **Sandford** was opposed to any change. He would deprecate the going forth of any thing which should imply that the Conference recognized any other day than the first day of the week as the Christian Sabbath. Had the phrase never appeared in the preamble it might very innocently have been left in silence. But being there, to alter it would imply that the Conference did not regard the subject with a sufficient sense of its true character.

Dr. Cox was very much pleased by the prevailing disposition. He saw nothing like party issue or pushing things, and by the grace of God meant to keep clear of it.

Rev. A. **Wheelock**, during the recess, had been looking over the proceedings of the meeting in London and found that Dr. Hoby, a Baptist pastor of London, had brought up the subject there, and had offered an amendment striking out the clause excluding the Seventh-day Baptists. His motion was not seconded, little attention was paid to it, and the subject was dropped. He could see no serious evils in appending an explanatory note which would relieve several thousands of Christians in the United States and enable them to fraternize with the Alliance.

Rev. Mr. **Kirk** would welcome Seventh-day Baptists, but should vote against appending an explanatory note for two reasons. In the first place, the Alliance did not undertake to clear the wheat-field of tares, nor to include within itself all regenerate men and no others; it did not pretend to render the visible Church coëxtensive with the invisible, and to embrace all Christians. It undertook to lay a broad intellectual basis—a doctrinal basis. It did not take up practical questions, or pretend to embrace all subjects, and can go no farther. In trying to bring in all, interminable differences would arise. In the second place, he did not think the brethren referred to were so near right as the other evangelical denominations, and would not lend any influence, even in a note, in expressing an apparent indifference as to the day which should be observed as the Sabbath. He should, therefore, vote against any explanatory note, and welcome the Seventh-day Baptists.

Rev. G. B. **Abbott** spoke in favor of leaving the Preamble to stand as it was.

Finally the question was settled by the refusal of the Conference to make any explanation in regard to the subject.

Having disposed of this difficulty, the meeting proceeded to consider the subject of slavery, with a view to decide whether the Alliance should take any action upon it. The debate upon that point lasted something over three days, and was finally concluded on Sabbath afternoon last, by the adoption of the following declaration:—

"That while the Evangelical Alliance admits into its bosom such persons only as are respectable members of Evangelical Churches, we are nevertheless persuaded that the great object of the Association, the promotion of a larger Christian Union, may be furthered by a frank expression of our sentiments on the subject of slavery. We therefore declare our deep unalterable opposition to this stupendous evil, and we hold it to be the duty of all men by all wise and Christian means to seek its entire extirpation and removal from the land. Still the one object of the Alliance shall be steadily kept in view, which is the promotion of Christian Union and brotherly love."

Text-Book and Treasury.—Such is the title of a work, compiled by the Religious Tract and Book Society for Ireland, and republished in this country by Lewis Colby & Co., of 122 Nassau-st. It is divided into two parts of one hundred and fifty pages each. The first part contains Scripture texts arranged to illustrate nearly every religious subject of a practical nature which is likely to come up in a Christian family. The second part is designed to afford a general view of the manners, customs, and history of the Jews and other nations mentioned in Scripture, and of the geography, natural history, and art of the ancients, together with a variety of other subjects recorded or referred to in the sacred volume. The book can not fail to be of great service to ministers of the Gospel, Sabbath-school teachers, and to individuals of every class who desire to study the Holy Scriptures systematically and thoroughly.

A Mormon Preacher.—The Christian Secretary says that a Mormon preacher, known as Elder J. G. Adams, is figuring to some extent in Boston just at present in the double capacity of preacher and play-actor. He was caricatured by a Mr. Estabrook in a scandalous little paper printed in Boston. The Mormon Elder provided himself with a cow-hide and at the first opportunity gave Mr. Estabrook a flogging. After he had finished his business, he addressed a crowd of some three hundred persons who had assembled to see the fun, as follows:—

"Gentlemen, I am J. G. Adams. This person, without the slightest provocation on my part, has wantonly assailed my character in a paper of which he is the editor, and for this I have punished him. I am going to play an engagement at the Providence theatre, and, please God, will return here on Sunday in season to preach the gospel!"

Baptists in England.—The (English) Baptist Reporter, for 1846, furnishes reports of one thousand and six public baptisms, when ten thousand five hundred and twenty-nine professed disciples of our Lord Jesus Christ were "buried with him by baptism." Of this number seventy-five were teachers and one hundred and five scholars in Baptist Sunday Schools. Ten Roman Catholics; 18 Independents; 13 Presbyterians; 147 Episcopalians; 1 Quaker; 1 Jew; 4 Unitarians; 1 Presbyterian minister; 1 Episcopalian; 7 Methodist, and 6 Independent ministers, were also among the number.

Blackwood's Magazine for April has been republished by Leonard Scott & Co. Among its articles we find a long review of Carlyle's "Cromwell," and a pretty full account of "How they manage Matters in the Model Republic." The office of publication is removed to 79 Fulton-st., corner of Gold-st., entrance in Gold.

☞ We have on hand a variety of communications, poetic and prosaic, which shall receive attention at as early a day as possible.

General Intelligence.

WAR NEWS.

Important war news has been received within the past week.

The first that came was an account of the battle of Sacramento, defeat of the enemy, and capture of Chihuhua. According to the official dispatches of Col. Doniphan, the loss of the enemy was his entire artillery, 10 wagons, masses of beans and pinola, and other Mexican provisions, about three hundred killed, and about the same number wounded, many of whom have since died, and forty prisoners.

Next came an account of the battle of San Pasqual, between the troops under Gen. Kearney and a party of about 160 Californians, under a brother of the late Governor. The number of killed among the enemy is not known; of our own men some twenty were killed, and a much larger number wounded.

This was followed by an account of the capture of Tuspan by the squadron under Com. Perry. Four of our men were killed in this engagement, and fourteen wounded, among whom were four officers.

But the great battle was fought at Cerro Gordo. It commenced on the 17th ult., by Gen. Twiggs's advance division. It was renewed on the 18th by the full American force under Gen. Scott. A complete rout ensued. Six thousand Mexicans were taken prisoners, and near five hundred Americans were killed and wounded. Gen. La Vega and five other Mexican Generals were taken. Santa Anna escaped after his defeat. Had it not been for the cowardice of Santa Anna, who ran before the battle was half lost, the slaughter would have been far greater. He escaped by cutting a saddled mule from the harness of his magnificent coach, mounting him, and subsequently taking to the chapporal. The service, of massive silver, all his papers, money, and every thing in the carriage—even his dinner—were captured.

The following items are taken from an account of the battle given by Kendall, of the N. O. Picayune:—

The Mexican loss upon the hights was awful—the ground in places is covered with the dead! Among the bodies found was that of Gen. Vasquez, and near him was Col. Palacio, mortally wounded. Their loss in the retreat was terribly severe—every by-path was strewn with the dead.

La Vega was in command of the Cerro Gordo *on the* first day of the fight, but a deserter *from* our dragoons, a German, going into *their camp* at night and informing them that the *main* attack was to be on the right of their line —*the* work so fiercely attacked by Gen. Pillow —he changed places with Gen. Vasquez. The latter was killed—La Vega defended his post until the lines of the enemy were completely turned. Several Mexican Colonels have been killed. A brother of Gen. La Vega, a Colonel of artillery, was severely, and, as is supposed, mortally wounded.

The officers and men of the Mexican army are to be turned loose on their parole not again to take up arms during the war. Fifteen of their officers have refused to sign, but have given their parole of honor to report themselves, without delay, to Col. Wilson at Vera Cruz, as prisoners of war. Among these are Gens. La Vega and Jarero, the latter Governor of Perote during the time the Texan prisoners were there, and distinguished for his good treatment of them. The officers will either be kept in the Castle of San Juan de Ulua, or else proceed to the United States.

The American loss in killed and wounded is estimated at five hundred.

The army is to advance toward Mexico immediately.

A letter from Monterey, dated April 14, says that three days ago the Alcalde and Priest of a small town some 20 miles distant, on the road to China, came in and reported to Gen. Taylor the murder of 24 Mexicans, at Gualopa, a small rancho about six miles from Ramus. The murder was committed, they say, by a party of Americans numbering about 20; and was done in the night. The murdered men were first made prisoners, tied, and afterward all shot through the head.

FOURTEEN DAYS LATER FROM EUROPE.

The steamship Coledonia reached Boston on the 6th of May, bringing English papers to April 20. The following summary embraces the principal news:—

Throughout the last fortnight a heavy business has been transacted in wheat, flour and Indian corn, and the depression which prevailed in the latter end of March has given way to buoyancy and activity.

The state of affairs in Ireland is improving. Matters have reached their worst and are now mending. The latest accounts of Mr. O'Connell's health are very unsatisfactory.

Two millions of human beings, according to the Dublin Nation, are destined to perish by this year's famine in Ireland! a population sufficient for a powerful State—and two-thirds of our own at the time of the Revolutionary struggle. The mind shudders at the bare contemplation of the fact; what then must be the feelings of the spectators of the horrible calamity?

A letter from Constantinople mentions an act of liberality on the part of the Sultan, which does him great credit. Upon hearing of the sufferings of the Irish, the Sultan caused to be handed to Hon. Mr. Wellesley, £1,000, to be disposed of by him in the best way towards their alleviation.

The U. S. ship-of-war Jamestown arrived at Cork on the 12th of April, in fifteen days from Boston. Her arrival was greeted with much popular enthusiasm; an enthusiasm which need not be ashamed of its cause—for the arrival was a victory—a partial one to be sure—over a real enemy, an enemy of all mankind, unsparing famine. The bells of the city were rung, and there was much excitement in the streets. A deputation was sent on board the Jamestown to Capt. Forbes, who made an appropriate reply. He and his officers were sumptuously entertained at a public dinner on the 15th, by the people of Cork, and the next day a meeting of the inhabitants was held to express their gratitude to the Americans for their timely relief.

The Rochester, from Liverpool for New York, on the morning of the 18th ult., struck on the north end of 'Black-water Bank,' between Dublin and Wexford, within 12 miles of the latter place, and immediately filled. It is feared she will be a total loss. A greater part of the passengers were brought into Wexford by the Arklow, and the remainder were being saved by other boats.

In Spain, at the Palace of the Escurial, is being performed, after the most approved fashion, the farce of "Three weeks after Marriage," in which the most Catholic Queen and her royal husband take the principal parts. There seems but little "passional attraction" between them. It is difficult to tell what cause of quarrel, if any, exists; in this respect regal have no advantage over other matrimonial squabbles.

Portugal is suffering as much as ever from bad government and defective institutions. The Queen considers herself in personal danger in the Capital, while the Provinces are mostly in possession of the rebels.

M. Ronge is undergoing a month's imprisonment at Breslau, for preaching without permission of the authorities.

A good deal of discussion and correspondence has appeared in the papers since the sailing of the Cambria, respecting Mr. Frederick Douglass, an anti-slavery lecturer, who went out passenger in that vessel.

SUMMARY.

The N. Y. Tribune says that on Monday last the Commissioner of the Alms-House informed the inmates of Bellevue that they must get ready to move to the new Alms-House on Blackwell's Island. There they would be expected to labor as much as they had the strength, and would be wholly deprived of liquor. On Tuesday afternoon, a steamboat was got ready to carry them to their new home, when some 200 of them expressed a wish to be dismissed into the street, rather than go to the island; and a large number, who were afraid that they could not obtain permission, scaled the fences, and got off in that way. About four-fifths of them are foreigners.

An atrocious attempt to murder was committed in Brooklyn one evening last week. As Mr. Alvah Hotchkiss was passing through Clinton-st., on his way home, he was knocked down, by a slug-shot, as is supposed, and his pockets rifled of their contents. When found, some time afterward, he was insensible, his skull broken, and the brain exposed. He was not expected to survive. The perpetrator has not been arrested, although a large reward has been offered by the city authorities for his apprehension.

Captain Tobin says that the battle ground of Buena Vista is half classic—as it is the site where 12,000 Spanish regulars were cut to pieces by 18,000 rancheros in the war with Spain for Mexican independence. A note appended to some of the diagrams of the field, which have been published, says, "it is distinguished in Mexican history for one of the bloodiest battles that was fought during the revolution of 1823 and 1824."

The Water-Cure Establishment of Priessnitz at Grafenberg was visited during the last year by 1,022 patients. Of these 555 were Germans, (246 Austrians, 236 Prussians, 75 Hamburghers,) 165 Russians and Poles, 127 Englishmen, 65 Hungarians, 26 Danes, 21 Americans, and 63 inhabitants of other countries. There were also present 14 physicians, part of them as patients and part as students of the cure.

There are now four parties of engineers engaged in surveys for the Hudson River Railroad. The location is expected to be settled by the latter part of this month, from this City to Fishkill, a distance of sixty miles. It is understood that the directors will, immediately after the location is settled, put this, the most important portion of the line, under contract.

A correspondent of the Rochester Democrat, writing from Avon, May 3, says:—The cry of "Winter-killed Wheat," won't answer for this region. I have traveled for many miles in this vicinity, and inquired of farmers generally in reference to the subject, and the universal response is, that the crop gives indications as promising as last season.

In the New York Evening Post, it was some time since published, that three hundred and eighty bodies of human beings, who had died from drunkenness, were gathered up in the streets of this city by the coroner, and buried, in the year 1845, at the public expense. If this number died in the streets, we leave to conjecture how many died from the same cause in other places.

As the Sunday train of the Petersburg railroad was crossing a bridge near Welden, North Carolina, the props gave away, and the mail and passenger cars were torn from their wheels and precipitated into the river. No passengers were seriously injured, as the locomotive had crossed the bridge, and held the whole train of wheels suspended.

One of the national-school masters in Ireland, says a correspondent, remarked that this time twelve months he had one hundred and forty school children, this day he had not one. Half, he said, are dead, and the remainder are unable to attend for want of sufficient food and raiment, and he is himself obliged to get some situation on the roads to support a large family.

Messrs. Coe & Brown, lawyers, received the large fee of eight thousand dollars, from the corporation of Memphis, Tennessee, for attending to a recent suit of that city before the Supreme Court at Nashville, involving the right of city wharfage.

On Friday or Saturday night, says the Times, between 20 and 25 Negroes, belonging to different plantations in Kenton Co., Ky., across the river, left for parts unknown, via the State of Ohio. We learn that the aggregate amount of reward offered for their apprehension is over four thousand dollars.

The ship Stephen Baldwin arrived at New Orleans after a voyage of seventy-four days from Liverpool. According to the manifest there were 161 passengers on board at the time she started. Of this number 24 died at sea, and at least two-thirds of those who arrived were mere living skeletons. Some of them were so worn down by sickness and hunger, that they had not the strength to walk, and had to be conveyed in vehicles to the Charity Hospital. Sixty were admitted to this institution on the first day of their arrival, many of them so destitute of clothing that decency was shocked in beholding them.

We learn from the Lynn (Mass.) News, that John Augustus, the true philanthropist, stated at a temperance meeting in Lynn, a few days ago, to show the good effects of the decision of the Supreme Court in favor of the license law, and the good effects of enforcing the law, that there were but eighty commitments for drunkenness, this year, during the same length of time, and at the same season, in which there were one hundred and eighty last year.

A little girl (colored) was kidnapped from Salem, Ohio, on the 25th ult. The kidnapper pretended to come from a man with whom a brother of the child lived, with directions to take her there, and no suspicion was excited till some time after he had gone. Pursuit was made as soon as the real state of the case was known, but the scoundrel had crossed the line, and was safe in Virginia with his prey.

The news by the Caledonia gives very general satisfaction, especially to the produce dealers. The immediate effect has been a rise in all descriptions of breadstuffs, and an influx of still larger profits to the holders. There is, however, among some of the stock dealers, an apprehension of a crisis in the monetary affairs of England and France, which may extend its effects to this country.

As some laborers were engaged in pulling down a store, in Liberty-st., between Nassau-st. and Broadway, the chimney fell, and injured four of the workmen. Three of them were taken to the City Hospital, where it is said their recovery is considered doubtful. The fourth was slightly wounded on the head, and another escaped injury.

A Charleston paper gives the important places between Vera Cruz and Mexico, one attained and the other yet to be gained by our a army, with their distances as follows:—From Vera Cruz to Jalapa 70 miles; to Perote 55; to Puebla 95; to Mexico 80. Total, 300 miles. Between Jalapa and Perote the road ascends 9,900 feet. About half way between Puebla and Mexico; the descent is rapid for about 20 miles.

The London journals estimate that the immigration from Ireland alone, in the coming six months, will be from 200,000 to 300,000. There will probably be as many from Germany, Switzerland, and France, besides many from England and Scotland; amounting in all, probably, to 600,000. Make room for them at the west.

On the occasion of the illumination in Baltimore, on Wednesday evening, the whole of Barnum's Hotel, including the lights in the transparencies, exceeding 3,000 in number, were lighted in less than half a minute, and at the Exchange Hotel, 1,700 candles were lit in five seconds. The wicks were previously wet with spirits of turpentine, and persons stationed to light at a given signal.

A great Emperor of India, little known in Europe, but who nevertheless was the chief of thirty millions of men, has recently died. We mean MIN-MEAH, the ruler of Anam, Sovereign of Cochin-China, of Tonquin and of Cambodia. It is said that his successor is determined to open the ports of the empire of Anam to the vessels of all commercial nations.

Rowland Hill stated, at a meeting held in Liverpool, that the average amount of money returned to the dead letter office, enclosed in letters which were refused, amounted to £400,000 per annum; and many thousands of pounds were yearly found in letters which had absolutely no address upon them whatever.

The New London Advocate states that five out of eight whale ships, which have arrived at that port the present season, have been withdrawn from the whaling business, and, tempted by the uncommon rates of freight, engaged for the merchant service. The Advocate thinks that the whaling business is overstocked with vessels, and that it would be better to divert even more of them to the merchant service.

The Buffalo Express says that out of thirty-nine persons enlisted by Captain Wilder, of Rochester, nine, or about one-fourth of the whole, were shoe-makers. The very large arrival of this class of mechanics from Germany, and other countries, is fast depressing the wages of boot and shoe-makers, down to the European standard.

An English paper says: "There are at this moment in London three pretenders, viz: the Count de Montemolin, aspiring to the crown of Spain; Don Miguel, aspiring to that of Portugal; and Prince Louis Napoleon, entertaining hopes of yet wearing a revolutionary diadem in France."

Indian corn is worth two dollars and sixteen cents a bushel in England, and but little more than nine cents in Illinois. Thirty thousand bushels have recently been purchased near Springfield, Ohio, at twenty-five cents per bushel.

A fire damp explosion recently took place in a large coal mine at Barnsley, (England,) by which 73 individuals were instantly destroyed! Forty-two of the bodies were interred in the grave, in rows six abreast and seven deep.

The North American Lakes have been found to contain 1,700 cubic miles of water, or more than half the fresh water on the globe, covering a space of about 90,000 square miles, and draining a country of not less surface than 40,000 square miles.

The word devil, said a certain minister, is mean any how you can take it. Remove the d, and it is evil; remove the e, and it is vile; remove the v, and it is il, and the l alone has the sound of hell.

Four hundred boys are now engaged at the Arsenal, at Watervleit, near Albany, in the preparation of cartridges. The War Department has made a requisition of a million of cartridges for each month.

Gen. Taylor's recent letter to Henry Clay, offering condolence for the death of his son, says: "To your son I felt bound by the strong ties of private regard; and when I miss his familiar face, and those of McKee and Hardin, *I can say with truth, that I feel no exultation in our success.*"

The residence of Solomon Danner, Chambersburgh, Ia., was burned to the ground on the 17th ult. Three of his children were burned to death. Mrs. D., in trying to rescue her children from the flames, was badly burned.

Within the last twelve months the people of the city of New York have subscribed about $7,000,000 to railroad stocks. Boston about $2,000,000; Pittsburgh about $5,000,000, and Philadelphia about $3,000,000.

The Editor of the Courier des Etats Unis has received a private letter from Vera Cruz which says that the French residents suffered extremely by the bombardment. In a single house five French persons were killed and every one of the family wounded.

Seven or eight hundred tons of freight were lost on Saturday at Dayton, Ohio. Three large pork houses and seven stores were burned, and large quantities of bacon, wheat, and produce destroyed; loss estimated at $60,000.

A Kentuckian publishes a tabular statement in the Frankfort Commonwealth, which shows that while from the year 1841 to 1846 inclusive, the number of slaves in that State increased 16,729, the valuation of the same decreased $7,305,741.

A note which was lately paid into the Bank of England was dated the 28th of July, 1736, No. 94, value £25. This note, which had been out 111 years, would, at compound interest, have produced £6,400 at five per cent.

It is stated that the shell that killed Captain Vinton did not explode, and was found to contain 322 musket balls, all of which were replaced and the shell forwarded to the Captain's family.

The highest fountain in the world is on the grounds of the Duke of Devonshire, in England, where a single jet is thrown up to a height of 267 feet—more than 100 feet higher than Niagara Falls.

The Woonsocket Patriot states that letter postage has recently been charged on a newspaper on account of an interrogation point (?) being found on the margin.

Four companies for the manufacture of cotton and woolen fabrics have been recently organized at Utica, the capitals of which vary from $100,000 to $300,000. One of them is already in operation.

Col. Jacob Palmer, of Baileyville, Me., killed, the past winter, fourteen wolves, two moose, nine deer, eleven foxes, three black cats, two otters, and four sable.

While Mr. Levi Slade was riding on horseback in Chelsea, Mass., his horse was struck by lightning and instantly killed. He was not harmed.

Among the killed at the battle of Buena Vista was Lieut. William Price, of Illinois, in the seventy-second year of his age.

The Massachusetts Legislature, during its recent session, passed two hundred and eighty new laws.

On the 27th ult. there was a fire at St. Louis, which consumed a great number of buildings. Loss $50,000.

The total money receipts of the Treasurer of the Relief Committee of this city, up to the 1st inst., amounted to $135,307 70.

The steamboat Alida made the trip from Albany to this City tn eight hours and seven minutes, including landings.

The expense of keeping one soldier in the field of battle would keep fifty children in the school of learning.

The Vera Cruz Eagle says that Santa Anna's victory at Buena Vista was celebrated with great pomp at the city of Mexico.

Review of New York Market.

MONDAY, MAY 10.

The demand for Flour and Meal continues to be good. Flour on the spot $7 75, to arrive in June 6 75 a 7 00. Meal 4 75. Rye Flour 5 12. Wheat on the spot sold for 1 75. Corn 95c. Barley 100c. No change in Provisions.

MARRIED,

In Waterford, Ct, on Tuesday evening, May 4, by Geo. B. Utter, Dr. ALBERT UTTER, of New London, Ct., to Miss EMMA J. WESCOTE, of the former place.

LETTERS.

A. A. F. Randolph, John I. Tanner, Jas. Bailey, J. B. Wells, J. P. Burdick, J. G. Sisson, W. Fairchild.

ACKNOWLEDGMENTS.

J. I. Tanner, Richmond, Va.	$6 00	pays to vol.	3	No. 52
J. P. Burdick, Hopkinton, R. I.	6 00	"	3	" 52
R. T. Stillman, Unadilla Forks	6 00	"	3	" 52
A. A. F. Randolph, Cussewago	6 00	"	4	" 52
E. Lewis, Washington, Pa.	2 00	"	3	" 52
N. J. Reade, North Adams	2 00	"	3	" 52
J. G. Sisson, South New Bsrlin	1 00	"	3	" 52
Abel Stillman, Poland	2 00	"	4	" 52
Daniel Truman, Newport	2 00	"	4	" 52

SUGGESTIONS TO OUR FRIENDS.—Five numbers more will complete the third volume of the Sabbath Recorder. In making two or three suggestions to our friends, just at this time, we trust that we shall not be regarded as giving too much prominence to our own affairs.

The first suggestion we wish to make is, that a considerable number of new names ought to be added to our list of subscribers before the commencement of the new volume. Our list has always been too small to enable us to go on without fear of embarrassment. Besides this, there are generally at the close of a volume more or less subscribers parting company with us, whose places must be supplied. How shall this be done? It will not do to keep traveling agents in the field for that exclusive object, but we must rely mainly upon the voluntary assistance of our friends. We doubt not that a very little effort on the part of each individual who feels anxious to have the Recorder sustained, would easily accomplish all that is desired. Shall not that effort be made? We trust that many of our friends will answer, Yes, and that we shall see the fruit of their decision before the volume closes.

The second suggestion we wish to make is, that some of our subscribers have not yet paid for the current volume, and ought to give immediate attention to it. A large majority of our subscribers, we rejoice to say, have promptly remitted their subscriptions, for which they have our thanks. But in publishing a paper, the expenses of which are about equal to the income, it is easy for a few individuals to create serious embarrassment by neglect on this point. In many cases the publication of religious papers has been rendered impossible by delinquency on the part of those who professed to be firm friends of the cause to which the paper was devoted. We hope that those who are indebted to us will embrace the first opportunity to forward what is due. That would be the best encouragement they could give us to go forward in the work we have undertaken.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J

EASTERN ASSOCIATION.

The Seventh-day Baptist Eastern Association will hold its Eleventh Annual Meetingwith the church in Rockville, R. I., commencing on the fifth day of the week before the fourth Sabbath in the fifth month, May 20.

CENTRAL ASSOCIATION.

The Twelfth Anniversary of the Central Seventh-day Baptist Association, will be held with the Third Church in Brookfield, commencing on the fourth day of the week before the second Sabbath in June next, at 10 o'clock A. M. Introductory discourse by G. M. Langworthy, or R. G. Burdick.

J. BAILEY, Rec. Sec.

BEALES' DAGUERRIAN GALLERIES.

MR. A. J. BEALES invites the attention of the public to his Premium One Dollar Daguerrian Galleries, at Nos. 156 and 175 Broadway, New-York. Having adopted the latest improvements, he has reducrd his prices one-half, and guarantees to take pictures equal to any in the city, in any position or dress, and with any desirable shade or color. Gold lockets of all descriptions constantly on hand. Attendance from eight in the morning until sunset.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department, and Teacher of Mathematics.
SILAS S. CLARKE, Teacher of Physiology.
CAROLINE B. MAXSON, Preceptress.
M. SAMANTHA NEWTON, Assistant.
AMELIA R. CLARKE, Teacher of Instrumental Music.

The Spring Term of the present year commences April 21st, and closes July 14th, embracing twelve weeks.

The Academic Year for 1847-8 will be divided into three terms, of fourteen weeks each:

First	commencing	Wednesday,	Aug. 25,	and ending	Dec. 1
Second	"	"	Dec. 15,	"	March 22
Third	"	"	April 5,	"	July 12

TUITION, per term of fourteen weeks, from $3 00 to	$5 00
EXTRAS—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold th reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, }
IRA SAYLES, } Principals,

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant andeconomical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 23, 1846.

Miscellaneous.

From Whittier's Supernaturalism of New England.

A YANKEE GHOST.

Guilt or remorse for injuries inflicted upon those whose forgiveness cannot be known, and whose power of retaliation in their new condition cannot be estimated, is the prolific mother of spectral annoyances. Whomsoever we have injured, however despicable and weak while living, becomes formidable by death. I have noticed in our thrifty, money-loving community, that there is a very common notion, that the disposal of an estate contrary to the known wishes of the testator, is the most potent spell of all others for raising Yankee Ghosts. Among the many anecdotes which corroborate this opinion, I must content myself with citing one, the scene of which happens to be in an adjoining town.

Some years ago an elderly woman, familiarly known as "Aunt Morse," died, leaving a handsome little property. No will was found, although it was understood before her decease that such a document was in the hands of 'Squire S., one of her neighbors. One cold winter evening, some weeks after her departure, 'Squire S. sat in his parlor, looking over his papers, when, hearing some one cough in a familiar way, he looked up, and saw before him a little, crooked old woman, in an oil-nut colored woolen frock, blue and white tow and linen apron, and striped blanket, leaning her sharp pinched face on one hand, while the other supported a short black tobacco pipe, at which she was puffing in the most vehement and spiteful manner conceivable.

The 'Squire was a man of some nerve; but his first thought was to attempt an escape, from which he was deterred only by the consideration that any effort to that effect would necessarily bring him nearer to his unwelcome visitor.

"Aunt Morse," he at length said, "for the Lord's sake get right back to the burying ground! What on earth are you here for?"

The apparition took her pipe deliberately from her mouth, and informed him that she came to see justice done with her will; and that nobody need think of cheating her, dead or alive. Concluding her remark with a shrill emphasis, she replaced her pipe, and puffed away with renewed vigor. The 'Squire had reasons for retaining the document at issue, which he had supposed conclusive, but he had not reckoned upon the interference of the testator in the matter. Aunt Morse, when living, he had always regarded as a very shrew of a woman, and he now began to suspect that her recent change of condition had improved her, like Sheriden's ghost, "the wrong way." He saw nothing better to be done under the circumstances than to promise to see to it that very evening.

The ghost nodded her head approvingly, and, knocking the ashes out of her pipe against the chimney, proceeded to fill it anew with a handful of tobacco from her side pocket. "And now, 'Squire," said she, "if you'll just light my pipe for me, I'll be agoing."

The 'Squire was, as has been intimated, no coward; he had been out during the war in a Merrimac privateer, and had seen sharp work off Fayal, but, as he said afterwards, "it was no touch to lighting Aunt Morse's pipe." No slave of a pipe bearer ever handed the chiboque to the Grand Turk with more care or reverence, than the 'Squire manifested on this occasion. Aunt Morse drew two or three long preliminary whiffs, to see that all was right, pulled her blanket over her head, and slowly hobbled out at the door. The 'Squire being true to his promise, was never again disturbed. It is right in conclusion to say, that there were suspicions at that time, that the ghost was a reality of flesh and blood—in short, one of the living heirs of Aunt Morse, and not the old lady herself.

AN OLD MAN'S REMINISCENCE.

I had quarreled with my little brother Willie, who had not quite passed his sixth year. I was two years his senior, and he was the only being I ever loved. Willie was a frail and affectionate little fellow, not meant to struggle long through this dark and weary existence. The little golden locks fell upon his slender and beautiful neck, and his large blue eyes wore a soft and confiding expression, which called forth irresistibly your love and protection. I went to the corner of the garden, and continued building a house we had begun together. The evening was fast coming on, and I still required about a dozen bricks to finish it; I therefore stalked up to one which, after great trouble, he had just completed, and pulled down part of the walls for that purpose. The little fellow could not bear it, and snatched them back from me. I, in a rage, struck him violently on the breast, and he fell to the ground.

In a short time he recovered his breath, and said:

"Jamie, tell Annie to come and carry me in, I cannot walk; my breast is very, very sore."

I slunk quietly in at the back of the house. In a few moments I heard a low and mournful whisper go through the dwelling; my little Willie had broken a blood vessel. The next evening, about sunset, I went to the door of the room where he lay, and as I looked in, he beckoned me to him. The setting sun fell upon his golden hair, and as he reclined upon the snowy pillow, methought he seemed like a little angel floating on a fleecy cloud.

I crept up slowly to the side of his bed, and hid the little hand which lay upon the coverlid, within my own hand.

"Jamie," said he, "Jamie, I am going to die."

I hid my face beneath the bed clothes, and sobbed aloud.

"Don't cry," said the little fellow, "you know I love you dearly; come, Jamie, let me play with your hand again, as I used to when we sat together on the little grass plat in the warm sunshine, and don't cry, my dear little brother Jamie. You will be kind to my little pussy, when I am gone, and fill his saucer with new milk, won't you, brother?"

Pussy lifted up her head, as she heard her name, and purring, smoothed her sleek and glossy coat against the pallid face of the young sufferer, as though to thank him for his kind remembrance.

"I am going to heaven," he continued, "and that is a happy place, you know, for God, our Father, whom we say our prayers to every night, lives there, and you know how often we have wanted to see him, Jamie; and there is Jesus, whom we love so much, and who loves little children, too, so dearly; he will be there, and he will carry me to his Father, for he will be like a big brother, and take care of me, you know, Jamie. And then there is little Harry Bently, he is gone to heaven, too, and I shall see him there, and we will have two little wings, and a little golden music book between us, but we will leave a corner for you, Jamie, so that when you come, we will all bow down together before the throne of God, our Father, and sing his glory for ever and ever."

The little fellow lifted up his bright blue eyes to heaven, and his countenance seemed to grow brighter and brighter; I gazed upon his face for some minutes in silent anguish; but as I gazed, his face appeared to wax brighter and yet more bright; a smile still lingered upon his parted lips, and his little soul winged its flight to a sure and glorious eternity.

And now, when the hurricane of riotous and irresistible passion sweeps over my soul, tearing down all distinctions of right and wrong, and dethroning reason, their cherub voices seem to come, wafted on the gale, and as these two little angel forms, with their little golden music book, and my empty and unmerited conduct, rise up, as it were, in a vision before me, and my passion vanishes, my frame shudders, and I burst into tears. [Halifax Times.

From a London Paper.

THE DISCOVERIES OF 1846.

We apprehend that there can be no doubt that the year 1846 will be memorable to the end of time for the remarkable extensions, or new applications, of human knowledge, which will come before future historians as rendering illustrious its narrow limits. Most evident is it, that we are now living in the days predicted by the Hebrew Prophet—when "*many shall run to and fro, and knowledge shall be increased.*"

1. Foremost among these may be placed the use of ether, inhaled for facilitating surgical operations. Like all other appliances of this kind, it meets with failures, and even with fatal results in a few cases. But for one fatal result and five failures we have five hundred instances of vast benefit, in many of which, beyond all doubt, lives have been saved which would otherwise have been lost. Without describing it as infallible, or in all cases safe or to be relied on, there can be no doubt that this discovery has conferred vast benefits on mankind.

2. The substitution of a new explosive material—the gun-cotton—in place of gunpowder, is another remarkable event. The extent of its utility is not yet ascertained. Whether it will be largely adopted in warfare is still a point on which no decided opinion has been formed. But of its great utility in all blasting and mining operations, not the slightest doubt can exist. It is both cheaper and more powerful than gunpowder; and the absence of smoke gives it a decided advantage. There can remain no question, that in all works of this description, the new agent will rapidly supersede the old one.

3. The third discovery of 1846 is perhaps even of greater importance than either of the former. We allude to the lately patented process for smelting copper by means of electricity. The effect of this change will be quite prodigious. It produces, in less than two days, what the old process required three weeks to effect. And the saving of fuel is so vast, that in Swansea alone the smelters estimate their annual saving in coals at no less than five hundred thousand pounds. Hence it is clear that the price of copper must be so enormously reduced as to bring it into use for a variety of purposes from which its cost at present excludes it.

The facility and cheapness of the process, too, will enable the ore to be largely smelted on the spot. The Cornish mine proprietors are anxiously expecting the moment when they can bring the ore which lay in the mine yesterday, into a state to be sent to market to-morrow; and this at the very mouth of the mine. In Australia, also, the operation of this discovery will be of the utmost importance. Ten thousand tons of copper ore were sent from Australia to England last year to be smelted at Swansea; and the result was only 1600 tons of copper. But Australia in future will smelt her own copper, by a 36-hours' process; saving all this useless freight of the 8400 tons of refuse; and saving also the cost of the old and expensive process. In a very few years Australia will send to market more copper than is now produced by all the rest of the world. But if our future penny-pieces are to bear any proportion to the reduced cost and value of the metal, they must be made of the size of dinner-plates.

INFATUATION OF GAMING.

A Mr. Potter, in the reign of Queen Anne, possessed one of the best estates in the county of Northumberland; the fee of which, in less than twelve months, he lost at hazard.

The last night of his career, when he had just perfected the wicked work, and was just stepping down stairs to throw himself into his carriage, which waited at the door of a well-known house, he suddenly went back into the room where his friends were assembled, and insisted that the person he had been playing with, should give him one chance of recovery, or fight with him; his rational proposition was this: that his carriage, the trinkets and loose money in his pocket, his town house, plate and furniture, should be valued in a lump, at a certain sum, and be thrown for at a single cast; no persuasion could prevail on him to depart from his purpose; he threw and lost. He conducted the winner to the door, told his coachman that was his master, and heroically marched forth, without house, home, or any creditable source of support.

He retired to an obscure lodging in a cheap part of the town, subsisting partially on charity, sometimes acting as the substitute of a marker at a billiard table, and occasionally as helper at a livery stable.

In this miserable condition, with nakedness and famine staring him in the face, exposed to the taunts and insults of those whom he had once supported, he was recognized by an old friend, who gave him ten guineas to purchase necessaries.

He expended five in procuring decent apparel; with the remaining five, he repaired to a common gaming house, and increased them to fifty; he then adjourned to White's, sat down with his former associates, and won twenty thousand pounds. Returning next night, he lost it all, and after existing many years in abject and sordid penury, died a ragged beggar, at a penny lodging-house in St. Giles.

FOUR BRAHMIN WIDOWS.

The following account is copied from a Calcutta newspaper of November 10, 1823:—

"A suttee took place about eight o'clock on Friday morning, at Koonaguhr Ghaut, where four women, from the age of thirty to fifty, sacrificed themselves on the same pile with the corpse of their dead husband, Kummal Chattiyer, a Coolin brahmin, of Koonaghur, who was not only permitted, but paid for the liberty to marry thirty-two wives whilst living in this world, and who departed this life on the evening of the 5th instant. Directly information was sent to his different wives, who were in general living at their fathers' houses, only two of his wives living with him; four of them determined on *eating fire*, as the natives call it; two were living near, one at Calcutta, and the fourth at Bosborrah, above Hoogly; however, they were soon brought together, and the necessary permission having been obtained from the magistrate of the district, at least, so the police people said who attended the suttee, they surrounded the funeral pile, which they enclosed all around with a paling of bamboos, so as to prevent the escape of any one who might be so inclined after having once entered it. In less than one minute after the fire was lighted, the whole of them must have been suffocated; and in less than ten minutes, their bodies were burnt to a coal, so excessively hot was the fire. So common was the sight in this neighborhood, that only a few hundred people collected together to see it, and nearly all of them women. It is said that twenty-two of his wives were living at his death, and it was expected more of them would have joined the four."

Too much Anxiety.—Of the causes of disease, anxiety of mind is one of the most frequent and important. When we walk the streets of large commercial towns, we can scarcely fail to remark the hurried gait and care-worn features of the well-dressed passengers. Some young men, indeed, we may see with countenances possessing natural cheerfulness and color; but these appearances rarely survive the age of manhood. Cuvier closes an eloquent description of animal existence and change with the conclusion, that "life is a state of force." What he would urge in a physical view, we may more strongly urge in a moral. Civilization has changed our character of mind as well as of body. We live in a state of unnatural excitement, because it is partial, irregular, and excessive. Our muscles waste for want of action; our nervous system is worn out by excess of action. Vital energy is drawn from the operation for which nature designed it, and devoted to operations which it never contemplated.

Titian.—The anecdote of Charles having twice picked up the great artist's pencil, and presented it to him, saying, "To wait on Titian was service for an Emperor," is well known; but we do not remember to have before met with the following: Titian had painted the portrait of Charles several times, but now being called to the court of the Prince, he, for the last time, painted his portrait, just as he then appeared in the latter part of his life; and this picture also much pleased the renowned Emperor. Certain it is, that the very first portrait Titian drew of him so struck him with admiration, that he never would sit to any other artist; and for every portrait Titian took of him, he gave him a thousand crowns of gold. Titian, in all, painted three portraits of the Emperor; and when he last sat to him, at the conclusion of the picture, Charles said with emphasis, "This is the third time I have triumphed over death!"

Mohammedan Drunkards.—The following punishment of drunkenness was lately inflicted by the populace of Constantinople. An unfortunate Mussulman, who under the influence of wine, had lost the perpendicular, was tied upon a lame mule, with his head, upon which was placed a round European hat, towards the tail of the animal, and behind was tied a dog, back to back. After having paraded him through the streets, stopping at every fountain to sprinkle him with mud and water, he was taken by the populace to the banks of the Bosphorus, and plunged into the water with his innocent companions. The hair on the back of the dog was cut in the form of a cross, and the head of the Mussulman was shaved with the same razor. He was subsequently plunged into the Bosphorus, and his purification was considered complete.

London Thieves.—The "swell mob" of London perpetrate robberies with singular ingenuity and address, and appear never to be at fault. A lady alighted at a bank, ascended the steps, entered the vestibule, presented a check to the paying teller, received a very large amount of bank notes, which she deposited in her purse, and returned to her carriage. Just as she had taken her seat, a gentleman came down the steps of the bank, without a hat, wearing spectacles, and having a pen behind his ear, and said—"Madam, we have forgotten to take the numbers of those notes; will you allow me to take them off?" She gave him the notes, and he ascended the steps and entered the building. The lady having waited some time, finally returned to the bank, and soon ascertained that no such person had been authorized to ask for the notes.

Lake Michigan.—This lake is 400 miles long, 60 in breadth, and well ascertained to average 900 feet in depth. This being true, it contains a volume of water sufficient to fill a river 24,000 miles long, one mile wide, and 900 feet deep! Or it would make a river as large as the Mississippi—supposing it to be one mile wide and to average ten feet in depth—that would reach around our globe more than ninety times! But carrying it still farther, it would make a volume of water ten feet in depth, and one hundred feet in width (as large as Passaic River) that would reach nearly 5,000 times around our globe, or 108,540,000 miles! more than the distance between our earth and the sun.

The Duke of Northumberland was once speaking of the comfort of reading newspapers at breakfast. "The comfort of reading newspapers!" said Lord Mansfield. "Mark my words; you and I shall not live to see it, but, sooner or later, these newspapers, if they go on as they now do, will most assuredly write the dukes of Northumberland out of their titles and possessions, and the country of its king. Mark my words, for this will happen."

The Slave's Idea of Freedom.—The following eloquent passage is taken from a speech delivered in the Assembly of Virginia, by James McDowell, the present Governor of that State:—

"You may place the slave where you please; you may dry up to your utmost the fountains of his feeling, the springs of his thought—you may yoke him to your labor as an ox which liveth only to work, and worketh only to live: you may put him under any process, which, without destroying his value as a slave, will debase and crush him as a rational being—you may do this, and *the idea that he was born to be free will survive it all.* It is allied to his hope of immortality; it is the etherial part of his nature, which oppression cannot reach; it is a torch lit up in his soul by the hand of Deity, and never meant to be extinguished by the hand of man."

British Post-Office.—It appears that the Post-Office business, under the penny postage system and the supervision of its author, Mr. Rowland Hill, is so rapidly extending itself that more than a hundred new hands are to be taken on this week. The money order department has become so complete a banking concern that a building has been erected for it near the central office, giving it seemingly all the importance of a separate establishment. It will be impossible to foretell, or perhaps it would lead to incredulity to state, the magnitude to which this money department is destined to extend. As the penny post gets more perfected, the advantages of the money order office will become more evident, until it will prove of itself to be a vast source of revenue to the country.

[Cor. Jour. Com.

The Wedding Ring.—The use of the wedding ring may be traced to the Egyptians, who placed it, as we do, on the fourth finger of the left hand, because that vein or nerve ran directly to the heart. The Greeks and Romans adopted their belief, and followed their example. The Jewish wives wore it on the index, or fore finger. Christian usages have been various in this respect. In the Greek church, the ring was worn on the right hand by the husband and wife; in some churches in the north of Europe, it was put upon several fingers successively, in the name of Father, Son, and Holy Ghost; being finally left on the fourth.

The Tongue.—A white fur on the tongue attends simple fever and inflammation. Yellowness of the tongue attends a derangement of the liver, and is common to bilious and typhus fevers. A tongue vividly red on the tip and edges, or down the center, or over the whole surface, attends inflammation of the mucous membrane of the stomach or bowels. A white velvety tongue, attends mental diseases. A tongue red at the lips, becoming brown, dry and glazed, attends a typhus state. The descriptions of symptoms might be extended infinitely, taking in all the propensities and obliquities of mental and moral condition. The tongue is a most expressive as well as unruly member.

[Scientific American.

VARIETY.

A gentleman, passenger by a steamer, having missed his pocket-handkerchief, suspected an ugly looking character that was near him, whom he charged with the theft; which the other, who was an Irishman, indignantly repudiated. After some time, the gentleman found the missing handkerchief in his hat, and apologized to the Irishman for the unintentional insult he had offered him; upon which Paddy, with characteristic *naivete*, replied, "Oh! don't be after making an apology, it's all a mistake. You tuk me to be a thief, and I tuk you to be a gentleman."

If you cannot be happy in one way, be happy in another; and this faculty of disposition wants but little aid from philosophy, for health and good-humor are almost the whole affair. Many run about after felicity, like an absent man seeking for his hat, while it is on his head, or in his hand.

We find upon a human face, when it is old, the notched counting-stick of severe sorrows, which have so rudely passed over it; and when it is young, it appears to us like a blooming flower-bed on the slope of a volcano, whose next eruption will overwhelm it with destruction. Ah! either the future or the past is written on the face, and makes us, if not melancholy, at least mild and gentle. [Richter.

Man and the horse-radish are hottest when rubbed and grated; and the satirist is sadder than the wit, for the same reason that the ourang-outang is of a graver disposition than the ape, because his nature is more noble. [Ib.

An impression being prevalent that the warm bath makes those who use it liable to take cold, the committee for promiting the establishment of baths and wash-houses have published a certificate to the contrary, signed by 144 eminent physicians and surgeons.

There is a Methodist church in Charleston, attended by colored people, but the blacks and mulattoes do not sit together. Two sides of the gallery are filled with blacks, while the third is occupied exclusively by mulattoes.

A bomb shell weighing 186 pounds, which was fired from the Castle of San Juan de Ulua during the bombardment, has been placed in the rotunda of the Philadelphia Exchange.

The Lynn News stated the other day that at the new city of Lawrence "rich lawyers by the hundred" would be able to find constant employment. Instead of rich lawyers it should have been "*brick layers.*"

There is in the British Museum an almanac, written on papyrus, nearly 3,000 years old, which, having been used by some Egyptian of the olden time, was buried with him.

A Chicago paper learns from persons who have passed through the wheat-growing region of Illinois and Indiana, that the young wheat is almost entirely winter-killed.

In London recently, a lady genteelly dressed in mourning, stole an infant child under false pretences from a servant girl who had it in charge in the streets.

Over six million barrels of Coffee were imported into Boston during the first quarter of the present year.

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From the Christian Chronicle.

SABBATH DISCUSSION.

Mr. Editor:—I have stated the difficulty which I feel in allowing the validity of the sabbatic law, as to Christians, either as being naturally binding without express command, or as having been expressly commanded to us. My object was to have my doubts resolved, if possible, by one who thought the subject had not heretofore been scripturally inculcated; but in what respects he differs from the prevailing view, unless it is in going one step farther than most, from what seems to me *prima facie* the plain truth, I must confess myself unable to perceive. Certainly, I have not found the satisfaction I desire. Since, however, it would be tedious to argue every point involved fully, particularly the abstract, though most interesting question as to the nature of the moral law, which at another time I should be glad to discuss; and since I wish to present an outline of the whole case as it lies in my mind, I shall proceed to raise some farther questions concerning the evangelical aspects of the subject.

In coming to the New Testament, I find quite a different religious system from that of which the former volume treats. "The law was given by Moses, but grace and truth came by Jesus Christ." In that preparatory kingdom of God, a law, minute, rigid and burdensome, asserted its control over every action; intended partly in its ritual institutions, as well as its moral precepts, to impress on those under it a sense of dependence on God and subjection to him, and so to make ready their hearts for that Gospel to be afterwards revealed, of which they had already some dark adumbrations in those provisions of their law, which were shadows of good things to come. Thus the law was their schoolmaster to bring them to Christ, and coming to Christ, he is the end of the law for righteousness to every one that believeth. Such have become dead to the law, delivered from it, that being dead wherein they were *held*; the law hath no more dominion over them.*

In the kingdom of Christ, then, the believer is freed from all obligation to observe the law of Moses, or any part of it, *simply as such.* There are parts of it which he must observe, it is true; as there are parts of the system of Solon, and Confucius; and all on the same ground—not that Moses, or Solon, or Confucius, required them, but because they are a part of that eternal system which God requires of all human beings.† Not that the Christian is lawless, or any less regulated by law than the Jew; he is in fact far more obedient to law. But he is distinguished from the Jew as to this in two particulars.

First—He, belonging to the new dispensation, looks for direction immediately to the Founder of that dispensation, Christ Jesus, to whom Moses himself said, that even the Jews should hearken. Christ in the New Testament is his lawgiver, who supplies for him the deficiencies of conscience, and adapts to the circumstances of His kingdom, as Moses did to the Jews, the eternal principles of morality, with the addition of such positive institutions as they need. When He opposes to what was "said by them of old time" his "But I say unto you differently," he implies the abrogation of the former system, so far as respects His kingdom. Whatever, therefore, beyond the law of conscience, the Christian finds not required exclusively, or implicitly, by Christ personally or through His inspired messengers, he deservedly rejects as not obligatory on him. So that if a question arises in his mind whether he is bound to rest from labor one year in seven, to abstain from certain kinds of food, to love his enemies, or to keep the seventh day holy, he refers at once not to Moses but to Christ.

Secondly—The law which governs the Christian disciple, operates in another way, not by the constraint of external precepts, but by the spontaneous impulse of an internal principle. That principle is love. Love is to the Christian the fulfillment of the law. To carry out this principle, is to him in place of all attempts to keep the particular precepts of the former law. To develop his renewed nature is of necessity to keep the moral law, and the specific requirements of the New Testament present rather the model to which it conforms, than the mould into which it is compressed—the barriers which repel what is foreign to itself, than the bounds by which it is restricted. The idea is that of the government of a child by pure filial love rather than by *mere* parental authority. "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Having received a disposition to which the eternal principles of the law are congenial, the law becomes in an important sense the *natural* rule of the soul's exercises, as it is with those in heaven, and renders the *constraint* of external commandments superfluous.

This primary and all-comprehending element of Christian disposition, determines every exercise of the soul—operates proportionally in all directions. It makes an unconditional offering of every thing to God as a Father in Christ. To him it consecrates every power and faculty of body and mind—every farthing of possessions, every particle of influence, every moment of time. It reserves nothing to itself. It recognizes an obligation, not from external command, but from an inward inclination to do, to say, to feel and be, every thing *in the name of the Lord, as unto the Lord.* It turns all this into religion. It renders the Christian, so far as he is the subject of it, holy in *all manner* of conversation. To him therefore all work is holy work, all time is holy time. Whether in his own house or in the house of public worship—in the crowded mart as well as in the closet—in business as well as in devotion—in the world as well as in the chhrch—in every sphere of enjoyment or of duty, eating and drinking, waking and sleeping, living and dying, he is the Lord's. *All* his time and all his strength will be devoted to the *immediate* service of God. He will not, it is true, be all the time in worship, since this is only a part of God's service; worship and work will bear a just proportion to each other in his life, and each in its place is equally acceptable to God, equally holy in His sight.

Now in what sense *can* such a man keep the seventh day holy? Ceremonially holy it might be kept, like any other festival, any consecrated place or sacred order, in an economy like that of the Jews, but not in one which of necessity and expressly requires that every thing shall be done, *every moment* spent, in the exercise of love to God. Here, just as Christ fulfils the law which forbids murder, by causing his disciples to cherish the spirit of kindness; and that which forbids false swearing, by teaching them to swear not at all; and that which enjoins love to their neighbor, by requiring them to love *all* men; so that to keep holy one day in seven, by keeping all days holy. Just as in this kingdom all the people are priests, "God's clergy," the every-day use of their consecrated powers is their "reasonable service." For them to distinguish one day above another in this respect, as is done by many now, so far from being of "essential utility," contributes, I am persuaded, in an awful degree, to the secularizing and carnalizing of the heart of Christ's Church.

Such is an imperfect sketch of the theory of the Gospel, as I understand it, in relation to the matter in hand. And with this, whatever specific intimations touching it, are given in the New Testament, seem to agree. Our Saviour himself, by repeatedly shocking the notions of his countrymen, and even, as would seem, disregarding the letter of the law on this subject, and certainly departing from the spirit of its early administration, by asserting absolutely His superiority to it without the slightest salvo to the authority of the precept—and by indicating its ritual and transient character, when he declared that man was not made for the Sabbath, seems already to have reckoned it not among the weightier matters of judgment and mercy. But the example of his disciples we should expect to find still more decisive. Accordingly not one of them, in any communication, of which we are told, to any Christian or body of Christians, ever alluded to their duty to keep the fourth commandment; and in several recapitulations of the substance of the law, and even the Decalogue, this is uniformly omitted. Considering the circumstances, this is a remarkable fact. On the other hand, when Judaism commenced those seductive attempts, the success of which, alas! in spite of the apostles, is too fully attested by the harlotry of Romanism; when the false teachers endeavored to patch their ceremonial observances upon the faith of *Gentile* Christians; and when it would require the most cautious discrimination to separate the Sabbath from other Jewish festivals; with what decision does Paul maintain the equality of *all* days, (Rom. xiv. 5,) how warmly reprehend some for observing days, (Gal. iv. 10,) and warn others against suffering their conscience to be enslaved to the observance of a holy day, or of a new moon, *or of the Sabbaths*, all of which last are pronounced without qualification or restriction, to be mere shadows of good things to come, of which the believer finds the substance in Christ.

With this view of the general system of the Gospel, as well as its special instructions, I find it hard to admit the perpetual obligation of the Sabbath, and still more so to base the observance of the Lord's Day on the Jewish precept. I am almost constrained to ask, with Bunyan, "What can be more plain, these things thus standing in the Testament of God, than that the seventh day Sabbaths, as such, were given to Israel only;" and that the Gentiles, as such, were not concerned therein; and conclude as he does, that "the old seventh day Sabbath is abolished and done away, and has *nothing to do with* the Gentiles." If a day of weekly rest be important on civil, social or dietetic grounds, as something of the kind undoubtedly is, then let the proper authorities see to it, by all means, but not make it a specially religious ordinance as being required by the written Law of God. How, indeed, the unbelieving, irreligious world can have any lot or part in the Sabbath as a *religious* institution, either as given to God's people, the Jews, or as being continued by Christ in his kingdom, granting this to have been so, is a question which mightily tempts me to tease you with another long paragraph; but I will spare you. I fear I have already worn out the patience of yourself, and your readers; but I earnestly desire to see this subject elucidated, and hope that "E. W. D." will come to the discussion frankly, in the spirit of the *New Testament*, and with his powers untrammelled by traditional interpretation. I think I may assure you that another article, perhaps, on the Lord's Day, specifically, as that which under the Gospel has about the same relation to the Sabbath as baptism to circumcision, is all with which you will be troubled for the present, by INDAGATOR.

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* By the term law, when applied in the New Testament to the Jewish system, I suppose to be meant generally the whole body of precepts and institutions enjoined on the Jews, particularly in the books of Moses, for their permanent observance. They did not distinguish, as we do, between moral, ceremonial, &c.; the law was one whole to them. As such, Christ fulfilled it; as such, in him it is done away. If they made any distinction in his time, it was probably by ranking what we call ceremonial first in importance. Hence "E. W. D." will understand what I mean by the "rest of the code;"—and that it is the substance of the WHOLE law, Decalogue and all, which is concentrated into the twofold precept of love.

† Heaven forbid that I should compare Moses with any uninspired lawgivers, except merely AS lawgivers FOR US.

[From the Mother's Journal and Family Visitant.

LINES WRITTEN OFF ST. HELENA.

BY MRS. E. C. JUDSON.

Blow softly, gales! a tender sigh
  Is flung upon your wing;
Lose not the treasure as ye fly,
Bear it where love and beauty lie,
  Silent and withering.

Flow gently, waves! a tear is laid
  Upon your heaving breast;
Leave it within yon dark rock's shade,
Or weave it in an iris braid,
  To crown the Christian's rest.

Bloom, ocean isle, lone ocean isle!
  Thou keepest a jewel rare;
Let rugged rock, and dark defile,
Above the slumbering stranger smile,
  And deck her couch with care.

Weep, ye bereaved! a dearer head,
  N'er left the pillowing breast;
The good, the pure, the lovely fled,
When mingling with the shadowy dead,
  She meekly went to rest.

Mourn, Burmah, mourn! a bow which spanned
  Thy cloud has passed away;
A flower has withered on thy sand,
A pitying spirit left thy strand,
  A saint has ceased to pray.

Angels rejoice, another string
  Has caught the strains above;
Rejoice! a new fledged wing
Around the Throne is hovering,
  In sweet, glad, wondering love.

Blow, blow, ye gales! wild billows roll!
  Unfurl the canvas wide!
O! where she labored lies our goal;
Weak, timid, frail, yet would my soul
  Fain be to hers allied.

SHIP FANEUIL HALL, Sept., 1846.

ACTIVITY IN HEAVEN.

Because heaven is a place of rest, it does not follow that it is a place of idle inactivity. Like the Sabbath, which is its type, it will be a state of such rest as is consistent with active worship. The activity of heaven will be tireless and untiring. The highest mental and spiritual exercises of those who are admitted there, will not tire; there will be neither flesh nor blood for them to tire; and emancipated from these, the soul in heaven, like the soul on earth, could it be thus set free, will exercise its highest powers, untiring and untired. Nor is this all. Heaven is a state of active beneficence. There all are employed in doing good. They who tasted beneficence as a luxury on earth, shall banquet on it in heaven forever. All shall do good; from the highest seraph that bends before the throne, to the last soul saved, as by fire. No sooner do saved spirits breathe the atmosphere of heaven, than they fly off on errands of love—"ministering angels"—to all who need their ministering offices. How sublimely did Dr. Beecher discourse on this theme to his pupils. Hear him:

"Excepting freedom from sin, intense, vigorous, untiring action, is the mind's highest pleasure. I would not wish to go to heaven, did I believe that its inhabitants were to sit inactive by purling streams, to be fanned into indolent slumbers by balmy breezes! Heaven, to be a place of happiness, must be a place of activity. Has the far-reaching mind of Newton rested from his profound investigation? Have David and Isaiah hung up their harps, useless as the dusty arms in Westminster Abbey? Has Paul, glowing with god-like enthusiasm, ceased itinerating the universe of God? Are Peter and Cyprian, and Luther and Edwards, idling away eternity in mere psalm singing? Heaven is a place of activity, of never tiring thought. David and Isaiah will sweep noble and lofty strains in eternity, and the mind of saints, unclogged by cumbersome clay, forever feast on a banquet of thought—rich, glorious thought. Young gentlemen, press on—you will never get through. An eternity of untiring activity is before you, and the universe of thought your field."

THE LEPER.

A day or two after our arrival at Bombay, I was strolling, about sunset, on a beach of Colaba—a small island separated from Bombay, only when the tide rises, by a narrow creek, the passage being perfectly dry at low water—when my attention was arrested by a peculiar object. A man approached me in the costume of the lowest orders, having only a cloth wrapped round his loins. I could not help being forcibly attracted by his appearance. His skin was perfectly white, as white as chalk; and when he came near me I perceived that it seemed glazed, as if it had been seared with a hot iron. His hair, for he wore no turban, was precisely the color of his skin, and hung in long strips upon his lean and withered shoulders. His eyes, excepting only the pupils, were of a dull, murky red, and he directed them perpetually toward the ground, as if the light was painful to him, which, upon inquiry, I discovered to be the case. His gait was slow and tottering, and his limbs were shrunk to a state of attenuation quite ghastly. His ribs were so prominent that they might be counted at the distance of several yards, and the whole anatomical development was so singularly conspicuous, that he seemed to stand before me a living skeleton. He did not at first venture to approach within several yards of me. I advanced, but he gently retreated, beseeching me to give a miserable man a few pieces to save him from death, as he was an object of universal scorn, and an outcast from his tribe. His supplication was piteously imploring. He bid me not come near him, as he was a polluted creature, against whom the hand of every one was raised, and for him there was no pity. By speaking kindly to him, I in a short time obtained his confidence, when he stood still and allowed me to stand close beside him. I asked him the reason of his extraordinary appearance. He told me that he had been for years a martyr to the leprosy, which, though at length cured, had left upon him the brand of irremediable pollution. The very hue of his skin had changed from a brown to a cadaverous and sickly white, and no one could mistake that he had been a leper.

In India, lepers are held to be accursed of the Deity; they are in consequence universally shunned, and many yearly die in an abject state of destitution truly deplorable, from the universal abandonment to which their dreadful visitation exposes them. Though the poor man was of the lowest cast, none of the members of his tribe would hold intercourse with him, and he was cast forth a wanderer, where he could find none but such as were laboring under a similar infliction, who felt any sympathy in his wretchedness. Nothing can be more melancholy than the thought of a human creature so situated. Not only an outcast from general society, but shunned even by the most degraded of his tribe; he has no home but such as he makes for himself apart from the haunts of men, who frequently drive him into the jungles, where he becomes a prey to the wild beasts; or when he refuses to withdraw himself beyond the remotest neighborhood of human habitation, in violation of every law, both human and divine, the members of his own family will frequently put the wretched creature to a cruel death.

[Oriental Annual.

TRIUMPHANT DEATH.

The widow of the late Rev. Dr. Blatchford, of Lansinburg, N. Y., a little before her death, said, "I did hope and pray that the cloud might be removed, and it has all passed away. I thought if I could get but one glimpse of my Saviour, it would satisfy me; now I enjoy, not merely a glimpse, but a full blaze of the divine glory as revealed to me through Christ. I dared to hope and pray only for peace—that I might be delivered from darkness; but O, it is the fullness of joy, the fullness of joy. It's wonderful! it's wonderful! matchless condescension! infinite grace!!"

One of her children said, "You will soon be in heaven, and will meet our dear father." "Yes, yes, and what shall I tell him?" "Tell him we are all following on to meet you there." "What, *all?*" she earnestly exclaimed, directing a penetrating glance to her children around her; "shall I tell him that you are ALL coming to meet us? shall I tell him you will ALL be there?" With bursting hearts they responded, "Yes, mother, all." As if every wish of earth was satisfied in the confident hope of meeting all her loved ones again, she clasped her hands, and, raising her eyes to heaven, said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." After a long pause, which seemed to be spent in prayer, she continued, "My great desire is, that my children may *all* be united to the God of their father. I desire them *all* to be united to the visible church. It is not the name, nor the form, but the power of godliness I pray for. They must be clothed with the righteousness of Christ; *the righteousness of Christ;* THE RIGHTEOUSNESS OF CHRIST; *that alone* will be sufficient in the great day." It was said to her, "You will spend yourself; do take a little rest." She turned to the speaker with an almost reproving look, "O, I have done nothing during my whole life; let me do something in death."

Would the reader "die the *death* of the righteous," let his *life* be the life of the righteous; a life of prayer and faith—a life of self-denial and devotion to the Redeemer's cause.

THE JEWS IN INDIA.

In Bombay and the neighboring places, there are some five or six thousand Israelites. Some of these have recently come from Arabia, and are called *white* Jews. Some have come from Cochin, and are called *black* Jews. But by far the greater portion, who have been long settled in the country, and to whom Mahratta is the vernacular language, are called Israelites, or Bent Israed. When their ancestors arrived here is not certainly known. They say it was about 1600 years ago—that the ship in which they came was wrecked, and that seven men and women who escaped settled at Nagao, some thirty miles to the southeast of Bombay. They were at one time generally engaged in the manufacture of oil; but at present many of them are masons, carpenters, cultivators, &c. When the missionaries first came to this country, some thirty years since, the Israelites were generally unable to read, and were almost wholly ignorant of their own Scriptures. They had generally ceased to observe the Sabbath as a day of rest, and were in many respects conformed to the customs of their own Hindoo and Mohammedan neighbors. It is stated, in a printed journal of one of the earlier missionaries, that the magistrate described them at that time as being the most drunken and troublesome people on that Island. The missionaries in Bombay have, from the first, taken a deep interest in the Israelites or Jews. They early established schools among them, in which both sexes were taught to read. They furnished them with the Scriptures, translated into their vernacular language, and instructed them in Hebrew, that they might be able to refer to the original. The Jews have in consequence, forsaken many of those things which they, on becoming acquainted with the Scriptures, found to be forbidden; and they had greatly advanced in intelligence, wealth, morality, and general respectability. Some of them may feel little gratitude for labor and expense bestowed upon them; but we believe they are generally free to acknowledge that the missionaries have been their dearly well-wishers and their best friends. The Jews worship only one God, the Creator and Preserver of all things; and they regard all idolatry as sinful. They believe the Old Testament or first part of the Christian Scriptures, and that alone, to be the Word of God. They have two regular synagogues or places of public worship in Bombay, and one at Revadunda. Here they meet on Saturday, which is their Sabbath or day of rest, and read the Scriptures both in Hebrew and Mahratta. At Alibag, Panwell, and other places, where there is no synagogue, their meetings are held in any private dwellings. The white Jews have two such places for public worship in the fort. [Littell's Living Age.

MISSIONARY LABOR IN GERMANY.

The N. Y. Baptist Register publishes an account of the labors of Mr. Steinhoff, a Baptist missionary in Germany. The following extract will give some idea of his way of getting along:

In the Duchy of Nassau several believers were by baptism added to the church. Proceeding to Hesse, he arrived in the night near Marburg, where he saw a few of the Lord's chosen ones. A number of young converts arrived, desiring to be baptized; fifteen were examined, and twelve were baptized towards the dawn of the morning. Soon after this he was obliged to repair to another town to escape the vigilance of the police and their emissaries. If the authorities get a clue to his movements, the police are immediately in search of him. Having to avoid the main road, he was compelled to travel on foot. A number assembled at the house where he was staying, and three brethren of the most decided and satisfactory character were chosen to take the oversight of this flock, and were commended to the Lord in prayer. Just as they arose from prayer, the gensd'armes arrived to search the house, and he retreated into a lumber-room, and escaped detection. On their departure prayer was offered to the Lord for his protection, and they all then went into a large room and sat down to show forth the Lord's death.

But he had scarcely placed himself at the table and read four verses, when another company from the prince of darkness was heard below, and he had only time to flee into a bed and have the bedding thrown upon him, when they entered. Bro. Grimmel took his place at the table, and commenced reading at the 10th of Acts. The officers remained silent, and the Lord strengthened Bro. G. to testify of his glory with much power. In the mean while Bro. Steinhoff prayed fervently under his load of bedding, where he could hardly breathe, that Bro. G. might this time preach a short sermon. However, he had to wait patiently for a considerable time. The names of all were taken down twice, and inquiry also made if any one else was there. But the eyes of the enemy were held, and they left. Bro. S. emerged now from his prison, and they celebrated the Lord's death, and were comforted by his presence.

On leaving for Marburg he had to disguise himself in peasant's apparel. He afterwards returned, and with a bundle of leather he passed for a country shoemaker, and was thus enabled to reach the river and baptize a disciple. The next day he left; traveling some distance on foot, he ventured to take a seat in the diligence, and providentially his name was entered wrong by a mistake of the agent, or he might have been discovered. He saw the Lord's hand in it. On reaching Hersfeldt he took up his abode in the church steeple a few days, where the brethren came to visit him. A regiment of soldiers having just arrived here, attention was drawn to them. The brethren here are closely watched; however, they celebrate the Lord's Supper together. In Cassel he found those seeking the truth, but the hatred and opposition was so great that he did not consider it safe to remain long, and he directed his course towards Eimbeck.

"Whilst writing this letter," he says, "I have been summoned before the authorities, and threatened with heavy fines and imprisonment did I not desist from preaching. My reply was, that I could not live without the communion of saints. Thus far the Lord has helped me, and he will help me farther. I baptized thirty-five converts on this tour."

THE SILENT POWER OF TRUTH.

A Swede, after receiving a good education, became a wanderer in the world. At one time he was a soldier, at another he was a sailor, and at length, having, while intoxicated, sustained an injury, he became a patient in a hospital. A tract visitor entered the ward in which he lay, and observing that he was asleep, quietly laid a tract upon his bed, and went away. That man was an avowed infidel. When he awoke he saw the tract, and read it. It related to the evidences of Christianity, and the Lord made it the means of removing his unbelief. He became a new creature; and when he left the hospital, he experienced the power of vital Christianity, and felt an earnest desire to do good. Observing that there were many seamen in the port who were his countrymen, and that they knew but little of the English language, he collected small companies of them together, and read, and sung, and prayed with them. Afterward he obtained the use of a floating bethel on Sunday mornings, and sometimes added exhortation to other exercises. But he longed to hear the gospel preached there by some minister from his native land; for this he prayed, and, as he had opportunity, made known his wishes to his fellow Christians, and now there is a church in the ship, with a Swedish clergyman for its pastor.

Here the reading of a single tract was blessed. Such has often been the case, and this even when the person to whom it was given had cast it aside unread. A man having received a tract, used it in filling up the space between the inner and outer sole of a shoe. Some time afterward another man sat down, on a Sunday morning, to put a new sole to that shoe, but when he had cut away the old leather he saw the tract, and his attention was instantly arrested by its title, "Remember the Sabbath day to keep it holy." It was an arrow from the quiver of the Almighty. The work was immediately laid aside, and the man hastened to the house of God; his soul was troubled, nor could he find rest until he found it at the cross of Christ.

Our sorrows, more than our joys, are the children of the Lord's mercy, since our joys bring us back to ourselves, but our sorrows to Him. In prosperity, the bountiful Giver is obscured by the multiplicty of His gifts, but when the tempest of adversity descends, the cloud is dispersed, and man, desolate and forlorn, feels his weakness and dependence, his hopelessness, and need of divine aid.

The Sabbath Recorder.

New York, May 20, 1847.

THE SABBATARIANS OR SEVENTH-DAY BAPTISTS.

[Concluded.]

Yearly Meetings—General Conference—Associations.

A Yearly Meeting of the Seventh-day Baptists in America was established at an early period. In 1708, when the church in Newport, R. I., organized a part of its members into the distinct body now known as the 1st Hopkinton Church, an annual interview was agreed upon, for a friendly interchange of sentiment, and for mutual encouragement and edification. The bounds of this confederacy gradually enlarged, as new churches were formed, until it included the early churches in Rhode Island, Connecticut, New Jersey, and New York. The churches generally appointed their ministers and several leading members to attend the meetings, who traveled for the most part at their own expense, and sometimes occupied nearly a quarter of the year in this social and religious visit. The result was every way happy. It furnished an opportunity for brethren who were widely scattered, and would otherwise have been comparative strangers, to become acquainted with each other, and also served to interest them in the efforts which were being made in different sections to promote the cause of Christ.

About the year 1800, the churches observing the Sabbath having greatly increased in numbers, and being not altogether agreed in doctrinal sentiments, the question arose whether union and prosperity among them might not be promoted by a somewhat more formal ecclesiastical organization. The question was under consideration for two or three years, and resulted in the formation of the General Conference. This body was composed of delegates from the churches, and its object was to counsel and advise them in cases of difficulty which might be referred to it. A meeting was held each year, at a place previously agreed upon, and this place so chosen that the annual meetings might take a circuit of the denomination. The Conference has continued, with some modifications, to the present time. At a meeting in Shiloh, N. J., in September, 1846, a resolution was passed that its meetings should hereafter be held triennially, instead of annually. Accordingly it adjourned to meet in Rhode Island in 1849.

The division of the denomination into Associations took place in 1835. It was thought by many, about that time, that the Conference had too much business to transact, and that the denomination was too widely scattered to justify the continuance of a *general* meeting every year. They therefore proposed a division of the churches into two Conferences, according to their geographical position. When the subject came up for action, however, it was thought advisable to continue the General Conference, but to divide the denomination into Associations, which should meet each year, transact the business of the churches within their own bounds, and appoint delegates to represent them in the Conference. Four Associations have been formed in partial accordance with this plan—the Eastern, embracing the churches in Rhode Island, Connecticut, and New Jersey; the Central, embracing those in the State of New York east of the small lakes; the Western, embracing the churches in Western New York and Pennsylvania; the South-Western, embracing all the churches in Ohio, Virginia, Wisconsin, and Iowa.

Societies, Institutions, &c.

The Seventh-day Baptists, as a denomination, have always been forward to engage in the benevolent enterprises of the day. They have repeatedly taken action, in their ecclesiastical bodies, against slavery, and in favor of temperance and other moral reforms. They have also had among them for a long time societies for missionary purposes, and to promote the circulation of religious tracts and books.

The Seventh-day Baptist Missionary Association was organized in 1842. Its object is to disseminate the Gospel at home and abroad. In carrying out this object, it has employed men from time to time to labor with the feeble churches in this country, and to preach to the destitute wherever an opportunity should offer. It has also sent four missionaries—Messrs. Solomon Carpenter and Nathan Wardner, with their wives—to preach Christ among the heathen. These laborers in the foreign field sailed from New York in January, 1847, and are designated to the northern part of China.

The American Sabbath Tract Society was organized in 1843. Its object is "to promote the observance of the Sabbath, as originally instituted, enjoined in the Decalogue, and confirmed by the precepts and example of Christ and the Apostles." This it is laboring to do by the circulation of tracts and books. It has now a series of eleven stereotyped tracts, of which editions are published according to the means and demands of the Society. Besides these, it has several publications not connected with the series, but all relating to the subject of the Sabbath. It has also recently issued a work in Defense of the Sabbath, written by George Carlow, and originally published in London in 1724.

The Seventh-day Baptists have two Literary Institutions, designed to encourage and furnish the means of securing a thorough education. The first, called the DeRuyter Institute, is located at DeRuyter, Madison Co., N. Y., and was founded in 1837, at an expense of between twenty and thirty thousand dollars. It has had many difficulties to contend with, but is now in a prosperous condition, and gives promise of great usefulness. The other is located at Alfred, Allegany Co., N. Y., and called the Alfred Academy and Teachers' Seminary. It has a charter from the State, and furnishes the means of education to a large number of students.

For the last sixteen years, the Seventh-day Baptists have had a denominational paper, published weekly, devoted to religious and general intelligence, in connection with such matter as relates particularly to the condition and welfare of their own churches. It is now published in the city of New York, under the name of "The Sabbath Recorder."

Few words will suffice to conclude this article. In the light of the foregoing it will be seen, that from the time when Seventh-day Baptist principles were represented in this country by a single man at Newport, R. I., to the present time, their progress has been slow but sure. Many obstacles have stood in their way. Those who have embraced them have been subject to no small personal inconvenience, and often to opposition and reproach from persons bearing the Christian name and professing better things. They have been oppressed by law, and shut out from not a few social and literary privileges which they might otherwise have enjoyed. The consequence has been, that thousands who were trained up in the observance of the Sabbath, and who believed in heart that the practice was accordant with Scripture, have abandoned it; while thousands of others, who were convinced of its claims, have refused to embrace it. Only the few, who felt that duty was theirs and consequences God's, have dared to adhere strictly to the divine commandment. Yet the number of such has gradually increased, and the prospect before them has gradually brightened. They believe the day is now dawning in which their principles will be examined with more candor, and allowed to work their natural effects upon the minds of men.

THE ANNIVERSARIES.

The Anniversaries of the principal Benevolent and Reformatory Societies centering in New York, were held last week. The following condensed statement of the condition of several of them, is prepared from lengthy reports published in the Daily Tribune:—

The Presbyterian Board of Foreign Missions held a public meeting on Sunday evening, in the Grand-street Church. An abstract of the Annual Report was read, stating that the receipts for the year have been $95,628, and the expenditures $95,458. Ten ministers, two licentiate preachers, one of whom is a physician, a teacher, a steward, a carpenter, and ten females, wives of the missionaries, have been sent to different fields of labor during the past year. The Board has now under its care 42 ordained ministers, 3 licentiate preachers, 2 physicians, and 11 teachers and printers, who, with their wives, make 100 persons, exclusive of native laborers not ordained.

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The American Seamen's Friend Society held its 19th Anniversary at the Tabernacle on Monday evening, at which the Annual Report was read, and several speeches were made. The receipts of the Society during the year were $17,515, while the disbursements were $17,908, not including local expenditures, nor a legacy lately received of $2,400. The Sailor's Home, under the care of this Society, has accommodated 4,319 sailor boarders within the year, and 18,256 within the last five years.

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The Baptist Home Missionary Society held its 14th Anniversary on Tuesday evening, in the Oliver-street Church. The receipts for the year were $30,797 43. The expenditures were $28,307 89, leaving in the hands of the Treasurer, on the 1st of April, $2,489 54, of which only $951 72 were available. The Secretary reported that the number of agents and missionaries who have acted during the past year, is 140; being 34 more than the previous year, and 18 more than were ever before appointed in one year. Of these, 30 were new appointments. The whole number of States and Territories occupied, was 21, including the Province of Canada. The missionaries have statedly occupied 505 stations and out-stations, and the aggregate amount of time bestowed by them is equal to that of one man for more than 83 years. They report the baptism of 490 persons, the organization of 29 churches, and the ordination of 25 ministers.

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The Foreign Evangelical Society held a public meeting on Tuesday evening. The object of this Society is to disseminate the Gospel, according to the tenets of the Reformed Protestant churches, throughout the world. To advance this object, preachers and colporteurs are employed in different countries, particularly the Catholic countries of Europe. Dr. Baird, the Corresponding Secretary of the Society, has journeyed some 18,000 miles in his recent tour through Europe, for the purpose of learning the actual condition and wants of Protestantism, and the best way to promote its vitality.

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The American Anti-Slavery Society held its 13th Anniversary in the Broadway Tabernacle on Tuesday forenoon, when the house was well filled. The Annual Report presented a statement of the operations and plans of the Society, and attempted to vindicate its fundamental principles and leading measures. The receipts during the past year have been $8,797. This money has been expended in publishing the National Anti-Slavery Standard, and in supporting public lecturers, principally in New-England, New York, and Pennsylvania. The reading of the reports was followed by an eloquent speech from Wendel Phillips, in vindication of the Society's most unpalatable doctrine of a dissolution of the Union. Frederick Douglass, once a slave, but now a freeman, spoke next. His speech was lengthy, and was designed principally to vindicate himself and the Society from the charge of misrepresenting slavery, and the feelings of American Christians respecting it, in the recent missions to England. He also replied to the charges of Dr. Cox and other American ministers in relation to disturbing the World's Temperance Convention. His remarks were listened to attentively, and drew forth many cheers from the audience.

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The American and Foreign Anti-Slavery Society held its Anniversary Meeting in the Tabernacle on Tuesday afternoon. Arthur Tappan presided, and Lewis Tappan read the Annual Report. The receipts of the past year have amounted to $12,635, and the expenditures to $8,127. In consequence of the ill health of the Corresponding Secretary, Rev. A. A. Phelps, it has been found impossible to carry out all the plans devised at the last annual meeting. Mr. Phelps has recently returned from a visit to the West Indies, but in feeble health. The war with Mexico was spoken of in the Report with abhorrence, and a strong belief was expressed in conclusion, that the day is hastening when this country will be free to all. Remarks to appropriate resolutions were made by S. P. Andrews, Esq., of Boston, Rev. H. H. Garnett, of Troy, Rev. Joshua Leavitt, Rev. W. W. Patton, and Rev. S. R. Ward.

A Public Breakfast of this Society was attended on Wednesday morning in the large room under the Tabernacle. About five hundred persons, many of them people of color, were present. After disposing of the creature comforts, speeches were made by Messrs. Colver, Leavitt, Snodgrass, Davis, and Houston.

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The American Female Moral Reform Society held its Annual Meeting on Tuesday evening. This Society has been in existence thirteen years; has several hundred auxiliaries; a periodical, averaging an issue of 11,000 or 12,000 semi-monthly; has published 10,000 volumes of the "Walks of Usefulness," and more than a million pages of Tracts. It has now in contemplation the erection of a "House of Industry and Home for the Friendless," whose design shall be to furnish a temporary home and employment for destitute and deserving women, till they can be provided for respectably and safely; also for friendless, homeless children, till places can be procured for them by adoption or otherwise. One hundred and eight life-members have been added to the Society during the year, making in all 806.

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The American Home Missionary Society's 21st Anniversary was held on Wednesday evening. The Annual Report states that owing to severe pecuniary embarrassment during a large portion of the year, the Executive Committee have been hindered from undertaking most of the enlargement that was proposed a year ago. They have however appointed thirty-two new missionaries in the Western States. The receipts have been $116,170. The Society has had in its service, the past year, 972 ministers of the Gospel, in 26 different States and Territories, including two who are about to proceed to Oregon. The number of congregations supplied, in whole or in part, is 1,470. A change having been made in the time of closing the missionary year, the returns for this year cover only eleven months. In this period, the missionaries have performed an aggregate of 713 years' labor.

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The American Tract Society held its 22d Anniversary at the Tabernacle on Wednesday morning, at which the various reports were read, and several addresses delivered. The result of the past year's labors may be summed up as follows:—

New publications 48, in five languages, making the whole number 1,252, of which 212 are volumes. In foreign lands 98 new publications have been sanctioned; making a total of 2169, including 172 volumes. The circulation has been greater, by nearly 30,000,000 of pages, than during the previous year; amounting to 515,975 volumes, 5,841,580 publications, or 153,575,624 pages. Total in 22 years, 3,375,624 volumes, 89,693,713 publications, 1,823,272,025 pages. The gratuitous distribution by foreign missionaries, and chaplains to the army and navy, seamen and boatmen, Sunday schools, literary and humane institutions, home missionaries, colporteurs, etc. in 1,234 distinct grants, amounts to 31,096,748 pages. Issued to life-members and directors, 4,828,460 pages. Total, 35,926,208; in value nearly $24,000. The American Messenger has had an average monthly circulation of 60,000. The receipts for 11 1-2 months, to April 1, exceed those of any previous year by $6,214, amounting to $160,131—of which, for publications, $92,360; in donations, $67,770. The sum of $20,742 is due for paper previous to September 18. The Society's house has been rebuilt, for greater security, economy, and efficiency, by a loan secured on the premises, without drawing any thing from the charitable contributions.

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The American Bible Society held its 31st Anniversary at the Tabernacle on Thursday morning. The Treasurer's Report stated that the receipts for the year had been $205,068, being $7,760 more than the previous year. The Managers' Report stated, that during the year 110 Auxiliary Societies had been recognized in nineteen different States and Territories; 648 persons had been made Life Members and Life Directors; and 671,500 Bibles and Testaments, in English, German, and French, had been printed, most of which had been circulated. Ten thousand dollars had been appropriated to aid in the circulation of a new version of the Scriptures about to be issued in China, and about the same sum to aid in publishing the Hebrew-Spanish, Hebrew-German, and modern Armenian Scriptures in the Levant. $18,000 had been appropriated to assist in publishing Bibles at foreign missionary stations.

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The American Temperance Union held its Anniversary on Thursday evening. The report gave a brief account of the World's Temperance Convention, and alluded to the progress of the temperance cause in this country. There is no liquor sold on any of the railroads running out of Boston, and one of the roads has resolved not to carry any intoxicating liquors. Among seamen, and in the army and navy, abstinence has increased. In Sweden and Germany, great progress has been made, and in the former kingdom 500 distilleries have been closed. In India, there is much prosperous temperance action. The report acknowledges donotions of $1,522. After the reading of the report, addresses were delivered by Mr. Scudder, Rev. Mr. Todd, Rev. Mr. Ludlow, and Dr. Hewitt.

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The American Society for Meliorating the Condition of the Jews held an anniversary meeting on Thursday evening. The Treasurer's Report showed that the receipts had been $6690, while the expenses had been about the same. This Society does not design to organize distinct churches of converted Jews, but leaves the convert free to unite with that religious society which may have been instrumental in his conversion, or where his inclinations may lead him. Six of this class have been brought under the influence of the Gospel the past year, and received into the communion of the church.

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The American Board of Commissioners for Foreign Missions celebrated their anniversary on Friday morning. The Report stated that more than 500 persons were connected with the mission operations of this Board. Their number has been considerably increased within the year, and twenty new missionaries are ready to go forth before next winter. But the receipts have fallen off. The expenses of the Board are about three hundred thousand dollars a year, and they hope to raise that sum during the year to come. The missions are generally in a prosperous condition, particularly among the Nestorians, in the Sandwich Islands, and in China.

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American and Foreign Sabbath Union.—A sermon was preached before this Society on Sunday evening, by Pres. Hopkins of Williams College. His text was Isaiah 58: 13, 14. The design of the sermon was "to show, on Scripture grounds, the religious *and moral* duty of keeping holy the Sabbath; that the prosperity or adversity of the Jews was much connected with pure Sabbath-keeping; that the command of God to keep the Sabbath is still in force, and that its observance is essential to the preservation of our free institutions, the danger to which is not from without, but from corruption within, working under the forms of liberty."

The Evangelical Alliance.—This body held another meeting on Tuesday last week. The subject of slavery was brought up soon after the opening of the meeting. But after debating it most of the forenoon, they passed a vote the effect of which was to secure an indefinite postponement of all farther action. In the afternoon they succeeded in electing officers, and made Hon. Chief Justice Hornblower, President. They also determined that Romans 15: 7 should be adopted as the motto of the Alliance—"Wherefore receive ye one another, as Christ also received us, for the glory of God." On a motion to publish the names of the Members of the Conference, Dr. Cox said his only objection was, that there were so few of them. He was ashamed of such a paucity, and was sorry to see that there was so little Christian feeling. There were many eminent clergymen in New York and Brooklyn who stood aloof, and exhibited no interest in the Alliance. Without determining to publish, the Alliance adjourned to meet next year. The N. Y. Tribune, in closing a report of the meeting, says: "We must not omit to add, that during the whole of the appointment of officers, and the subsequent proceedings, a good degree of hilarity prevailed in the Conference, and several first rate clerical jokes were perpetrated with perfect success."

Inquiry.—Do the Scriptures teach that Christians should forgive those who trespass against them, if those who commit the trespass do not repent thereof? This being a question the right decision of which has an important effect upon the Christian character, I would request those having light on it to give it in the Recorder.
J.

☞ The Editor of the Christian Chronicle will greatly oblige us by forwarding a copy of his paper of March 17.

ANNIVERSARY OF THE MISSIONARY ASSOCIATION.

At the last Annual Meeting of the Missionary Association, which was held in Berlin, N. Y., it was made the duty of the Executive Board to determine the time and place of the next Anniversary. Accordingly, at a meeting of the Board held in New Market, N. J., on the 9th inst., it was resolved, that the Seventh-day Baptist Missionary Association hold its next regular meeting in DeRuyter, Madison Co., N. Y., on the 17th day of September next ensuing, commencing at 9 o'clock A. M.

It is proper to state, in this connection, that, at a former meeting of the Board, it was determined *conditionally*, that the Anniversary should take place in Alfred; and, in that view, correspondence was held with the 1st Alfred Church. But, upon more mature deliberation, it was thought, that the remoteness of that location, and its inconvenience of access by public conveyance, would leave us without a delegation from the eastern portion of the denomination. DeRuyter, being a more central spot, was selected for the sake of accommodating all parties. It is hoped that the time is not distant, when these annual convocations will become so interesting, that our brethren will overcome the greatest obstacles for the sake of attending them, and that, in whatever remote part of the denomination held, they will call together the crowded assembly. Indeed, the few meetings that have already been held have been occasions of intense and absorbing interest; and those who remained at home under the impression that they were dry business meetings, in which the mass of our people had no particular concern, suffered much loss. For the ensuing anniversary we earnestly bespeak a full and large attendance. It is confidently expected that we shall have communications from our foreign missionaries, brethren Carpenter and Wardner, to read on that occasion. They have no doubt arrived at their field of labor before this.

It will be a prominent object of the annual meeting to concert such measures as will give the greatest possible efficiency to our foreign missionary operations, as well as to put our home missions upon such a footing as will harmonize the views and secure the hearty coöperation of all our brethren. We entreat the brethren to arrange their duties at home, so that nothing shall hinder their attendance.

In conclusion, although we have judged it advisable to reconsider the vote which at first selected Alfred as the place of convocation, yet we are exceedingly anxious to have our western brethren attend at DeRuyter, and trust that they will spare no pains to do so.

On behalf of the Board,
THOS. B. BROWN, President.

REMITTANCE TO THE MISSIONARIES.

It is expected that a favorable opportunity to make a remittance to our missionaries will occur early in July. As it is desirable to embrace that opportunity, the Board request that the churches of the denomination feeling an interest in this great work—(and, surely, no Sabbath-keeping church can be otherwise than interested)—would forward to the Treasurer, A. D. Titsworth, Metuchen, N. J., their contributions with as little delay as possible. It is now upwards of four months since our missionaries took their departure, and, by the time they receive our bounty, the little that they took with them will in all probability be exhausted. Let it be borne in mind, that they are strangers in a strange land—a land of heathens—a land of darkness and death. May it never be said to our reproach, that we have left them to suffer. In all probability we shall hear from them within a month or two, and shall be able to increase the interest of the Anniversary by presenting their letters. At the Annual Meeting a full report of what it cost for their outfit, passage, the amount they took with them, &c., &c., will be submitted, when it is hoped many will be present to hear and judge for themselves.

On behalf of the Board,
Thos. B. Brown, } Com.
Geo. B. Utter, }

Meeting of the Adventists.—The Adventists held a conference in this city last week, which continued four days. The Tribune says that there were a goodly number present, among whom were a good supply of preachers. The several sessions were occupied in listening to reports from brethren from different sections of the country, to sermons on passages of Scripture illustrative of their views, and to the discussion of questions respecting the advancement of the cause. The reports from the different sections exhibited an encouraging state of things, for those interested in the prevalence of those views. The meetings of the Conference, by the numbers in attendance, and the unanimity and interest manifested in the discussions of the various questions, indicated a stability of the cause which was cheering to its adherents. Various resolutions were discussed and unanimously passed, deprecating every thing of an irregular or fanatical tendency, and expressive of interest in all the moral and benevolent movements of the day, and of Christian affection for all who live the life of a Christian.

"Sabbath Discussion" Ended.—We learn from the last Christian Chronicle, that "E. W. D." and "Indagator" have said all they intend to at present. Two more articles remain to be published in the Recorder, after which we may find room for some reflections which the controversy suggests.

General Intelligence.

FOURTEEN DAYS LATER FROM EUROPE.

The steamship Britannia arrived at Boston on Sunday last, with a fortnight later intelligence.

The price of cotton had fallen. The flour market had been fluctuating, but was settling down at a higher price. The potato blight had reäppeared in the neighborhood of Belfast.

The latest accounts from Ireland represent the mortal career of the Lord Lieutenant as rapidly drawing to a close. The Dublin Evening Post holds out no hope of his recovery.

A most diabolical plot to murder the Pope has been discovered. It was first found out by the French Ambassador; he revealed the names of the conspirators to the Pope. Their intention was to assassinate him while giving audience to one of them, who was appointed to kill him. A Capuchin Priest presented himself for an audience of the Pope. His Holiness requested his name. This he gave; but before admitting him, the Pope looked over the list of conspirators, and finding the name of the Capuchin there, he immediately summoned Carbines, who, on the Capuchin's entrance, seized him, and on searching him, found he had a brace of pistols and a poisoned dagger about his person. The Capuchin was conveyed to prison. Many arrests took place.

A few days ago not fewer than 2,000 emigrants sailed from Hamburg for the United States. In some parts of the country emigration is carried on to almost an alarming extent; whole villages go away *en masse*, and entire districts become depopulated.

The Queen of Spain and her husband show symptoms of enduring each other. They have appeared together in public; and the reconciliation is said to have given rise to great rejoicings.

The amount which the Americans have sent to the starving Irish has been the universal theme of eulogy in Ireland, and of warm and generous sympathy in England.

WAR NEWS.

The principal news received during the week from the seat of war, is embraced in the following article from the New Orleans Commercial Times, of May 6th. It was brought by the steamship New Orleans, which left Vera Cruz on the 29th ult.:—

Gen. Scott was vigorously pressing the enemy, affording the defeated Mexicans no respite. Jalapa and Perote have been occupied, and the report was current when the New Orleans sailed that Gen. Scott was on the point of making a demonstration on Puebla itself.

Santa Anna, when last heard from, was in so forlorn a condition that it was expected he would give himself up to the American Governor of Vera Cruz, preferring to trust himself to the generosity of an open foe to exposing himself to the tender mercies of his own countrymen who now denounce him as their betrayer.

The Mexican Army, after heavy losses of killed and wounded, among which was General Ciriaco Vasquez, and other chiefs and officers of less note, who fell on the field of battle, has broken up altogether, not an officer or soldier remaining with their standard.

Gen. Santa Anna, who commanded in chief, was the first, according to some, and the last according to others, to leave the field, accompanied by only 25 Dragoons, taking the byways, and a party is even found to assert that they saw him in one of the villages of the Sierra, in search of horses to remount his escort.

The fact of this General not having fallen back on Jalapa, has left room for the supposition that his flight is prompted by the fear of being sacrificed for treason imputed to him, and which has no other foundation than the adverse results experienced by the Mexican arms in every encounter with the Americans.

Gen. Canalizo, in his retreat on Puebla, dismantled the Fort of Perote, carrying off all the ordinance he could, and spiking such as he had to leave behind. He set at liberty all the criminals confined there, including the assassins of Falconi and his brother-in-law, who, some of our readers will remember, have been cruelly murdered in this city.

Perote has been abandoned by the Mexicans, after spiking all their large guns, and will be taken possession of without opposition.

One of the papers says that there is no reason to believe that the victory of Cerro Gordo will bring us any nearer to a peace than we were before. The war is not unpopular with the mass of the Mexicans. They have suffered none of its horrors.

It is believed by Gen. Scott and the officers with him, that it will be necessary to occupy the whole country. This he thinks can be easily done.

With 20,000 men he will march to the capital, take possession of the Government, disarm the people, establish a provisional Government under the authority of the United States, and defray its expenses from the customs and mines, the chief sources of revenue in Mexico.

SANDWICH ISLANDS NEWS.

The following items were collected from files of Sandwich Island papers to December 26, 1846:—

On the 9th of November five barrels of brandy were seized by the police, having been smuggled on shore from the Hamburg brig Helene. This being the first offence under the stringent new law, a fine of $2,500 was imposed, and the vessel, which might have been confiscated, was allowed to go free. The brandy was emptied into the street in front of the Custom House.

The first Danish ship that ever visited the Islands was the frigate Galethea, Capt. Steen Anderson Bille, with a full scientific corps. A treaty of amity and commerce was made with the Danes by this opportunity. To enlighten the babel of tongues, in that region it was necessary to publish the treaty in English, Hawaiian, French and Danish.

There has been, it seems, an irreconcilable split among the Mormons at San Francisco. The little volcano has been rumbling for some time, and has at last broke forth in flame. The result of this explosion will be to throw them into different parts of California.

On the 29th Sept. died at Kailua, island of Hawaii, Mrs. Pamela P. Andrews, wife of Rev. Seth P. Andrews, of the American Mission. Her death was very sudden. On Friday she was well—on Tuesday she died; her disease was fever.

The 'Polynesian' chronicles the arrival of a young grisly bear brought from Columbia river, Oregon. 'It is a small cub, 3 months old, with a growl like small thunder and teeth and claws that beat little Red Riding Hood's wolf all hollow.'

The number of licenses for the sale by retail of spiritous liquors granted in 1846, was only 5, all in Oahu. Three licenses to publish periodicals were granted.

Nov. 28, the 3d anniversary of Hawaiian Independence was celebrated with due honors. The King gave a grand dinner to some 60 dignitaries, closing with toasts, speeches, &c.

Luke W. Avery, of Groton, Conn., was killed by a whale, Aug. 10. The first officer and three men of the French whale-ship Ajax were killed by a whale in May.

Peter le Gueval was fined $500 for selling a glass of liquor to a native chief.

The Outrage in Brooklyn.—We gave last week some account of the murderous assault upon Mr. Alvah Hotchkiss, in Brooklyn. Mr. H. was alive at the last reports, but was not expected to recover. On Friday last, for the first time, he was able to speak. The following article from the N. Y. Tribune will show that the probable murderers have been arrested, and the manner in which it was done:—

Shortly after the assault, Mayor Stryker, of Brooklyn, sent for Justice Osborne, and conversed with him in reference to the outrage, and the most effectual means of ferreting out the murderer. The conference resulted in those gentleman selecting Wm. H. Stephens of this city, and Folke and Stillwell of Brooklyn, for the accomplishment of that object. Those officers soon ascertained that some conversation which had taken place between two of the accused had been overheard, also the nature of that conversation, which led them to visit a house at the corner of Mulberry and Cross streets, on Sunday evening, where, on entering a room upstairs, they found a group of men and women. One of the number, from a description given, was supposed to be a man by the name of Baily, with whom officer Stephens entered into conversation, while the Brooklyn officers engaged the attention of the others. After a brief sojourn at the house in question, the officers took into custody Edward Baily and Laforest Logan, on suspicion of having been concerned in the outrage upon Mr. Hotchkiss. After safely lodging these fellows in the Brooklyn Jail, the officers returned to the house in Mulberry-st., and there learned from Julia Stevens and Nancy Pool, two of the inmates, that Baily, in conversation with them, said he was afraid to go out, and when asked why, he said he had inflicted a severe wound upon a person in Brooklyn who had attempted to cheat him at a gambling-table. It was also ascertained that one of the accused parties had exhibited a considerable sum of money at the house in Mulberry-st., in gold coin and bank notes; and also that there had been still another man in company with them at that house, by the name of Williams. The officers then returned to the Brooklyn Jail, and inquired of the accused, then in custody, the name of their other companion. They were informed that it was George Buchanan, and that he lived in Cherry-st. By going from house to house in Cherry-st., they at length ascertained that Buchanan had gone to Brookhaven, about 80 miles from Brooklyn, whither the officers immediately repaired, and found Williams at the house of his mother, and the watch of Mr. H. on his person; which has been identified by Mrs. Hotchkiss, J. H. Snider, Mr. H.'s clerk, and by Mr. Elisha Marriott, who repaired it for Mr. H. He was brought back to Brooklyn, and on being questioned as to the manner he came in possession of the watch, said he bought it from a man named John Martell, on the Battery. Martell was also arrested yesterday, but alledges that he did not sell it nor ever had it in his possession; and it is believed, from various other circumstances, that he had no participation in the murderous transaction.

It will be remembered that also, on Thursday night of last week, a murderous assault with slung-shot was made on Mr. Bennet, the pilot of one of the Williamsburgh ferry-boats, under the impression, as is supposed, that he was the ferry-master returning with his money. Mr. Bennet went to Brooklyn, and identified Buchanan as the man who struck him.

In addition to the above facts, it has been ascertained that the principal part of the accused parties, after committing the act, returned the same evening to this city, and went to the Bowery Theatre; they there met with some of their comrades, on which occasion Williams remarked that Ned (meaning Baily) had made more money that night than they had made during ther late cruise; while busy at the same time a short distance from them, under a light, endeavoring to rub off some marks on his coat-sleeve, supposed to be blood, Williams called to Baily, "never mind," he could rub them off to-morrow.

Baily came from the State Prison on the 18th March last, having just served out a sentence of 2 years' imprisonment. Buchanan *alias* Williams, and Laforest Logan, have just returned from a voyage to the Mediterranean.

Distress in Madeira.—The Tribune is indebted to Mr. Burden, an intelligent gentleman from Madeira, at present in this city, for some information relating to the famine which has vexed and is vexing that Island. He says, that for months past, the poor inhabitants of Madeira have been in as deplorable a condition as the suffering Irish. The potato crop has failed for two years; and this calamity, followed by a deficiency in the supply of breadstuffs—in consequence of the rise of prices in this and other countries—has left the poor there without any of the most absolute necessaries of life to depend upon. The mother country, Portugal, could not aid them, if it would. Immersed in all the evils of rebellion, and insurrectionary riots, the Government of that country can hardly maintain itself; probably will be compelled to call in foreign assistance. The Government of the Island has done all in its power for the needy and destitute; but all was necessarily little; for the Government itself is poor.

The Judicial Election Law.—This statute is published at length in the Albany Evening Journal—it imposes important duties on the several Boards of supervisors—and provides, that

The first election of Appeals and Supreme Courts Judges, County Judges, (except in New York City and County,) District Atternies, Recorders of Cities, (except New York,) Surrogates, (in certain Counties only,) and one Clerk of the Court of Appeals, is to be held on Monday, June 7, next. Recorders go into office next January, and hold it four years.

A separate officer is to be elected to do the duties of Surrogate, in each County containing less than 40,000 people. County Judges and Surrogates are to go into office next July, and hold their places 4 1-2 years.

The Boards of Supervisors are to meet on the 25th inst., and fix the salaries of Judge and Surrogate, where these officers are united and where separate—unless said Boards have already fixed said salaries.

New York Legislature—The Excise Law.—The Legislature of the State of New York adjourned on Thursday last; or, rather, it took a recess from that time until the 8th of September next. One of its last acts—an act which will give it an unenviable notoriety—was the repeal of the Excise Law. The friends of that law supposed it to be safe from repeal during the present session. But by some crooked management among its enemies, the deed has been done. There can be but little doubt that the next Legislature will be asked to let the people vote for or against a complete interdiction of liquor selling, to take effect throughout the State. If the privilege is granted them, we believe they will go against the nefarious traffic by an overwhelming majority.

SUMMARY.

The Supreme Court at New Bedford has decided that a party cannot be a witness in his own case, to prove the contents of a trunk lost while traveling. Linus Snow sued the Eastern Railroad Company for a trunk lost upon that road, and obtained in the Common Pleas a verdict against them, based upon his own testimony, which was received as to the contents. The Supreme Court now decides that he could not be a witness in this, any more than in any other case where he was interested, and therefore set aside the verdict and ordered a new trial.

The Albany Evening Journal says that an order has been made by the Governor, Controller, and Attorney General, as provided by the 8th section, chapter 245, of the laws of 1844, transferring the counties of Rensselaer, Columbia, Greene, Schoharie, Lewis, Jefferson, and Oswego, to the prison district of the Clinton prison, and directing that all persons convicted and sentenced to confinement in the State Prisons, from and after the 15th of May, in any of the counties above named, shall be sent to Clinton Prison.

The Albany Evening Journal says that the house of Hiram Wheeler, a peaceful citizen of Tacghacee, Columbia Co., N. Y., was fired into on Saturday night by a gang of incendiaries. Four musket balls were found lodged in the building, two of which were found near the beds in which Mr. Wheeler and his children slept. Such outrages should and will awaken a general and indignant sentiment in the community. Unfortunately, while none doubt by whom these crimes are perpetrated, the authorities are unable to obtain the proof necessary to their conviction.

The Boston Mail of May 11th says that gentlemen from the interior of New Hampshire, on the 4th, report two feet of snow on a level, in the woods, and large banks in the roads. The Franconia mail continued to go through the Notch on runners, and the sleighing was reported "first rate." In Pecham, Vt., on the 1st of May, the ground was extensively covered with snow, and there were banks in every direction from two feet to eight feet deep.

A most violent hurricane passed and re-passed over Madison, Indiana. It passed first from the South-west and returned from the North-west. A number of houses were unroofed and otherwise injured, and one or two were blown down. A Mrs. McKee was instantly killed, and one of her daughters had both her legs broken. The steeple of the First Presbyterian Church was so much injured that it will probably have to be re-constructed.

A letter from Louisiana, dated May 1, says that there never was so much sickness in this country, in the whole ten years I have lived here, as there has been here this winter and spring, which should have been the healthiest part of the season. There appears to have been an epidemic prevailing among the people, both black and white. The malignant scarlet fever, the bronchitis, and nemonia, are the principal complaints. Many do not survive twenty-four hours—very seldom over three days. We have now sixteen doctors in this place—not any of them, however, have been able to stay the plague.

The robbers who hoped to carry off $36,000 from Mr. Keep were disappointed by the prudence of his wife. Mr. K. is a traveling agent or collector between some of the Banks of Canada West and this City, and had occasion to leave his wife at Kingston with the above large sum in her charge. She went to visit some of her friends, but took the money with her, and the villains who broke open her trunk at the hotel were able to plunder it of nothing but clothing. They have since been arrested.

It is proposed to tunnel the St. Lawrence, opposite the island of Montreal, in order to connect the railroad running to the Atlantic. The proposed tunnel under the St. Lawrence at its narrowest part, near St. Helen's Island, will be about one-third of a mile from shore to shore, and about one-third the length of the principal tunnels in England. The depth of the water in the river is 43 feet.

At Algiers, opposite New Orleans, on Sunday, 25th ult., there was an immense crowd to witness the footrace on the Bingaman course, for a purse of $3,000—distance five miles. Only two men started—Cornelius Desmond of Boston, and John Smith, the Mountaineer, of New York. Smith gave up after running two miles, Desmond completed the five miles in thirty-two minutes and sixteen seconds.

The Mayor and Aldermen of Boston had a meeting upon the subject of license. A proposition to limit the number of licenses to fifty was rejected. A motion to grant no licenses was carried by a vote of 7 to 1; but it appearing that some Aldermen voted under a misapprehension of the question, the vote was reconsidered, and the subject was thereupon laid on the table. It is understood that four, if not five, are in favor of the principle of licensing.

A New Brunswick paper gives an account of the loss of the sealing schooner Margaret. Some of the crew, who arrived in Harbor Grace, report that the vessel ran ashore in the neighborhood of Greenspond, when the Master, Mr. David Power, a man much respected, and twenty of the crew, were in a few moments hurried into eternity!

On Sunday, while one of the congregations of Utica were engaged in administering the rite of baptism, in the Mohawk river, a bridge adjoining the scene gave way, and some 16 persons were precipitated some 20 feet into the river. One person, Mr. Smith, was killed, and several severely wounded.

The St. John New Brunswicker mentions that James Brannen, private, 33d regiment, was shot by a Corporal, while in chase of him and other deserters. Brannen leveled a stick heavily loaded with lead at the Corporal, who, in self-defence, shot him with a pistol.

In a mineralogical report of Lapland, presented to the Swedish Government, amongst other curious facts, the discovery of a great waterfall in the river Lulea is particularly mentioned. It is said to be one-eighth of a mile broad, and at its greatest height to fall 400 feet.

The N. O. Picayune has received an account of the killed and wounded at Cerro Gordo. There was no officer of the regulars killed—14 were wounded, 30 privates were killed, and 196 wounded. One volunteer officer was killed and seven wounded, three privates killed and 48 wounded.

The license party in Delaware have engaged Mr. Clayton and other eminent counsel to test the constitutionality of the law giving the people the privilege of voting for or against licenses to taverns, etc.

Passengers are now carried from Mechanicsville to Whitehall, and any of the places on Lake Champlain, at which the steamers land, at 37 1-2 cents.

George W. Wilson, postmaster at Fishersville, Va., has been sentenced to six months imprisonment and a fine of one dollar, for opening and embezzeling a letter addressed to George Coiner.

Asa B. Hutchinson, a member of the celebrated "Hutchinson Family," was married at Nantucket on the 3d.

The U. S. ship Jamestown has returned to Boston from her mission to relieve the starving Irish.

One-third of the people of Annaduff parish, Ireland, have emigrated or died from starvation.

Review of New York Market.

MONDAY, MAY 17.

FLOUR AND MEAL—Genesee Flour $7 94. Corn Meal 5 00. Rye Flour 5 25.

GRAIN—There is a good demand for wheat to arrive. Genesee is held at 180c. Ohio 170c. Corn 94 a 98c. Rye 102c. Barley 72 a 74c. Oats 50c.

PROVISIONS—Prime Pork, old, $13 12; Mess, 15 00. New is nominally 13 50 a 16 00. Prime Beef 9 00; Mess 12 25. Lard 10c. Butter 20 a 22c for western; 23 a 25c. for Orange County. Cheese 7½ a 8c.

DIED,

In Albion, Dane Co., W. T., April 20, of hectic fever, Mrs. S. P. Burdick, wife of Israel F. Burdick, in the 22d year of her age. Sister Burdick made a profession of religion when quite young, which profession she adorned with a consistent life. She bore her severe sickness of many weeks' continuance with most entire patience and resignation, and sweetly fell asleep in Jesus, with a full assurance of a glorious immortality.

In Alfred, N. Y., April 20, of consumption, Susan Pierce, in the 25th year of her age. She was a member of the First Seventh-day Baptist Church in Alfred. In life she was obedient, and in death she was triumphant.

In Alfred, April 1, in the 21st year of her age, Janette King, of Genesee, Allegany Co. She wes a member of the Methodist Episcopal Church. Her life was an illustration of the power of the Gospel to save from sin. During her illness, which was short, and as she drew near her end, she frequently expressed her confidence in God, and not unfrequently would she say to her attendants, "O, I am happy! O how blessed to die the death of the righteous!"

In New London, Ct., at the alms-house, on the 14th of May, Nathaniel Stillman, aged 65 years.

In Westerly, R. I., March 21, Charles E., son of Edmond and Martha Rogers, aged one year and five months.

LETTERS.

N. V. Hull, Guerdon Evans, R. W. Utter, P. L. Berry, R. P. Warner, S. P. Stillman, J. Joslin, Warren Hyde, I. B. Kenyon, Stillman Coon (please state in your next what were the remittances to which you allude.)

ACKNOWLEDGMENTS.

Ezekiel Johnson, Nile	$2 00	pays to vol.	3	No. 52
Daniel Potter, "	2 00	"	3	" 52
Avery Lanphear, "	2 00	"	4	" 13
J. L. Thurston, "	1 00	"	4	" 29
Ezra Crandall, "	1 00	"	3	" 52
N. M. Saunders, Westerly, R. I.	2 00	"	3	" 52
H. N. Burdick, "	2 40	"	3	" 52
Catharine Wilcox, "	2 00	"	4	" 26
D. Burdick, Wakefield, R. I.	2 00	"	3	" 52
Wm. Webster, Plainfield, N. J.	2 00	"	4	" 52
John Powers, New York	2 00	"	4	" 26
J. W. Barker "	1 75	"	4	" 28

Suggestions to our Friends.—Four numbers more will complete the third volume of the Sabbath Recorder. In making two or three suggestions to our friends, just at this time, we trust that we shall not be regarded as giving too much prominence to our own affairs.

The first suggestion we wish to make is, that a considerable number of new names ought to be added to our list of subscribers before the commencement of the new volume. Our list has always been too small to enable us to go on without fear of embarrassment. Besides this, there are generally at the close of a volume more or less subscribers parting company with us, whose places must be supplied. How shall this be done? It will not do to keep traveling agents in the field for that exclusive object, but we must rely mainly upon the voluntary assistance of our friends. We doubt not that a very little effort on the part of each individual who feels anxious to have the Recorder sustained, would easily accomplish all that is desired. Shall not that effort be made? We trust that many of our friends will answer, Yes, and that we shall see the fruit of their decision before the volume closes.

The second suggestion we wish to make is, that some of our subscribers have not yet paid for the current volume, and ought to give immediate attention to it. A large majority of our subscribers, we rejoice to say, have promptly remitted their subscriptions, for which they have our thanks. But in publishing a paper, the expenses of which are about equal to the income, it is easy for a few individuals to create serious embarrassment by neglect on this point. In many cases the publication of religious papers has been rendered impossible by delinquency on the part of those who professed to be firm friends of the cause to which the paper was devoted. We hope that those who are indebted to us will embrace the first opportunity to forward what is due. That would be the best encouragement they could give us to go forward in the work we have undertaken.

Dr. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J

EASTERN ASSOCIATION.

The Seventh-day Baptist Eastern Association will hold its Eleventh Annual Meeting with the church in Rockville, R. I., commencing on the fifth day of the week before the fourth Sabbath in the fifth month, May 20.

CENTRAL ASSOCIATION.

The Twelfth Anniversary of the Central Seventh-day Baptist Association, will be held with the Third Church in Brookfield, commencing on the fourth day of the week before the second Sabbath in June next, at 10 o'clock A. M. Introductory discourse by G. M. Langworthy, or R. G. Burdick.

J. BAILEY, Rec. Sec.

BEALES' DAGUERRIAN GALLERIES.

Mr. A. J. BEALES invites the attention of the public to his Premium One Dollar Daguerrian Galleries, at Nos. 156 and 175 Broadway, New-York. Having adopted the latest improvements, he has reducrd his prices one-half, and guarantees to take pictures equal to any in the city, in any position or dress, and with any desirable shade or color. Gold lockets of all descriptions constantly on hand. Attendance from eight in the morning until sunset.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department, and Teacher of Mathematics.
SILAS S. CLARKE, Teacher of Physiology.
CAROLINE E. WILCOX, Preceptress.
M. SAMANTHA NEWTON, Assistant.
AMELIA R. CLARKE, Teacher of Instrumental Music.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First	commencing Wednesday,	Aug. 25,	and ending	Dec. 1
Second	" "	Dec. 15,	"	March 22
Third	" "	April 5,	"	July 12

Tuition, per term of fourteen weeks, from	$3 00 to $5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON,
IRA SAYLES, } Principals,

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

Miscellaneous.

SONG OF THE DOVE.

FROM FREDERIKA BREMER'S "HOME."

There sitteth a Dove so white and fair,
All on the lily spray;
And she listeneth how to Jesus Christ
The little children pray.

Lightly she spreads her friendly wings,
And to Heaven's gate hath sped;
And unto the Father in Heaven she bears
The prayers which the children have said.

And back she comes from Heaven's gate,
And brings—that Dove so mild—
From the Father in Heaven who hears her speak,
A blessing for every child.

Then children lift up a pious prayer,
It hears whatever you say—
That heavenly Dove so white and fair,
That sits on the lily spray.

THE SHILLING AND THE GUINEA.

A STORY WITH A MORAL.

Some time ago, the Duke of Buccleuch, in one of his walks, purchased a cow from a person in the neighborhood of Dalkeith, and left orders to send it to his palace the following morning. According to agreement, the cow was sent, and the Duke happened to be in *dishabille*, and walking in the avenue, espied a little fellow ineffectually attempting to drive the animal forward to its destination. The boy, not knowing the Duke, bawled out to him—

"Flimun, come here an' gin 's a han' wi' this beast."

The Duke saw the mistake, and determined on having a joke with the little fellow. Pretending, therefore, not to understand him, the Duke walked on slowly, the boy still craving his assistance; at last he cried in a tone of apparent distress—

"Come here, mun, an' help up, an' sure as ony thing, I'll gie you half I get!"

This last solicitation had the desired effect. The Duke went and lent a helping hand.

"And now," said the Duke, as they trudged along, "how much do you think you'll get for this job?"

"Oh, dinna ken," said the boy, "but I'm sure o' something, for the folk up by at the house are good to a' bodies."

As they approached the house, the Duke darted from the boy and entered by a different way. He called a servant, and put a sovereign into his hand, saying, "Give that to the boy that has brought the cow." The Duke returned to the avenue, and was soon rejoined by the boy.

"Well, how much did you get?" said the Duke.

"A shilling," said the boy, "an' there's the half of it t' ye."

"But you surely got more than a shilling," said the Duke.

"No," said the boy, with the utmost earnestness, "as sure 's death that's a' I got—and d' ye not think it's a plenty?"

"I do not," said the Duke; "there must be some mistake, and as I am acquainted with the Duke, if you return, I think I'll get you more."

The boy consented—back they went—the Duke rang the bell, and ordered all the servants to be assembled.

"Now," said the Duke to the boy, "point me out the person that gave you the shilling."

"It was that chap there with the apron," pointing to the butler.

The delinquent confessed, fell on his knees, and attempted an apology; but the Duke interrupted him, indignantly ordered him to give the boy the sovereign, and quit his service instantly.

"You have lost," said the Duke, "your money, your situation, and your character, by your covetousness; learn, henceforth, that honesty is the best policy."

The boy by this time recognized his assistant in the person of the Duke, and the Duke was so delighted with the sterling worth and honesty of the boy, that he ordered him to be sent to school, kept there, and provided for at his own expense.

From the American Farmer.

SENSIBLE ADVICE.

Sowing Clover Seeds.—As we are among those who believe, that no land can be preserved in a state of fertility, without the system of culture embraces clover within its economy, as well for turning in, as for food for stock, we advise all who may have wheat fields, (if they have not done so already,) to sow thereon, upon every acre, from twelve to sixteen pounds of good clean clover seed.

Sowing Grass Seeds.—So soon as the frost is out of the earth, and the ground sufficiently dry to be plowed without injury, all kinds of grass seeds may be sown—as Timothy, Herd's grass, Orchard grass, Rye grass, and Lucerne. A practice prevails in some parts of the country of sowing Timothy and Clover seed together. The practice we think a bad one. Clover flowers are fit to cut several weeks before Timothy, and is therefore ill-suited to be grown with it on the same field. We would always sow Timothy seed alone. With regard to the quantity of the seed, we would remark, that less than a peck per acre should never be sown, and that a peck and a half per acre, could very advantageously be used on that space of ground.

Clover and Orchard Grass—Though they do not flower at the same time, may be sown together with a decided improvement both for pasture and hay. The Clover must direct as to the time of cutting the hay. So soon as the Clover is in bloom, without looking to the state of the Orchard grass, is the time to cut. When thus sown together, 12 lbs. of Clover seed and one bushel of Orchard grass should be sown on an acre. Pastures thus sown are much better than when Clover is alone sown thereon; are measurably exempt from contracting the disease called the *hoven*. The quantity of hay which may be grown on an acre is greater, while the quality is better.

Clover Fields.—All clover fields which have not been treated so already, should have, as soon as possible, a bushel of plaster sown on each acre. Such work is best performed in a moist, cloudy day.

Oats.—Let the cultivator of this grain bear in mind, that the sooner he sows his seed after the frost is out of the ground, the heavier will be his oats, and the larger their yield. It is a crop which has frequently yielded from sixty to one hundred bushels, and ought, under good management, good soil, and a good season, to yield on average 60 bushels to the acre.

Barley.—If there are any who desire to engage in the culture of barley, we should remark, that the sooner it is got in the better. The soil best adapted to its culture is a deep rich loom. The ground should be well prepared, and as the grain has a hard, dry husk, it would be well to soak the seed in a solution of horse dung for 12 hours before it is sown.

Meadows.—Where they may be turf-bound, an improvement in product may be effected by harrowing the ground as soon as the frost is out of it, and sowing thereon a mixture composed of five bushels of ashes and one of plaster to each acre. If the stand of grass should be thin, it would be well to sow four or five pounds of Timothy seed per acre, and harrow it. Meadows may be restored to productiveness by such management, without incurring the labor and expense of replowing.

Grain Fields.—It is considered a good practice to harrow and roll grain fields, as soon as the ground is sufficiently hard to bear these operations without poaching. In England, the best results have followed such practice.

Root Crops.—As potatoes have become a precarious crop, it would be well for farmers to turn their attention to the growth of Beets, Mangel Wurtzel, Carrots, and Parsneps, as a substitute for that root. The cultivation of these latter roots cost but very little more than potatoes, and if properly managed, will yield much more to the acre.

A SINGULAR CASE.

We find in the Boston Medical and Surgical Journal, the following account of the anomolous case of Miss Sarah Burbeck, of Salem, who is represented not to have slept for a moment, nor been free from pain, for fifteen years. Her body and limbs are in perpetual motion—and almost all the joints of her body have been dislocated thousands of times:—

"When I entered her room, she was sitting up in bed, and her right arm, hand and fingers were twisting about in every direction; presently she leaned forward and threw herself back against the headboard, as if determined to break her head. The headboard was within an inch or two of the wall, and though a large, well-stuffed pillow was placed against it, when her head struck the pillow it was with such force that the beadstead struck the wall, causing the whole house to tremble. During ten minutes that I sat there, she was thrown back in that manner over thirty times. It appeared to me that each blow of her head against the pillow, board and wall, was sufficient to stun a common person, yet she hardly appeared to notice it.

"During the intervals between these spasms her right arm, hands and fingers were twisting about, and her right shoulder and under jaw were drawn out of joint and continually the bones rattling and grinding together with a noise that could be heard in other rooms, as I was told by several present. Being deaf, I could not hear them, but by placing one hand on her cheek and the other on her shoulder, I could feel the grinding and crackling as the muscles kept them in constant motion.

"Sometimes her jaws are locked several hours and even days; and at one time, if I remember right, they were locked twenty-five days, when all the nourishment she took was through the aperture caused by the loss of a tooth.

"Her jaws have been so often dislocated, she can bite nothing except when the contraction of the muscles throws her teeth together, and then her tongue is often caught between her teeth and severely bitten. She takes no nourishment except in a liquid state, and that with the greatest difficulty, as it causes strangulation, spasms, and severe distress.

"These spasms sometimes throw her from her bed to the plastering over head, and sometimes on to the floor, and any attempt to hold her increases her agony.

"Her hand is sometimes thrown up into her face with such force as to bruise her face and break the skin, and one of her eyes has thus been destroyed.

"While conversing with her, her jaw was thrown out of joint, and drawn down in a most shocking manner, and she was thrown back three times with such force as caused the whole house to shake, and the moment the spasm ceased she finished her sentence, commencing at the very word where the fit had interrupted her, and with so calm a voice, that I asked her, in astonishment, if she felt no pain when thus attacked. She said the pain was so excruciating, if she would give way to her feelings, her screams might be heard half a mile; but as that would only distress others, she had learned to be quiet.

"Her father is over 90 years of age, and had a shock of palsy, from which he had partially recovered when I saw him. Her mother is over 70, and has had the care of this suffering child until prevented by sickness within a year and a half. At the time of my visit she was confined in the same room in a very feeble state."

Duty.—A life of duty is the only cheerful life; for all joy springs from the affections; and it is the great law of nature, that without good deeds all good affection dies, and the heart becomes utterly desolate. The external world, too, then loses all its beauty; poetry fades away from the earth; for what is poetry but the reflection of all pure and sweet, all high and lofty thoughts? But where duty is—

"Flowers laugh beneath her in their beds,
And fragrance in her footing treads;
She doth preserve the stars from wrong,
And th' eternal heavens, thro' her, are fresh and strong."

Number of Grasses.—Farmers only cultivate a very few varieties of the grasses; and very few are aware what a variety there is within a few miles of them. There are, for instance, 120 species in the State of New York; 121 in Massachusetts; 96 in Chester Co., Pa.; 100 in Kentucky; 162 in Carolina and Georgia; a catalogue of plants growing in the vicinity of Quincy, Middle Florida, names 96 species; and according to Torrey, there were in 1831, in North America, 329 species. It is pretty certain that many more of these will yet be brought into cultivation. [Prairie Farmer.

An affecting Scene.—The late Geo. Dunn, jailer—or, as modern magniloquence will have it, governor—of Kilmainham, was a blunt, kind-hearted Northumbrian, who had witnessed many affecting scenes in his time. Being required to mention the incident, connected with capital punishments, which had most affected him during his long experience, he selected one so simple, and so touching, as proves him to have been possessed, not only of very tender feelings, but of a most correct and delicate judgment. At the last interview between a condemned criminal and his wife—their child, a bonny wee thing—just beginning to prattle—was playing about the cell. Her little eye was caught by the glitter of the bolts which confined the father's legs, and she cried out, in blissful ignorance of their use—'Oh, daddy, what pretty things! You never wore these at home.'

'Many a sad thing I have seen,' said the honest jailer, 'and many a bitter cry I have heard within these walls; but never one that made me blubber like a child till then. The mother, sir, and the poor fellow himself—oh, sir, it was terrible, terrible.' [Tait's Magazine.

Yankee Trick.—During the Revolutionary war, two brothers from one of the eastern ports, were commanders of privateers; they cruised together, and were eminently successful, doing great damage to the enemy, and making money for themselves. One evening, being in the latitude of the shoals of Nantucket, but many miles to the eastward of them, they espied a large British vessel, having the appearance of a merchantman, and made toward her; but to their astonishment, found her to be a frigate in disguise. A very high breeze prevailing, they hauled off in different directions. One only could be pursued, and the frigate gained rapidly upon him. Finding he could not run away, the commanding officer had recourse to a stratagem. On a sudden he hauled in every sail, and all hands were employed in setting poles, as if shoving his vessel off a bank! The people on board the frigate, amazed at the supposed danger they had run, and to save themselves from being grounded, immediately clawed off, and left the more knowing Yankee "to make himself scarce." As soon as night rendered it prudent for him, he hoisted sail in a sea two hundred fathoms deep.

How to Choose a Wife.—"A place for every thing, and every thing in its place," said the patriarch to his daughter. "Select a wife, my son, who will never step over a broomstick." The son was obedient to the lesson. "Now," said he pleasantly, on a gay May day, to one of his companions, "I appoint that broomstick to choose me a wife. The young lady who will not step over it shall have the offer of my hand." They passed from the splendid saloon to the grove; some stumbled over the broomstick, and others jumped it. At length a young lady stooped, and put it in its place. The promise was fulfilled. She became the wife of an educated and wealthy young man, and he the husband of a prudent, industrious and lovely wife. He brought a fortune to her, and she knew how to save one. It was not easy to decide which was under the greatest obligations. Both were rich, and each enriched the other.

The Telegraph.—The American Messenger relates the following of the inventor of the Telegraph: "He had occasion to leave the city to attend a meeting of the Directors of the Western line, at Utica, at a time when he was anxiously expecting intelligence from a daughter, who had sailed for a foreign port. At Albany no dispatch was received. At Utica, with a heart burdened with anxiety, he went to the office of the telegraph, communicated with New York, and received the almost instantaneous reply that the 'Cayuga had arrived at —— in 12 days, all well.' He handed the dispatch to the Board, with the remark, that, 'If his invention had been instrumental of affording relief but to one anxious father's heart, similarly circumstanced, it would be a sufficient reward for all his thought and toil in perfecting his telegraph.'"

Music in the Family.—An excellent clergyman, possessing knowledge of human nature, instructed his large family of daughters in the ordinary practice of music. They were all observed to be amiable and happy. A friend inquired if there was any secret in his mode of education. He replied, 'When any thing disturbs their tempers, I say to them, Sing; and if I hear them speaking against any person, I call them to sing to me, and they sing away all causes of discontent, and every disposition to scandal.' Such a use of this accomplishment might seem to fit a family for the company of angels. Young voices around the domestic altar, breathing sacred music, at the hour of morning and evening devotion, are a sweet and touching accompaniment. [Mrs. Sigourney.

Life of the Husbandman in Hindostan.—The husbandman rises with the earliest dawn, washes, and says a prayer, then sets out with his cattle to his distant field. After an hour or two he eats some remnants of his yesterday's fare for breakfast, and goes on with his labor till noon, when his wife brings out his hot dinner; he eats it by a brook or under a tree, talks and sleeps till two o'clock, while his cattle also feed and repose. From two till sunset he labors again; then drives his cattle home, feeds them, bathes, eats some supper, smokes, and spends the rest of the evening in amusement with his wife and children, or his neighbors. The women fetch water, grind the corn, and do the household work, besides spinning and such occupations. [Elphistone's History of India.

The dying Boy.—Lest he might feel ill at ease in my lap, I laid him down upon my cloak, and kneeled by his side, to watch the change in his features. The present now was all to me—the future I knew I should not longer reck. Feeling my breath close to his cheek, he half opened his eyes, looked as if, after a long absence, he again suddenly recognized his father, and, putting out his little mouth, seemed to crave one last token of his love. The temptation was too powerful; I gently pressed my lip upon that of my babe, and gathered from it the proffered kiss; life's last faint spark was just going forth, and I caught it on the threshold. Scarcely had I drawn back my face, when all respiration ceased: his eyestrings broke, his features fell, and his limbs stiffened forever.

VARIETY.

A boy named Coolidge had his arm badly crushed in a Boston steam bakery a few days since, and it was amputated by Dr. Lewis while the patient was under the influence of ether. In a few hours after he died. The ether was properly administered, by Dr. Hayward, surgeon of the Massachusetts Hospital, who, with Drs. Jackson, Cabot, and others, were present at the operation. It seems from the report that, in the opinion of Dr. Lewis, "the inhalation of the ether was the immediate cause of the boy's death." Several cases of this kind have been recently recorded, proving that this wonderfully affecting agent is to be administered with the greatest caution.

Mr. M'Donald, in his travels through Sweden, says:—"Young children, from the age of one to that of eighteen months, are wrapped up in bandages, like cylindrical wicker baskets, which are contrived so as to keep their bodies straight without interfering much with their growth. They are suspended from pegs in the wall, or laid in any convenient part of the room, without much nicety, where they exist in great silence and good humor. I have not heard the cries of a child since I came to Sweden."

Cobbett says:—"Talk, indeed, of your pantomimes and gaudy shows, your processions and installations, and coronations! Give me, for a beautiful sight, a neat and smart woman heating her oven and setting in the bread. And if the *bustle* does make the sign of labor glisten on her brow, where is the man that would not kiss that off rather than the plaster from a duchess?"

A wealthy Brahmin at Benares, India, not long since, committed his son to the care of a missionary, using this extraordinary language:—"I feel convinced, sir, after reading your holy shasters, that they contain the true religion. I have not the power to come up to its precepts. But there is my son, take him as your son; feed him at your table, and bring him up a Christian." At the same time he made over to the missionary the sum of $5,000, to defray the expenses of his son's education.

A singular and serious accident occurred at Cincinnati. In company with a gentleman, in a buggy, a young lady was returning to the city from a country jaunt. Her long dress, flying over the side of the vehicle, caught in the splinters of a broken felloe of the hind wheel, and dragged her violently and suddenly out upon the pavement. In the fall her skull was fractured, and her recovery is doubtful.

In Japan, every criminal adjudged worthy of death is his own executioner. When found guilty, he is notified of the fact, together with the day and hour appointed for his death. When the hour arrives, he bids his family and friends farewell, and rips open his own bowels, thus satisfying the law.

The New Testament of the new Chinese version, prepared by the combined energies of the missionaries of various denominations, is reported as nearly ready for the press. The missionaries are to hold a meeting at Shanghai in June, to compare their views and make arrangements for publishing the entire Bible.

For the last three years the number of students of theology at Berlin has considerably diminished. In 1844 the number amounted to 643, and now there are 247. In all the German Universities the number of theological students of late years has very much fallen off, but not in so great proportion.

In China Proper, there are 367,000,000 inhabitants, and in the dependencies of Mantchounie, Mongolia, Turestan, and Thibet, about 10,000,000, making a total of 400,000,000 of people under one government. The population of the whole earth is estimated at from 800 to 1000 millions.

The cost of a lady's court dress varies from £30 to £200. The value of the jewels worn on such occasions is optional, but it is sometimes immense—according to the wealth and resources of the party. It is a matter of notoriety that the lady of the late Thomas Hope, Esq., appeared at court with jewels estimated at £700,000.

Gun cotton is now pretty generally used in the Pennsylvania coal region for mining purposes, but it requires greater care than has hitherto been practiced with powder, as it is more liable to ignite by friction. It requires to be used with great caution.

A Mexican plough, taken at Monterey, three feet three inches in length, made entirely of wood, and weighing thirty-five pounds, was exhibited in Wall-st. for a short time on Thursday. It was on its way to Mr. Schuyler, of Watervliet, Albany Co., N. Y.

That was a great saying of George III., "Give me the man who judges *one* human being with severity, and every other with indulgence." The rule is, to judge *one* human being with indulgence, and every other with severity.

It is stated that Rev. A. A. Phelps, of Boston, who has passed the winter in the West Indies, derived little benefit in respect to his health. His disease, of a pulmonary nature, is said to be confirmed.

Mr. Riley, of the Fifth Ward Hotel, has in his possession the remains of a marble statue of William Pitt, which once ornamented the front of the Government House, in Wall-st., when New York was under British dominion.

A Maine ship-owner, on the Penobscot, has three vessels building, one of which is to be called "Zachary Taylor," another "General Taylor," and the third "Rough and Ready."

Governor Shunk having refused to pardon Reidel, at Pittsburgh, he committed suicide a few days since.

The King of Prussia, at his own expense, has caused the printing of 17,000 copies of the Scriptures for distribution among the schools of the realm.

It is an extraordinary fact, that when people come to what is called high words, they generally use low language.

A train lately passed over the Albany Railroad, of 122 cars, covering a length of nearly three-quarters of a mile.

Seven counties in New York have made $2,000,000 worth of cheese during the past year.

John Q. Adams, the Ex-President, is said to be worth $350,000.

ALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

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Perhaps there never was a juncture of time when true religion more greatly needed a safeguard against attacks which are both boldly and insidiously aimed at her vital principles; perhaps true religion was never in a more perilous position between open enemies and pretended friends, than at this particular crisis; and surely never was it more incumbent than now, on every true friend of her holy precepts, every conscientious master of a household, every anxious parent, guardian and protector, to be provided with antidotes to the poison which is so unscrupulously scattered abroad, or an argument against each dangerous fallacy which is propounded to the injury and detriment of that religion, which is the faithful oracle of the Divine Creator, and the best exponent of His will.

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118 Nassau-st., N. Y.

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Dec. 11, 1846.

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The Sabbath Recorder.

From the Christian Chronicle.

SABBATH DISCUSSION.

MR. EDITOR:—In his last communication, "Indagator" gives "a sketch of the theory of the Gospel," as he understands it, in its relation to the law. Many of his observations are just and excellent. With his theory, however, I cannot agree. I acknowledge, that I did not read it without pain. It seems to me, to leave the world without a Sabbath; and virtually without a Divine law. Perhaps I do not understand him. At a time of reigning infidelity, when the restraints of God's law are, at best, but as the feeble threads of gossamer, every tendency to remove these restraints, is to be deprecated as a real and deep affliction. Truth, however, will, in the end, vindicate her own character and claims. Her God ever lives. Here rests our strong hope. In order to compare my own "theory," with that of my friend, I shall mainly confine my remarks to a brief examination of his statements. The question of relation between the two dispensations is one of amazing interest; as it involves the theory of revelation, and must determine our views of God's moral government over us. Not only the sabbatic law, but all religion, is vitally concerned in it.

The Old Testament and the New, according to "Indagator," belong to "*different systems of religion.*" To my mind, this language is much too strong. I prefer to regard them as parts of the same system; differing only in degrees of maturity, as the man differs from the child. Revelation, comprising Moses and the prophets, the Evangelic and Apostolic writings, presents to the contemplation the delightful spectacle of one complete, beautiful, and compact system. The administration of one God, by one Spirit, through one Messiah, and in one Zion, is every where visible. In structure, in spirit, and in object, the chain of unity is unbroken. This one administration divides itself into two branches, each necessary to the other, and together forming one whole. These embrace the two comprehensive, spiritual ends, contemplated in the system of revelation—*the devolopment of law and of grace.* The Old Testament matured the one, and prepared the way for the other; the New Testament finished the entire work. "*The law came by Moses; but grace and truth came by Jesus Christ.*" As grace is not confined, in its operations, to either Testament, so the law is not. They are companions, essential to each other, constituting the channels through which God's government of the world is administered, and belong to all dispensations. As law is primary, it was first matured.

In order satisfactorily to determine, in what sense, and how far, the Old Testament is abolished, it will be helpful to look more narrowly into the peculiar structure of the two departments of revelation; and consider more minutely their relation to each other. The former, as we have seen, contemplates mainly two objects—primarily to give body and form and legal sanction to those duties, which "God requires of human beings." This was necessary, fully to define to man his moral standing before his Maker. "*The law entered that sin might abound.*" "*I had not known sin but by the law.*" If this be one object of the Old Testament, we should expect to find some where in it, a full, distinct, formal and solemn statement of those duties. The ten commandments realize this just expectation. In these few precepts is "concentrated the substance" of all moral law. The New Testament adds nothing. It only recognizes and interprets. It applies to every possible relation of moral beings. It serves the double purpose of direction and conviction. True, it was immediately addressed to the Jews; as the precepts of the New Testament were immediately addressed to Christians of the first age. This is a mere circumstance, and does not affect the extent of their application. But simple law does not meet the wants of man. He is a sinner; and it provides no Saviour. Its province is to condemn. "By the law is the knowledge of sin." "Grace and truth came by Jesus Christ." The world must be gradually prepared for this great development. This work of preparation also is assigned to the old economy. In what way is it accomplished? Instead of the confusion, of which "Indagator" speaks, the most perfect order prevails. An impressive system of ritual observances; a succession of inspired seers; an organized external government, are distinct compartments of a rich and pregnant prophecy of Christ and his kingdom. They were the "shadows of things to come." Their nature and design cannot be mistaken. Moreover, inasmuch as the existence of the Jewish nation was necessary; and must be rendered a fit instrument for the accomplishment of God's designs, certain civil and social regulations were enacted to meet the exigency. From all and every one of these the law of the ten commandments is separated by a space wide and deeply marked. In its nature, office, manner of delivery, the manner in which it was regarded by the devout and intelligent Jew, and by Christ and his apostles, it stands alone.

The entire law, moral, as well as ceremonial, "Indagator" affirms to be "minute, rigid and burdensome." If these epithets are justly applicable to any part of the past economy, they certainly are not to the decalogue. It is very opposite of "minute." And if it is "rigid and burdensome," what shall we say of our Lord's comments on its precepts? Wresting the commandment from the cold and carnal interpretation given to it "by them of old time," he assigns to it a wider range and a more emphatic application. He includes anger in the same category with murder.

In what sense and how far is the law abolished? Your correspondent says, in every sense, and in all its provisions, civil, ceremonial and moral. The passages, however, which he adduces to confirm his position, relate only to the believer. "Christ is the end of the law for righteousness to every one that *believeth.*" Believers become dead to the law by the body of Christ. But how is the unbeliever affected? Is he dead to the law also? If the law is literally and wholly abolished, is the unbeliever free? Is he under law to Christ? Is he under the law, or under grace?

How is it that the law comes to have "no dominion over the Christian?" Is it by the coming of Christ, and the passing away of the former dispensation? The theory of "Indagator" is built upon that supposition. Is it so? By no means; but by regeneration. "The law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death." The law is in force in every individual's case, till conversion. Nay, it is even actively concerned in the work of conversion. "The law of the Lord is perfect, converting the soul." "I was alive without the law once, but when the commandment came, sin revived, and I died."

But he affirms that the law is abolished, and cites proof. It is found in Matthew v: 21, 22. He and I read scripture differently; and our readers must judge between us. Instead, however, of deriving evidence from this passage that the law is abolished, I should have drawn from it an inference the very opposite. By rejecting the false interpretation given by others, and giving his own, the Lord shows that the law is not "abrogated.

It is not abolished, and cannot be, as appears from "Indagator's" own showing. "Parts of it must be observed," it seems, "because they are a part of that eternal system, which God requires of all human beings." What are those parts of the law so honored? Are they not the ten commandments? But the Christian is under no obligation to observe the law of Moses "*simply as such*"—simply as the the law of Moses. It is not the law then that is abolished; but the authority of Moses. The law itself stands. These "must be observed," too, not because Christ incorporates them in the laws of his kingdom; but because of their own intrinsic excellence. They are permanent, because they are moral. Their "essential utility" is the ground of their adoption. Christ, it must be observed, is not the sole lawgiver in his kingdom. Here are laws in force, independently of his sanction! His office is only to "supply the deficiences of conscience!" I wish some one would define those "deficiencies of conscience." If conscience is a lawgiver, it ought to speak intelligibly, and with some degree of precision. Wherein is its superiority over Moses?

But the Christian, it seems, is not free from the law of Moses only, as a rule of life; but from "the constraints of external precepts" altogether. He is led only "by the spontaneous impulse of an internal principle." How far this is so, any one can readily see, by looking into the New Testament. Are no "external precepts" found there? No appeal to authority? Is all mere direction? Is the Christian left to mere "spontaneous," internal development? By the way, what is the difference between a "model, to which the renewed nature conforms," and a "mould into which it is compressed?" Are they not different figures, expressive of the same idea? The mould and the model, both determine the form of things. The truth is, under both dispensations, the "internal principle," and the "external precept," are combined. "Indagator" thinks, that the renewed nature of the believer, spontaneously developing itself, will lead to the devotement of all time, and all strength, to the *immediate* service of God. Is this mere rhetoric? To devote all the time, and all the strength to the immediate service of God is impossible; and were it possible, would be a sin. We should "do all to the glory of God," but a portion of our time, and of our strength, should be devoted to the *immediate* service of our fellow men. When I am engaged in my secular calling, I am not employed in the *immediate* service of God. For this reason, and because the depraved hearts even of Christians are ever going astray from God, it is indispensable, that a portion of our time be set apart exclusively for the *immediate* service of God—for worship. This cannot be safely left to the "spontaneous impulse of the internal principle;" but must be indicated with the precision and authority of the law. Quakerism has been tried; and has signally failed. To talk about spending every moment in the *exercise* of love to God, and of keeping every day holy, is to utter words without consideration. The Christian loves God supremely, but his bosom is the seat of other exercises, besides that of love. The only sense in which time can be called holy, is that of separation for a religious purpose. Can *all* our time be so separated? A portion of it must; or the "internal principle of love to God" will be soon wanting in the world. Our spiritual interests are not too well served, though we give all our time and all our strength to the service of God; and, in addition, devote every seventh day to the *immediate* worship of God. The "spontaneous impulse of the internal principle," is neither so strong nor so sure as "Indagator" supposes. It needs both the guidance and the authority of law.

Of course "Indagator" will not take it ill, if I express my decided conviction that his "theory" contains grave and fundamental errors. It seems to me, to vitiate seriously his interpretation of very plain passages in the New Testament. A law, which an apostle declares to be "holy, just, and good," he affirms to be "minute, rigid, and burdensome." May we and our readers understand and practice "the truth as it is in Jesus." E. W. D.

LINES,

Suggested by reading an article in the Recorder, entitled "Judson at Bradford."

Swift wafted on the briny foam,
Ahead! ahead! toward the strand;
O his are burning thoughts of home,
As he hears the cry of land! land!

On Burmah's far benighted shore,
That holy man had labored long;
Full thirty years had numbered o'er
Their changes to his spirit strong.

He comes, and many a friendly tone,
A thousand hearts, his coming greet;
He comes, who now is twice alone,
To tread again with pilgrim feet,

And court the breeze's cooling balm,
Where o'er him spread the skies of youth;
Where life had been so pure and calm,
In all its holiness and truth.

One place there is—he knows it well,
Though time has written changes there—
That house in Bradford, which could tell
Of her who once had shared his care.

He walks its parlor, drinks the cup
From memory's hand; how throbs his brow!
His thoughtful eye is lifted up,
And lo! she stands before him now.

Can it be true? or is 't her ghost,
Revisiting the scenes of time,
Who now, with the angelic host,
Feels not that scorching eastern clime?

That very look, with which she sped
So lightly through her father's halls;
Those very eyes, whose tears were shed
For him, in Ava's prison walls;

Those lips have seeming motion caught,
And from that canvass breathe her prayer,
While every lesson faith has taught
Is trembling on their native air.

And think you not that mourner gained
New strength to keep his toilsome way—
That on his field of missions beamed
Another star of light that day! K.

From the Christian Chronicle.

LETTER FROM MRS. JUDSON.

MY DEAR MRS. GILLETTE:—One year ago I was sitting in your pleasant parlor, never dreaming of such an overturn in life as this, and very happy, but no happier than I am now. We had a very long passage, but it was pleasant most of the way, and I did not suffer half as much as I expected; we had pleasant company on board—an excellent, pious captain—respectable officers—and an orderly, active crew; it was a temperance ship—and no profanity was allowed on board. It was just twenty weeks to a day from the time we left Boston that we anchored at Amherst. The ship was a fine sailer, but we had unfavorable winds most of the way, and several calms; we had two heavy gales off the Cape, and some rather dangerous squalls in the Bay—otherwise the weather was very fine. I am perfectly delighted with every thing here as far as I have yet observed. To be sure, there is but little of what in America is considered comfort—but there is a picturesque beauty—a mingling of awkward simplicity, with magnificence quite as awkward and clumsy—a rich gorgeousness, a fantastic extravagance, a rudeness sometimes annoying, but oftener ludicrous—in short, the scenery, the works of art, (there is no small degree of skill displayed in building a pagoda, and ornamenting the carriages that go up with offerings to Guadama,) the manners of the people, the coloring of the sky, the atmosphere, all are in perfect keeping with each other. The houses of the missionaries are the plainest possible—built of teak wood boards (wood the color of cherry) and furnished with the same kind of wood without varnish. The partitions between the rooms are mere screens, reaching a little way above the head, so that a word spoken in one room, is heard all over the house. To my eye, however, even these houses have an air of relative beauty about them which new ones would not have.

The natives flocked around us with offerings of fruit, fish, eggs, and goat's milk, as soon as we arrived; and are full of sympathy for me, because I do not know their language. They love the Doctor as I never saw man loved before. Poor creatures! Now the true state of the case is, if we were to settle down in this house, with the comforts we should be able to secure, and the pleasant English and missionary families about us, although in a very different condition from the family of a pastor at home, my taste would be gratified, and I should, as far as the things of this world are concerned, be perfectly happy; but that is not to be. I lay no claim to a certain rabid qualification called "a missionary spirit," but my conscience will not allow me to settle down in delightful Maulmain, while there is the slightest hope of my husband's being able, by going to a place of danger and privation, to do any thing for the miserable nation at the door of which we are standing. I am not myself made for great things, but when I see his heart turning that way, I can say, "go," and when the trouble comes, I know I can cheer and comfort him. As soon as I can get a few words of the language, a couple of months perhaps, we shall be off to Rangoon, and there wait an opportunity to creep into Ava. I have discovered, since I left America, that I am incapable of the emotion of fear. I have been two or three times pretty severely tried in that respect. I may meet with things, however, at Rangoon, that will make my hair bristle. God only knows, and quietly, in my own closet, I ask his direction and assistance. You and your dear husband will, I trust, help me ask, for none ever needed all the graces of godliness combined with singular wisdom more than I do just now; I hate all cant, and make-believe, but I do love the cause of Christ with my whole heart—and I love these poor wretches, that in ignorance of the way of life, are going down to eternal misery. God make me useful to them. I do not believe in practicing self-denial for self-denial's sake—I think that a relic of Popery; but I should be the worst, and most ungrateful creature in the universe, if, after all the blessings that God has showered upon my path for years, I should shrink from suffering, or even death, in his cause. I pray that I may not be like Peter, when I say, I never will. EMILY C. JUDSON.

READING AND SINGING IN GERMANY.

The Bibliotheca Sacra and Theological Review for May, has an article from the pen of Professor B. B. Edwards, of Andover, consisting chiefly of "translations" from the sermons of Professor Muller, of Halle. In some introductory remarks, Professor E. gives the following interesting description of the preaching and singing in Germany:—

Discourses from the pulpit in Germany are, for the most part, addressed to the feelings rather than to the reason. The theologian does not often discuss on Sunday the profounder mysteries of his faith. Such discussions are reserved for the lecture-room, or the printed page. Discourses like those with which Drs. Hopkins and Emmons, or even Dr. Dwight, edified their auditories, if not quite unknown in Germany, are exceedingly rare. The sermon is often a mere homily, or a mere exposition of a passage of Scripture which occurs in the lessons of the day, or it is a popular illustration of some truth, interspersed or concluded with appeals to the hearers. It is generally level to the capacity of the great mass. It is likewise, for the most part, short. Nothing would be more appalling to a continental audience, or even to one in England, than those protracted discussions once so common in New England and Scotland, and happily not now wholly discontinued. The length of the discourses to which the writer has listened, has varied from twenty to thirty-five minutes. One reason of this brevity is, the time which is occupied in singing. In this delightful exercise the whole congregation, without exception, unite. Those who might have been wearied with the sermon, now awake and join in the hymn with the whole heart.

The writer can never forget a spectacle of this kind which he saw in one of the old churches in Nuremberg. The great edifice was crowded, one-half of the auditors at least standing. The sermon had been delivered in a fervent manner, and had apparently much interested the feelings of the audience. Immediately a powerful and well-toned organ sent its peals through all the corners and recesses of the cathedral, and in a moment every adult and child in the vast throng broke forth in praise to the Redeemer, in one of those old hymns mellowed by time, and which breathe not of earth, but of heaven. The effect, at least upon a stranger, was overpowering. Nothing like it ever can be produced by a small choir, however scientifically trained. The performance of the latter must be comparatively dead, because, being so artistic or scientific, or so modern, or it has been subject to so many mutations, that few can join in it, if they were permitted so to do. The music for a popular audience must be simple, and then, especially if a great multitude unite, it will often be affecting and sublime. The singing in the German churches sometimes occupies an hour, or more than an hour. The number of the hymns and of the stanzas is affixed in large letters to the walls and pillars in various parts of the house, so that there is no confusion or delay in finding the page.

FESTIVALS.

It would be well if domestic anniversaries were more regarded. They furnish rallying points for the hope and love of childhood—pictured scenes, where memory fondly lingers, in future years, or in a far-off clime. The birthday of a parent, or a grand-parent, of a brother, or a sister, or a favored domestic, might be made seasons of pleasant household gratification. They might cause the blood to flow more briskly through the bounding veins of children, as flowery spots by the wayside—seasons of seeking the happiness of others, rather than their own. The preparation of simple gifts exercises their ingenuity—their little secret consultations on such subjects, and the rich pleasure they feel in surprising some dear one, with an unexpected gift, should be the productions of their own hands, or the purchase of their earnings. The latter result is not so difficult as might be imagined. There are many kinds of needle-work and of domestic occupation, for which a mother might feel it both pleasant and proper to compensate her daughter. Thus she might aid in confirming habits of industry, while she supplies aliment for tokens of friendship and deeds of charity.

A mother once told me, that from the time her little girl was first able to hem a handkerchief neatly, she had allowed her a regular price for whatever she had done for the family. She commenced a little book, in which she taught her to record her receipts and expenditures, with mercantile punctuality, and perhaps this laid the foundation of an accuracy in accounts and a capacity for business, which distinguished her when she became a woman. Having an affectionate disposition, she made a list of birth-days, not only for her immediate relatives, and the members of the household, but also for those of her pastor, her teachers, and her most intimate friends. At the return of these anniversaries, they were often delighted to receive from her an affectionate note, or a book purchased from the purse, into which she never put her hand without a pleasant consciousness that the contents were the fruits of her own industry, and would impart happiness to those whom she loved.

A man of wealth once allotted a portion of his ample garden to his young sons. They were to cultivate it as they pleased, with a right to ask the advice of the gardener, but not to claim his personal assistance. For the sallads which they proudly brought to the table, the strawberries that enriched the dessert, the ears of corn gathered by their own hands into the garner, they received fair payment. To induce the habits of punctuality and exactness, their father required them to keep an account of every production, with the correspondent dates, and to present him a bill in due form, at the close of their harvest season. At receiving the annual amount, their first pleasure was, to allow their little sisters an equal portion with themselves. The remainder was strictly their own, but with an understanding that it was not to be expended in selfish gratification. Many benefits were secured by this wise parental arrangement; the delight of horticulture inspired the boys with a love of home, drew them from the risk of sports with promiscuous companions, and taught them the manly consciousness of useful industry, not often tested by the children of the rich; neatness in penmanship and accuracy in accounts were collaterally aided, while fraternal affection, generosity and benevolence, were alike gratified. All these were but the different forms of happiness. [Mrs. Sigourney.

DR. CHALMERS' ELOQUENCE.

The following is one of the most striking among the many anecdotes told illustrating this celebrated Scotchman's eloquence. Soon after the promulgation of his fame, he preached in London, on a public occasion, in Rowland Hill's Chapel. His audience was numerous, and principally of the higher circles. Upwards of one hundred clergymen were present, to whom the front seats in the gallery were appropriated. In the midst of these sat Mr. Hill himself, in a state of great anxiety, arising from his hopes, and fearful that he would not succeed before an audience so refined and critical. The Doctor as usual began in his low, monotonous tone, and his broad provincial dialect was visibly disagreeable to the delicate ears of his metropolitan audience. Poor Mr. Hill was now upon the rack; but the man of God having thrown his chain around the audience, took an unguarded moment to touch it with the electric fluid of his oratory, and in a moment every heart began to throb and every eye to fill. Knowing well how to take advantage of this bold stroke, he continued to ascend; and so majestic and rapid was his flight, that in a few minutes he attained an eminence so high that every imagination was enraptured. The rapid change from depression to joy which Mr. Hill experienced, was too much for him to bear. He felt so bewildered and intoxicated with joy, that unconsciously he started from his seat, and before his brethren could interfere, he struck the front of the gallery with his clenched fist, and roared out with a stentorian voice—"Well done Chalmers!"

SHAME KILLED HIM.

Some years since, a certain man, in one of our Atlantic cities, was charged with a very base act—was charged with opening a letter which had been put into the post office, and divulging some family secrets which that letter contained. He denied the charge. A committee was appointed to investigate the charge, and make a report. I was present when the report was made. In the presence of some one or two hundred citizens, the chairman of the committee came forward and said—"We have investigated the charge alledged against the gentleman, and find it to be true." I saw the man the moment his character was thus blasted forever. After one frantic effort with a pistol to take the life of the person who had thus exposed him, he dropped his head; he could not bear to look upon man or woman any more; and, returning to his lodgings, he laid himself down upon his bed, and died of a broken heart. Shame killed him. And now, if the divulging of one base act in such an assembly on earth occasioned him such overwhelming, heart-breaking shame, O! what intolerable shame must come upon the sinner when every base act, when every impure thought, when every unlawful deed, shall be revealed, as we have said, before God, and angels, and men! Methinks, in anguish, he will exclaim—"O that I had never had a being!" or, "O that I could now hide me beneath the mountain's base or the ocean's wave!" "Shame shall be the promotion of fools!"

TEST OF PIETY.

What sacrifice would it be to a man who has £500 a year, to devote annually £100 to the purposes of religion and intellectual improvement; to another, who has £1000 a year, to devote £300; and another who has £10,000, to allow £4,000 annually for the same object? It would not deprive any one of them either of the necessaries or of the luxuries of life, or of any thing that contributes to comfort, honor, or sensitive enjoyment. It is now high time that the sincerity of profession of Christianity should be tried by the test of pounds, shillings, and pence. That man who refuses to come forward with his wealth, when it is proved to be requisite for the purposes alluded to, ought not to assume the name of a Christian. He has never felt the influence of that divine maxim of our Saviour, "It is more blessed to give than to receive." He virtually declares that "laying up treasures on earth," providing fortunes for his family, keeping up a certain rank of society, and living in luxurious abundance, are matters of far greater importance than the approach of the millenium and the regeneration of the world. If a man is in doubt with respect to the existence of religious principle in his soul, I know not a better test than this by which to try the sincerity of his Christian profession. Is he willing, at the call of God, to give up a portion of his possessions to his service, and even to "forsake all" to prove himself "a follower of Christ?" [Dr. Dick.

THE EFFICACY OF PRAYER.—There is something, says Jeremy Taylor, in the very act of prayer, that for a time stills the violence of passion, and elevates and purifies the affections. When affliction presses hard, and the weakness of human nature looks around in vain for support, how natural is the impulse that throws us on our knees before Him who has laid his chastening upon us, and now encouraging the hope that accompanies our supplications for His pity. We believe that He who made us can not be unmoved by the sufferings of His children, and in sincerely asking His compassion, we almost feel that we receive it.

The Sabbath Recorder.

New York, May 27, 1847.

PENNSYLVANIA SUNDAY LAWS—EFFECT OF ENFORCING THEM.

Upon the statute-books of nearly every State in the Union, there are laws designed to secure a strict observance of the first day of the week, commonly called Sunday. Such laws have in most instances been passed by legislators without the least idea of their remote bearings. Petitions for them have been presented from professedly religious persons—bills have been framed by parties interested in favoring their wishes—and nobody has felt sufficiently interested to risk a reputation for piety by opposing them—and so they have been passed and placed upon record. But it is a lucky circumstance, perhaps, that these laws are so palpably unjust in their practical workings as to render their enforcement in most cases impossible. Hence matters go on in a majority of the States just about as well as though they had never been enacted.

In the State of Pennsylvania, however, where "Sabbath Associations" and "Sabbath Conventions" have been particularly numerous and popular, things have taken a somewhat different turn, and one which is likely to show very well the natural result of attempting to enforce the Sunday laws. In that State, a law was passed in 1794, forbidding men to pursue their "ordinary callings" on Sunday, and also prohibiting "unlawful games, hunting, shooting, sports, and diversions." Notwithstanding the existence of this law, the German Seventh-day Baptists were for a long time accustomed to attend to their farming on Sunday as on other working days. At length, however, "certain lewd fellows of the baser sort" took upon them to disturb the religious meetings of this peaceable body of Christians, for doing which they were dealt with according to law, at the instigation of persons in no way connected with said Society. Hereupon they determined to have revenge, and accordingly commenced a series of petty persecutions by entering complaints against those who, after having kept the seventh day of the week, pursued their "ordinary callings" on the first day. One result of this movement was that several persons were fined four dollars each and costs for Sunday labor. But another and far more important result is, that a case is to be brought before the Supreme Court of Pennsylvania, in which the question will be tested, whether the Sunday law is not inconsistent with the Bill of Rights adopted by the State, which declares that "no human authority can in any case whatever control or interfere with the rights of conscience," and that "no preference shall ever be given by law to any religious establishment or mode of worship." In the decision of this question, a deep interest is felt by many of the best citizens of Pennsylvania, of all religious persuasions. Not a few persons have expressed their conviction that the Sunday statute is inconsistent with the Bill of Rights, and dangerous to religious liberty. Whatever the Supreme Bench of the State may decide, the discussion of the subject has already done more to create hostility to Sunday laws than could ever have been done by the peaceable labors of the whole German Society.

Take another case, tending to the same result. Several months ago, Charles C. Burleigh was delivering lectures upon the subject of Slavery in different parts of the State of Pennsylvania, and at the close of his lectures was accustomed to offer certain anti-slavery books for sale. Not having the fear of the Sunday law before his eyes, he continued his custom upon the first day of the week; whereupon a certain pious deacon, who had been somewhat worsted in a recent debate with Burleigh, entered complaint against him for trading on Sunday. One result was, that the offender was fined, and in default of payment was nominally imprisoned. Another result was, that several public meetings were held, in which the Sunday law was denounced as unconstitutional, anti-republican, and inconsistent with religious freedom. But another, and vastly more important result was, that Mr. Burleigh prepared a tract upon the subject, of which a very large edition was printed for gratuitous circulation throughout the State. In this tract it is strenuously maintained, that all sabbatical statutes are glaring instances of interference with the rights of conscience—that every statute which exacts conformity to the faith or usage of the majority in relation to the holiness or holy-keeping of a particular day, plainly violates the rights of the minority—and that the keepers of the first day are no more entitled to protection from the annoyance of worldly occupations in their holy time, than the Jews and the Seventh-day Baptists in theirs, or the Friends in their regular week-day meeting.

Nor does the effect of enforcing Sunday laws in Pennsylvania end here. A pamphlet upon the subject, written by William Logan Fisher, of Germantown, has recently fallen into our hands, in which the unconstitutionality of all such laws is very ably argued. It seems to have been written with special reference to the case of the German Seventh-day Baptists, and we can not doubt that it will exert a salutary influence. Speaking of the fact that different days of the week were observed by different sects when the Constitution was framed, the writer says: "It must be evident that no specific law could be formed, that would meet such a variety of cases. The Sabbath of the Jews, and the Sunday of Constantine, are not the same day. The weight of authority for the observance of either, is decidedly in favor of the seventh day of the week. The right of individual judgment could not be sustained, and religious liberty protected, if all were required to observe either, and the only proper course was to secure liberty of conscience to all. It is evident that this was the intention, not only from the language of the Constitution, but also from the testimony of those who framed it." When will legislators learn the truth of this position, and save themselves the trouble of passing laws for the protection of the different sects, by passing one general law which will give equal privileges to all?

MISSIONARY LABOR.

To the Editor of the Sabbath Recorder:—

In January last, I visited the Second Church in Genesee, in the western part of Allegany County; and on the evening of the 22d, preached to a respectable congregation. I found the state of religion quite low as a general thing, and particularly among the youth. I made a number of family visits, and preached six times to an increasing congregation, which began to give better attention, and manifest considerable feeling.

On the 25th, at evening, I preached in the First Church in Genesee, and on the following evening gave an exhortation to a few brethren in Wirt.

On sixth-day, the 29th, I returned to the Second Church in Genesee, and preached several times. The following first-day, Bro. Thomas E. Babcock came to assist me. We labored several days with apparent success. The church was revived, backsliders returned, and several were converted.

On one occasion, I had a conversation with a young man who denied that he had ever been reproved by the Spirit, and said that he felt very happy. At evening he appeared very much broken down, asked to be prayed for, and acknowledged that he had been in trouble for some time, so much so that he could not sleep nights. Another young man denied the reality of religion, and the truth of the Bible, but afterwards acknowledged his faults.

By invitation from Bro. Scott, I returned to the First Church, where he labors, and continued there from the 5th of February, visiting days, and preaching evenings, until the 12th, when a Quarterly Meeting, held with this church, commenced; after which I staid one week. Bro. T. E. Babcock was with us four or five days during the time, and took a good part in preaching. The brethren here were so busy on account of their lumber, that we could not get large congregations except on the Sabbath. But we had quite a good state of feeling. The church was considerably revived.

I next visited the church in Persia, Cattaraugus Co., and preached several times. A unmber of first-day brethren met with us and manifested considerable interest.

About the middle of March, I left Persia for Hayfield, Crawford Co., Pa., where I arrived on the 19th. The following day being the Sabbath, I preached at the meeting-house. This is Bro. A. A. F. Randolph's field of labor. There has been a revival here the past winter, and the brethren seem to exhibit more Christian union, and to stand upon better ground, than I have ever before known them. There are a number who have lately embraced the Sabbath, and united with them. The church has indeed lengthened her cords, and strengthened her stakes. I staid here four Sabbaths, during which time I visited a considerable number of our first-day brethren, by whom I was generally well received, particularly the Christ-ians, for whom I preached. Bro. Randolph is well spoken of by all denominations, and appears to be doing much good here. RAY GREEN.

ALFRED, May 10, 1847.

ISLAND OF ST. HELENA.—Many interesting associations cluster around this island. It not only furnished a tomb for Napoleon, but is the resting place of the two missionaries, Mrs. Judson and Mrs. Chafer, both of whom died on their passage home. Mrs. Brown, on her recent return from Assam, spent a few days at St. Helena, and became deeply interested in the spiritual welfare of its inhabitants. In a letter to the Baptist Publication Society, soliciting a box of books for them, she says:—

"I had the pleasure of becoming acquainted with the Rev. J. McRager Bertram, the only dissenting minister on the island. He is a Scotchman, belonging at present to no society or denomination of Christians, but is anxious to become united with the American Baptists, and connected with our Board of Foreign Missions, and I expect will soon make application to that effect. Mr. Bertram is one of the most zealous and talented preachers I have ever heard, and has, during his short stay of one year upon the island, been very successful. When I was there in December, his labors had been blessed to the hopeful conversion of some hundred souls, and the work was still going on. Meetings were well attended, and the Spirit of the Lord evidently in their midst. Among the converts was the American Consul, William Carrol, Esq. It was delightful to witness the child-like simplicity and faith of this aged disciple. Mr. Bertram found the inhabitants in a dreadfully ignorant state with regard to religious things. His hearers are mostly from among the poorer class, and are unable to give him much support. There is a great destitution of books among them, and he plead earnestly that I would intercede with some of the benevolent societies in America, to forward him a box of religious books."

STATISTICS OF UNITARIANISM.—There are now in Boston twenty-five regularly-ordained Unitarian ministers, settled over as many religious societies, and one unsettled clergyman who ministers to another congregation—making twenty-six in all. Five of these are connected with the ministry at large. The whole number receive salaries to the amount of $42,000 annually. The houses in which they preach, and the sites on which the churches stand, are estimated to be worth $800,000. How many members belong to these so-called churches, or whether there are any, it is difficult to say, as in most or all of them there is no confession of faith, no examination or formality of admission, and no distinction kept up between the church and the congregation. Whenever the Lord's Supper is administered, it is administered to all who choose to receive it. Theodore Parker is not included in this estimate of the Unitarian clergy, because he openly denies the miracles of Christ, and the divine origin of the Christian religion. So says an exchange.

MISSIONS IN CONSTANTINOPLE.—Rev. Mr. Dwight, missionary in Constantinople, writes that the Armenians are, in considerable numbers, embracing Protestantism, and have at length obtained a place for worship in the city proper. There had been some opposition manifested by the Patriarch; but the right of the Protestants to hold their meetings has been virtually acknowledged by the Turkish judge. Mr. Dwight also speaks of the death of the native pastor sent recently from Niromedia to Adabazar, to take charge of the little church in that place. Mr. D. says that while there, he was a most faithful pastor, and met with the most encouraging success during the short period of his ministry. The death-bed scene, at which Mr. D. was present, was that of the triumphant Christian, and afforded a blessed example to numbers of his flock, who assembled to witness his happy end.

METHODIST MISSIONS.—The 28th Anniversary of the Missionary Society of the Methodist Episcopal Church was held in New York last week. The Society has missionary stations in Liberia, Oregon, South America, and China. The China mission is scarcely established yet. Two young men, of respectable attainments and ardent piety, have been sent out, with directions to locate themselves at Fuchau in the Province of Fuhkien. The Oregon mission is said to be increasing in importance, and has now eight regular missionaries. The stations in Western Africa have sixteen regular missionaries. One of the greatest obstacles in their way is the unhealthiness of the climate. It was stated in the Report, that the infant church of Liberia, during the last year, has raised for missionary purposes, the sum of $300, which is equal to an average of thirty-eight cents per member, or about three times the average amount contributed by the members of the church at home!

REMARKABLE BAPTISM.—The N. Y. Recorder of May 19, says that the Rev. Henry Davis, of the Cannon-st. Baptist church, baptized, on Sunday last, an old gentleman, aged 87, who for more than half a century had been a member of the Scotch Presbyterian church. His attention was arrested to the subject of baptism last autumn, on witnessing the immersion of a member of his own family, and a diligent examination led him to embrace Baptist views, which he now holds with a great deal of firmness and satisfaction. He descended into the water with the energy of a youthful disciple, and accounted the privilege as one of the happiest events of his life.

EDUCATION IN IRELAND.—The Courier and Inquirer publishes an article on the subject of education in Ireland, in which it is stated that a far larger portion of the children of Ireland than of England go to school. The only University is Trinity College, which is under the control of members of the establishment, but, unlike Oxford and Cambridge, is open to students of all religious persuasions. Its course, in point of extent and adaptation to modern times, is confessedly superior to that of the English Universities. Most of the Presbyterian ministers were educated at Glasgow University until the establishment of the Belfast College, in which a course of education similar to that of the Scotch Colleges was adopted.

CHINA.—A letter, dated January 3, at Amoy, from Mr. Pholman, states that the people can be reached in all parts of the country with perfect ease, and that he often addressed hundreds at a time, who listened with great attention, and often exclaimed, "that's right!" "true!" &c. Mr. P. was present on the arrival of the Viceroy of Fukein, a province containing about fourteen millions of people; an officer, seeing him in the crowd, invited him to a seat on the platform. Messrs. Johnson and Peet, from Siam, had arrived at Foochofoo, and describe the scenery of the country as resembling that of the Hudson.

PERSEVERING.—The Christian Index of April 22, announced the death at Mount Jefferson, Ala., of Mr. Lewis P. M. Slaughter. That number of the Index was the first for the year, that did not contain a communication from his pen. He died of consumption, and though only 26 years old, he seems to have acted on the principle of the venerable Bede and our own Boardman, who persevered in useful labors up to the very close of their lives.

HOW TO DO IT.—Rev. S. Mower, a Methodist preacher, sent to the editor of the Christian Advocate TWENTY-SEVEN new subscribers, all of which, he says, he *"procured with but little effort, by presenting the subject to the different societies on the circuit."* The editor of the Free-will Baptist paper mentions this fact, and adds: "Will not our ministers try this plan? Just present the 'Morning Star,' brethren, to your congregations, and say what you see proper in favor of it, and see what the effect will be. We have no doubt that much might be done in this way to increase its circulation. Remember, the more readers it has, the more extensive will be its usefulness, and the more it will do for our benevolent causes." So far the Morning Star. We leave our readers to "guess" what our suggestion would be, and shall wait to see who guesses right.

THE SUNDAY IN ENGLAND.—A correspondent of the Christian Chronicle gives the following account of the way they keep Sunday—Sabbath, he calls it—in England: "We anchored in the Mersey, and in full view of Liverpool, on Sabbath morning, but I assure you the appearance of the piers and docks gave no intimation of the day, and I have since observed, what I then discovered, that among the lower class there is no respect for the Sabbath—they make no change in their apparel, press through the streets and crowd the wharves by thousands, and, in short, appear to be entirely ignorant of the object and obligations of the sacred institution."

CANTON CHAPEL FUND.—The Baptist Register says that one object of Mr. Shuck's return home from China was that of collecting funds for the erection of a chapel in Canton; but it seems now, according to the Southern Missionary Journal, that the demonstrations of popular prejudice against foreigners in that city, render it exceedingly difficult to procure ground to make the erection, and that as the same prejudice does not exist at Shonghai, it is deemed best to wait the arrival of the missionaries there, to learn more perfectly the prospect of missionary operations in that city.

HARD ACCUSATION.—The London Patriot states, that the object of the movement introduced ostensibly to improve the system of general education in Great Britain, is, in fact, to break up the Sunday school system, and to exclude the Bible from all secular schools by law. They say, "An intense hatred of Evangelical Protestantism is, we have good reason to believe, the mainspring of the zeal affected by many of the advocates of Government education for the improvement of *secular* instruction. In this warfare, Papists and Latitudinarians go hand in hand."

AMERICAN SUNDAY-SCHOOL UNION.—This Society held its 23d Anniversary in Philadelphia last week. The contributions to the Society's funds during the year have been $24,500. With this sum it has employed 22 missionaries, 6 of whom have labored in Ohio, 3 in Illinois, 2 in Kentucky, 2 in Pennsylvania, and 1 in each of 9 other States. Their services have cost $7,268, or an average of 91 cents a day for the time employed. They have put in circulation the publications of the Society to the value of $10,216, of which a little more than half has been contributed by the schools themselves, and the balance has been the Society's donation. Three missionaries, in the progress of their labor, have traveled upward of 33,000 miles, mostly in new and rough sections of the country. They have delivered 1,213 sermons and addresses to Sunday-School assemblies on subjects connected with their mission. They have established 529 new Sunday-Schools in places where none existed, and ~~where~~ there was no prospect of one, except by ~~such~~ a Union agency. In these schools have been gathered 15,000 children, (or an average of 30 pupils to each school,) a majority of whom were incapable of reading, and without other means of instruction. By the same process, 2,000 persons have been set to work as teachers and doers of good, who were before unemployed in this or any other like form. Nearly three-fourths of the labor thus described has been bestowed on the large and important States of Ohio, Indiana and Kentucky.

RESPECT FOR PARENTS IN CHINA.—By the following, it appears that Hwang, a friend of Mr. Cushing while he was an envoy to the Celestial Empire, has fallen upon evil days:—

"Hwang, the distinguished Lieutenant Governor of Kwangtung (Canton) province, has been degraded and sent a prisoner to Pekin. His offence is, having, when recently presiding at a literary examination, received intelligence of his mother's death, and kept it secret for a short time, instead of immediately denuding himself of his office, and retiring into private life for three years. The punishment of such 'impiety,' by the law of China, is death, but he will probably escape with a heavy fine. Hwang was the right hand of Keying, the Governor of the province."

☞ ELD. WM. B. MAXSON having accepted a call to the 1st Brookfield church, requests his correspondents to address him at Leonardsville, Madison Co., N. Y.

☞ ELD. LUCIUS CRADALL having removed to Plainfield, N. J., requests his correspondents to address him accordingly.

☞ ELD. RAY GREEN, being about to remove from Alfred to Persia, Cattaraugus Co., N. Y., wishes all communications for him addressed accordingly.

☞ THE EASTERN ASSOCIATION met at Rockville, R. I., on the fifth-day of last week. We shall give a full account of its proceedings in our next.

THE JEWS IN BOHEMIA AND MORAVIA.

An exceedingly vexatious restrictive enactment toward the Jews has existed in Bohemia and Moravia for a long time. According to the "Voice of Jacob," Dr. Frankel refers its origin to the period when the German Emperors, arrogating to themselves an absolute right over the persons and property of the Jews, allowed various noblemen, in consideration of services rendered, to receive a certain number of Jews on their estates. These were obliged to pay a tax, called protection money, to their landlords, and thus proved a source of revenue to the favored nobleman. The number of families which each district was allowed to receive, being fixed, as soon as this was completed no more were permitted to enter; but, at the same time, the lord of the manor was not allowed to expel those once settled on his property. If a family became extinct, he might receive another, but he was not compelled to do so. Nor was a Jew allowed to withdraw from one estate to another without the permission of the owners of both. The number of families being thus restricted, only one son of each family could establish a new one; that is to say, was permitted to marry; the others were doomed to emigration, celibacy, or to contract a marriage considered and treated by Government as concubinage. The scramble for obtaining such permission of marriage may easily be imagined. The heart-burning disappointment, ruin and misery thus entailed upon families, are beyond description. The rosy cheeks of many a young bride faded, the stout heart of many a young bridegroom broke, before such permission was granted; and many a hopeful man, after having spent his fortune in bribery, and his youthful years in alternate fears and hopes, found himself, at the verge of old age, disappointed and penniless. Cases are known in which engagements after a courtship of ten years have been broken off, because the law sternly refused to sanction the attachment. Notwithstanding all this, however, the morality of the Jewish population was upon the whole unimpeachable. This tyranic law has lately been mitigated in Bohemia; but it presses still, with all its demoralizing and crushing weight, upon the Jews of Moravia, and, but some few years back, several wives and mothers of families were condemned to hard labor in the public streets, with the outcasts of society, for having dared to obey the voice of nature in preference to the word of the law, by contracting marriages which, though sanctioned by religion, were not acknowledged by government.

From the National Era.

DANCING AND SABBATH BREAKING.

Now, as in the days of our Saviour, there are those who may be said to "strain at a gnat, and swallow a camel"—men who are sorely afflicted at the running of mails on the first day of the week, and are very solemn and emphatic in their condemnation of dancing, who can nevertheless look with complacency upon the sin and wrong of slavery, and upon the unutterable horrors of war.

Now, as to dancing in general, we shall undertake no defense of it, although we are scarcely prepared to subscribe to the stern sentiment of Luther, that "as many steps as one takes in a dance, he takes toward hell." We leave the matter to be settled between the Presbyterian General Assembly and the Shakers. But there is a dance going on at this time in Mexico, to which we particularly invite the attention of the respectable doctors of divinity who are weeping between the porch and the temple over the saltatory sins of the people. Did these reverend gentlemen ever hear of Holbein's *Dance of Death?* That dance, with the Arch-Fiend for piper, is now going on. It is an out-of-door dance, on a magnificent scale, with the whole universe for spectators. The plains and mountain slopes of Mexico are

> "the ball-room,
> With the cannon's lightning lit;
> O'erspread with gay, green carpets,
> Which the dancing steeps in wet."*

Then, as to the desecration of the Sabbath day. The zeal which claps in prison a poor "Come-outer" for esteeming all days alike, and which runs a tilt at steam cars, and lays a *taboo* upon Sunday mail bags, may or may not be according to knowledge. We venture no opinion in respect to it, but would simply suggest, with the deference befitting one of the laity, that its attention might be very profitably turned to some recent transactions of our Christian army and navy, engaged in opening the way for the introduction of the Gospel into Mexico. If our Almanac does not deceive us, our navy spent a Sabbath at Tabasco some months ago, and performed "services" of an impressive but somewhat equivocal kind, sending messengers of peace and good will among the poor benighted Catholics, in the shape of red hot balls and shells. More recently, Gen. Scott has "kept the Sabbath" on the heights of Cerro Gordo, storming batteries, blowing whole squadrons into eternity, impaling men on bayonets, and tearing off their limbs with cannon shot. We should like to know what General Assemblies and Conferences think of this way of spending holy time. The occasions referred to were doubtless solemn enough to satisfy a Puritan tythingman—as much so, in short, as dying groans and ghastly corpses could make them. But, apart from this, we cannot see that the storming of forts, and slaughter of women and children on their own hearths, or while kneeling in their places of worship, is a more appropriate Sunday business than the running of the United States mail, or the delving of a Seventh-day Baptist in his potato field. We respectfully refer the whole matter to the Tennessee Methodists, who have made Capt. Walker, of the Texas Rangers, and the leading heroes of Monterey, life members of their Missionary Society; and to the Western Home Missionary Society of Baltimore, of which Gen. Taylor has just been made a life member; and to the Old and New School Presbyterian Assemblies—subject, as a matter of course, to the final action of the Evangelical Alliance. J. G. WHITTIER.

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* Follen's "Battle of Katzbach."

General Intelligence.

WAR NEWS.

No very definite or important news from the seat of war has been received since our last. There are reports, that disease is making great havoc in the American camp. It is also said that in consequence of this nearly all the volunteers whose term of service is soon to expire, will return home. The guerilla system of warfare has been adopted in many parts of Mexico, to the terror of not only the Americans, but the peaceably-disposed inhabitants of the country. Dispatches from Washington, dated May 21, say that the whole valley of the Rio Grande is under martial law, and every one capable of bearing arms is called upon to rally under penalty of a traitor's death. This does not exclude even the clergy. A bloody chapter is about to open upon all straggling parties of Americans near our places of occupation. The highest penalties are imposed upon military commanders for not carrying out Canales' orders.

Gen. Taylor will not move upon San Luis until reïnforced, as so large a number of volunteers are leaving him at the expiration of their term of service. Those already returned to New Orleans are in a wretched plight, sick, and their apparel worn out.

Private letters speak of the advance of Gen. Alvarez from the South of Mexico, with 25,000 men to be distributed in guerrilla parties.

Gerrit Smith and the Presidency.—The N. Y. Tribune says that Gerrit Smith declines peremptorily a call on him to be a candidate for the next President. He says he has all his life been weighed down by the charge of a great landed property left by his father, which has deprived him of a chance to fit himself for the Chief Magistracy; and, though there would be no prospect of his election if nominated, he does not consider it right to run for an office without the qualifications for worthily filling it. If he were President, however, he would first stop the Mexican War, and ask pardon of God and Mexico for our wholesale murders of the Mexican people, returning the territory we have taken by force; 2. Utterly abolish the Army and Navy; 3. Abolish all Customs or Commercial Restrictions whatever; 4. Establish a system of Direct Taxation alone; 5. Urge liberal expenditures for Light-houses, Harbors, improving Rivers, &c., but none at all for Fortifications, Ships-of-War, &c.; 7. Interpret and apply the Constitution as at deadly war with Slavery; 8. Stop selling the Public Lands, allow every man, who needs to take a portion of them without pay, and render the Homestead Inalienable; 9. Discountenance distinctions between Native and Adopted Citizens; 10. Appoint no man to office who bases the right of suffrage on Property or Color; 11. Give no office to a Slaveholder, any more than to any other pirate; 12. Nor to any man in favor of the traffic in Intoxicating Drinks; 13. Nor to any adhering member of a Secret Society.

The Descendants of Lafayette.—The patriotism of the illustrious friend of Washington is descending undiluted to his successors. His son, George Washington Lafayette, who inherits the name of one and the virtues of both his namesakes, has long held and still holds a seat among the liberal members of the French Chamber of Deputies, and at the last election his eldest son, Oscar, having scarcely become eligible by arriving at the age of 30, was elected a Deputy to the same Chamber by the District of *Meaux*, the same that his grandfather, the General, formerly represented. The contest was an active one, his antagonist and predecessor being a Ministerial candidate, sustained by powerful interests—but veneration for the memory of the grandfather, the gratitude of his old constituents, the opinion of the people, and we may presume the merit of the candidate, have prevailed over all obstacles; and now the son sits by the side of his father, on the same opposition bench, where he sat so long by the side of his father, the old General. In all this there would seem to be, in both representatives and constituents, examples of steadfastness and fidelity not always to be found in the political annals of countries reputed the most republican and free. [Tribune.

The Cost of Glory.—From an account of the battle of Cerro Gordo, in the Jalapa Star, we extract the following:—

"Capt. Roberts's company [A] went into action with 41 officers and men. His position was most exposed, being within the range of grape, canister and round shot of all the works, and the musketry of the principal hight; of the 41, 24 were left dead and wounded on the field. Every officer except himself was struck, and First Lieut. Ewell was killed. Not an instance, however, of scattering or hesitation was known among his men, and through showers of every kind of shot, they moved on and kept position with the coolness and precision of men on drill. Probably in the history of American arms not one instance is recorded where men were kept in order under destruction and carnage so terrible. Those left unhurt were unable to carry off the wounded."

Relic of Washington.—In tearing down the large antique buildings owned and occupied in his lifetime by that eminent jurist—Judge Patterson, at New Brunswick, N. J.—the following card was found by one of the workmen:—"The President of the United States and Mrs. Washington, request the pleasure of *Judge and Mrs. Patterson, and Miss Patterson's Company* to Dine, on *Saturday* next, at 4 o'clock, 6 May, 1795. An answer is requested." The words and figures in Italics are in the neat bold hand of Washington himself. The note bears date the 6th of May, 1795, and was found on the 6th of May, 1847, just fifty-two years after its date.

A gentleman who has just returned from a tour through the States of New York, Ohio, Indiana, and Illinois, informs us that in the northern part of the two last mentioned States, (particularly Illinois,) the fall-sown wheat is a good deal winter-killed; but that with this exception the crop looks well throughout the whole region. He is of the opinion that the crop of Ohio and New York bids fair to be as large as last year.

SUMMARY.

A fire broke out in the Ohio Penitentiary Yard, on Friday, P. M., May 7th, by which all the work-shops on the eastern side of the yard were destroyed, together with most of their contents. These shops were occupied by Mr. P. Hayden, in the manufacture of saddle-trees, hames, plating and machinery. Mr. Hayden's loss is supposed to be in the neighborhood of $20,000. The fire originated in one of Mr. Hayden's shops, and is supposed to be the result of accident. The prisoners, 450 in number, rendered efficient aid to the fire companies in extinguishing the fire. Order and subordination prevailed among them. At the signal given that the fire was subdued, every prisoner was promptly at his accustomed place, and they marched in order to their cells.

A letter from Hanover says, that on the 16th ult., Miss Caroline Herschell, sister and for a long time assistant of the illustrious astronomer, celebrated the 97th anniversary of her birthday. The King sent to compliment her; the Prince and Princess Royal paid her a visit, and the latter presented her with a magnificent arm chair, the back of which had been embroidered by her royal highness; and the minister of Prussia, in the name of his sovereign, remitted to her the gold medal awarded for the extension of the sciences.

On a farm called West Hill, about two miles from Burlington, N. J., is a grape vine, which, at three feet from the ground, measures 6 feet one inch round the trunk, and at ten feet is positively three feet in circumference! It is a native male grape, and has been the wonder of the neighborhood as long back as the memory of man reaches. It is still healthy, and its giant folds run over and cover four trees, one of which is a full-sized white oak, and the others are quite large.

There is said to be a perfect glut of wheat in the markets of the Russian capital. There was on hand a superfluity of supply sufficient to load 800 or 1,000 vessels. In the markets of Russia foreign orders to the extent of 3,000,000 hectolitres had been executed. Navigation was still impeded by the presence of the ice, and the utmost anxiety for its break up was expressed. So says the Petersburgh correspondent of the London Times—latest dates.

The European Times says that the news of Gen. Taylor's last victory was received with great enthusiasm in France. "Old 'Rough and Ready's' reply to Santa Anna's demand to surrender is greatly admired for its noble simplicity, and I have heard several Frenchmen declare that it will live in history like Napoleon's address to his soldiers at the battle of the Pyramids, or like his spirit-stirring remarks on seeing the sun rise on the field of Austerlitz."

Petitions for the immediate and total abolition of slavery have been presented to the French Chamber of Deputies. 8000 persons have signed them; more than 800 of these were Catholic priests and Protestant pastors. Three of the Councils-General, including that of the Seine, have expressed their wish for the abolition of the system.

A few weeks since, Mr. James Callan, Sen., residing near Yazoo city, Miss., was fatally poisoned, and all his family partially so, by eating pies which were seasoned with peach leaves—the prussic acid contained in the leaves, having become concentrated by baking.

Two receiving ships, the Omega and Caroline, were boarded in Chinemo Bay on the 6th of March by Chinese Pirates—the captains, officers, and part of both crews murdered; and booty, in opium and treasure, £36,000 in amount, taken away.

The Emperor of China is the oldest monarch in the world; Mehemet Ali, King of Egypt, is next to him; Ernest Augustus, King of Hanover, born June 6, 1761, is the third in his age; and Louis Phillippe, born October 5, 1762, the fourth.

The Irish lately were not a little amused by the ceremony of "hanging Judas," performed by Portugese sailors, who happened to be in the harbor at cork, on the anniversary of this event. An effigy was suspended from the yard-arm, hanged, shot, drowned, kicked, guillotined, scourged, and bastinadoed!

The Great Tower at Westminster, into the lower part of which the Queen's state carriage and eight horses will be driven, is 80 feet square, and to the top of the octagon turret, with which each of its four angles will be furnished, will be 346 feet high, or a little less than the height of the top of the cross which surmounts St. Paul's Cathedral!

A gentleman who passed through Savoy, Berkshire Co., Mass., on the 13th or 14th inst., informs us that in some places snow-banks were still to be seen, two or three feet deep. The season has been colder than usual throughout the country. Wheat and rye generally do quite as well in cool, backward seasons as in warmer ones.

The plan of an overland expedition to the North Pole, under the direction of Dr. Sir John Richardson, of Haslan Hospital, has been submitted by him to the English Government, and approved of, and directions have been issued to commence providing the necessary supplies of stores and provisions for the party.

The seal fishery this season has been unusually prosperous off the coast of Newfoundland. The ship Magellan, of New London, on the 18th of March, had taken 700, and was in the midst of thousands.

The Emperor Nicholas, it is stated, has ordered one hundred and fifty Russian students, in Prussia, to return to their own country, it being his intention to forbid any of his subjects to receive their education abroad.

The Marlborough (Md.) Gazette states that considerable destitution exists among the poor of Prince George's County. A worthy clergyman in the lower part of the county has been making collections to buy corn for the suffering poor in the parish.

Advices have been received in this city from Japan, via Batavia, that on the 10th of February, 1846, a most destructive fire broke out in Yedo, which raged two days, covering a space three miles long by one and a half wide, consuming the residences of several princes, and a vast number of houses.

A statute passed at Albany, on the 1st inst., provides that: Whenever a suit shall have been or shall be commenced against any officer of a School District, for any act performed by virtue of their office, and such suit shall have been finally determined, it shall be the duty of the Trustees to ascertain the amount of the costs and expenses paid by such officer, and to cause the same to be collected of the taxable inhabitants of the District, like other taxes, and pay the same over to the officer. The act authorizes the Board of Supervisors to examine and audit such accounts and check excesses.

By a recent act of the Legislature of New York, to go into effect about the 1st of June, parties in a civil suit, in addition to the challenges for cause now allowed, will be entitled to two peremptory challenges of the Jury before empanneled. This appears to be the most judicious law, as cases might possibly occur where a personal enemy of one of the parties in the suit would be drawn, and the Jury-box made, through him, the medium of private revenge rather than justice.

The Liverpool Mercury, of May 4, says that the number of immigrants from Ireland since the 1st of January, is about 150,000; of whom about 45,000 have emigrated. A few have wandered away; but 102,564 are believed to be still in this town! During the last four weeks only, no fewer than 45,216 have been landed here, and most of them have applied for relief. In the same period last year, the immigrants applying for relief were only 1,824.

The Seminary under the care of the Presbyterian Church, at Princeton, closed its session on Monday night, 17th inst. The examining committee in attendance were Rev. Drs. Spring and Snodgrass of New York, and Murray of Elizabethtown, together with Elder Matthew L. Bevan of Philadelphia. The Diplomas of Graduation were given to thirty-five members of the Senior Class. Five of the class expect to become foreign missionaries, and some will go to the Far West.

Miss Beecher, the daughter of the venerable Dr. Beecher, is untiring in her efforts to promote education at the West. She is in a few days to meet, at Albany, twenty-six young ladies from New England, who are to go out with her as teachers, after having spent a season at the State Normal School. Her plan is to transfer a large number of educated young ladies to the West, and there employ them as teachers.

A new invention, a "Sub-marine Lifter," for the purpose of lifting wrecks from deep water, has just been discovered. The object is accomplished by generating gas, the materials of which have been previously prepared and attached to the object to be raised. It is put in operation from above by a string, the pulling of which discharges and causes the gas to generate; this forces the water out, and then lifts with great force.

According to a letter received at New Orleans from Shelby Co., Texas, the guests, sixty in number, at a wedding party at Wilkinson House, were all poisoned, bride's-maid, groom's-man, and all. Thirty will die; twelve dead at the last accounts, two of whom were sons of Rev. Mr. Britton. None of the family injured, and old Wilkinson had absconded. It was supposed that the negroes had been employed to poison the coffee, by a disappointed suitor.

Rev. Mr. Maffit has fallen into trouble. Man can not have all the good things of life at once. A young wife and the approbation of his elder brethren were too much for one mortal. Three clergymen of Philadelphia have presented a petition to the Methodist Conference, asking that Mr. Maffit may be no longer recognized as a minister of the Methodist Episcopal Church. He has been suspended.

We noticed, a few days since, that the fare from Mechanicsville to Whitehall and any point on Lake Champlain, at which the steamers landed, was 37 1-2 cents. We see by the Montreal Herald, that the competition for travel on the St. Lawrence this season will be greater than it ever has been, no less than seven passage boats having been announced as ready to run.

The Niles (Mich.) Republican speaks favorably of the crop in that State. The editor says: The wheat fields in this vicinity never looked more promising at this season of the year, than at present. But we hear that on two or three prairies a few miles west, it is seriously injured. St. Joseph Valley has seldom failed to turn out a good yield, and this year promises more abundant than ever.

In Northern Ohio, the wheat crop looks promising. We understand that the fields give good promise in Stark, Tuscarawas, &c., but the general tone of the papers, in other parts of the State, is desponding. The editor of the Statesman observes: We do not believe, that under the most favorable circumstances, from this time till harvest, there can be any thing like a full crop of wheat in Ohio. It is not in the ground.

The New Haven County Bank has made an issue of $1 bills engraved on India rubber, prepared for the occasion. It is elastic, very little thicker than paper, impervious to water, and not easily torn or worn out. The signatures and filling up, in consequence of a previous preparation, have defied all effort at obliteration, even that of boiling in potash lye.

The steamer Ambassador, a large and beautiful boat, intended for the cotton trade, and heavily laden, was burned lately, on her passage from St. Louis to New Orleans. The boat cost $30,000, and her cargo was very valuable. The deck passengers lost all their baggage.

A line of stages is running from Matamoros to Point Isabel, taverns are opened, soda fountains invite the thirsty, commission merchants call for consignments, auctions are advertised, and large stocks of goods advertised, and collections are made for the relief of Ireland!

The London Times of the 14th ult., contains a card from Mr. Cunard, in which he expresses regret on account of the "unpleasant circumstances respecting Mr. Douglass' passage," and states emphatically, that "nothing of the kind will again take place in the steamships with which he is connected."

It is estimated, now, that nine-tenths of the paupers supported by the corporation of New York are foreigners, and only one-tenth Americans, and that the alms-house expenses for the year 1847 will be about $300,000.

Baron DeRothschild has devoted $5,000,000 to the purchase of grain and flour for the supply of Paris, to be sold at current prices. If the operation proves a losing one, the loss is to be his; if there be a profit, it is to be converted into bread to be distributed to needy families in the capital.

A mother, at Greenupsburg, Kentucky, was murdered, a few days ago, by her husband and her own son. They were both intoxicated; and the son shot his mother through the head while she was asleep! Rum and war make demons of men.

The fishing smack Calhoun, of Charleston, was struck by lightning a few days since, killing Arthur Lynch and injuring several others. A house in Charleston was struck by lightning at the same time, when a female slave was killed and several other persons badly injured.

The Racine (Wisconsin) Whig says: The winter crop is entirely destroyed, and farmers are now busily engaged in sowing spring wheat, on the same ground sowed last fall. The earth is dry and dusty, and every thing is languishing for the want of water.

Sir Walter Scott, Bart., son of the "Great Magician," is dead, without issue. The barony, created in favor of the author of the Waverly Novels, becomes, therefore, extinct. Mr. Lockhart's son is heir-at-law to the estate.

The Springfield (Ill.) Register says: The weather, for a few days past, has been as warm as mid-summer; the fruit trees are in full bloom, and vegetation of every description is coming forward with flattering rapidity.

A well-known political economist says: "We pay best, first, those who destroy us—generals; second, those who cheat us—politicians and quacks; third, those who amuse us—singers and musicians; and, least of all, those who instruct us."

A new cab has made its appearance in London. The wheels are covered with vulcanized India rubber, instead of iron tires, which renders springs unnecessary, and prevents jolting and rattling.

Two trains of cars on on the Fall River Railroad came in contact one day last week. The locomotives were driven together, the cars considerably broken, and several persons badly bruised, but none killed.

D'Aubigne is about to publish a volume on Cromwell, entitled "The Protector; a Vindication, founded on the latest documents."

The Pope has instructed Mr. Newman to undertake a new English translation of the Holy Scriptures.

There are at present 555 newspapers published in Great Britain and Ireland, of which 230 are Liberal, 187 Tory, and 183 neutral.

Lord Brougham presented a memorial to the House of Peers, from the Select Vestry of Liverpool, complaining that since December last 180,000 poor persons had arrived in that city from Ireland; and praying for restrictive laws.

A fire broke out in the foundry of D. A. Powell, Cincinnati, on Saturday morning, 15th inst., which destroyed property estimated at from $100,000 to $125,000.

A man in New York lately turned his son out of doors because he would not pay him house rent. A striking instance, says the Philadelphia Spirit, of *pay-rent*-al affection.

It has been ascertained that 1910 new buildings were erected in this city during the last year, and that a much greater number are already under contract for the present year.

A telegraphic dispatch from Pittsburg says the steamboat New Hampshire has been blown up at Little Rock, Arkansas, and sixteen lives lost.

The steamers Saluda and Dominion have been wrecked on the Upper Mississippi. Boats a total loss, cargoes saved in a damaged condition.

John Sheppard, the last survivor of Braddock's defeat in 1775, died recently at Chesnut Ridge, near Philadelphia, aged 118 years, 9 months, and 17 days.

Mr. Roundtree, a Baptist preacher, took the place of his son in the Illinois volunteers for the Mexican war, and was killed at Buena Vista.

On the authority of Sir Fitzroy Kelly, it is stated, that since the year 1800, no fewer than fourteen persons have been executed whose innocence has since been fully established.

The Rhode Island Methodist Conference has decided to employ their superannuated preachers as colporteurs.

A law has been passed in New Grenada prohibiting the exportation or importation of slaves.

Macvey Napier, editor or the Edinburg Review, died in Edinburg, February 11.

Three thousand persons attended a horse-race at New Orleans on a Sunday.

Review of New York Market.

MONDAY, MAY 24.

FLOUR AND MEAL—Prices have improved within a week. City Flour $8 50 a 8 62; to arrive in June 8 12 a 8 25. Meal 4 09 a 4 12. Rye Flour 6 25 a 6 50.

GRAIN—Genesee Wheat $2. Rye 1 25 a 1 44. Corn 1 05 a 1 09. Barley 85c. Oats 65c. Pea Beans 1 37.

PROVISIONS—Pork and Beef are heavy. New Mess sold for $16. Lard has a downward tendency, selling for 9½c. Pickled meats are scarce, and bring a good price. No change in Butter and Cheese since last week.

MARRIED,

In Hayfield, Pa., March 2, by Eld. A. A. F. Randolph, Mr. Amasa Crosbey, and Miss Delilah Curtiss.

In Cussewago, Pa., on the 8th of April, by the same, Eld. Ray Greene, of Allegany Co., N. Y., to Miss Ursula Stebbins, of the former place.

In Almond, N. Y., on the 13th of May, by Eld. N. V. Hall, Eld. Daniel Babcock, of Rock Prairie, Wisconsin, to Miss Deborah Tift, of Almond.

On the 16th inst., by Eld. O. P. Hull, Mr. Milton W. St. John, of Leonardsville, N. Y., to Miss Mary Babcock.

DIED,

Near Hightstown, N. J., on the 10th of May, Mrs. Brown, consort of Jesse Brown, aged 70 years. Mrs. Brown and her husband embraced the Sabbath a number of years ago, without knowing any person of that persuasion. They united with the church in Piscataway, where she remained a member until her death.

In Alfred, N. Y., on the 10th of May, Mr. Garret Sorter. He was a member of the Methodist Episcopal Church, and died in full hope of a blissful immortality.

In Piscataway, N. J., on the 14th of May, an infant child of David Drake.

CHRISTIAN PARLOR MAGAZINE.

REV. J. T. HEADLEY, EDITOR.

THE CHRISTIAN PARLOR MAGAZINE, formerly under the care of Rev. D. Mead, commences its fourth volume under the editorship of Rev. J. T Headley, author of "Napoleon and his Marshals," "Sacred Mountains," "Letters from Italy," &c. We hazard nothing in saying that this Magazine, so deservedly popular hitherto, is destined to fill a large place in public estimation; that it will not only maintain its present enviable distinction, but earn to itself a far higher popularity, and become the companion of many a circle to which it is now a stranger, gladdening by its presence, while it exerts an influence pure, elevating, and healthful. The Editor will bend his energies to make this the most popular Magazine of the day, and while he avails himself of articles from the best writers, he will draw freely from his own exhaustless store.

It will continue to maintain its high moral tone, and nothing will be admitted into its columns which will minister to the corrupt passions and tendencies of youth, or which "the author dying would wish to blot."

The design of the Editor and Publisher, is to present a Magazine containing all the facination and interest of the lighter Periodicals, while at the same time it moves in a different path, and is not exposed to the same objections. It is issued monthly, containing 32 pages of original matter, printed on fine paper, in handsome covers, with a splendid steel engraving, and a beautiful colored flower, and music, to each number, and got up in every respect in the best style of the art, making a yearly volume of 384 pages, full of choice illustrations, and forming a handsome ornament to the Parlor Table, or a rich and valuable present to a friend.

☞ Price, two dollars a year. Three copies for five dollars.

A few good, responsible agents wanted to circulate this work; to whom the best inducements will be offered.

E. E. MILES, 151 Nassau-st.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department, and Teacher of Mathematics.
SILAS S. CLARKE, Teacher of Physiology.
CAROLINE E. WILCOX, Preceptress.
M. SAMANTHA NEWTON, Assistant.
AMELIA R. CLARKE, Teacher of Instrumental Music.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

First commencing Wednesday, Aug. 25, and ending Dec. 1
Second " " Dec. 15, " March 22
Third " " April 5, " July 12

Tuition, per term of fourteen weeks, from $3 00 to	$5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

Miscellaneous.

SANTA ANNA.

In person, Gen. Santa Anna is about six feet high, well made, and of graceful bearing, though he stumps along on an old-fashioned wooden leg, rejecting as uncomfortable, all the "mock legs," with patent springs and self-moving inventions, which have been presented to him by his flatterers from all parts of the world. His dress, as I have said before, is on all occasions that of a high officer of the army; and his breast is covered with richly gemmed decorations.

His brow, shaded with black hair somewhat sprinkled with gray, is by no means lofty, but narrow and smooth. Although his whole head is rather small, and perhaps rather too long for its breadth, it has, however, a marked and boldly-defined outline, indicating talent and resolution. His nose is straight and well shaped, and his brows knit in a line over his close and brilliant eyes, which are said to flash with fire when aroused to passion. His complexion is dark and sallow, and his temperament evidently bilious. His mouth is the most remarkable feature. Its prominent expression, when at rest, is that of mingled pain and anxiety. In perfect repose, you would think him looking on a dying friend, with whose sufferings he was deeply but helplessly sympathizing. His head and face are those of an attentive, thoughtful, melancholy, but determined character. There is no ferocity, vindictiveness, nor ill temper in his expression; and when his countenance is lighted up by pleasant conversation, into which he appears to enter eagerly, though with a timid and subdued voice; and when he puts on that sweetly wooing smile, which seems too tranquil to ripen into a laugh, you feel that you have before you a man who would be singled from a thousand for his quiet refinement and serious temper; one who would at once command your sympathy and your respcet; a well-bred gentleman, and a resolute soldier, who can win by the solicitation of an insinuating address, or rule by the authority of an imperious spirit.

Such is the portrait of the person who, since the outbreak of the Mexican revolution, has played a chief part in the drama of the time, and has fought and forced his way to eminence from the humblest rank. The destroyer and builder up of many systems and men, he has not always been on the side of republicanism, according to the liberal and enlightened notions of the north; but it is sincerely to be hoped, that he is too deeply pledged as an old soldier and a brave fighter in the cause of liberty, now to shrink back into the folly of despotism.

CHINESE PAGODAS.

Near the foot of the grassy slope, at about the centre of the hill, on the road to Nankin, a large jos-house stands, fronting an avenue of colossal granite figures of men and animals, extending in a semicircular sweep, for about a mile, to two square brick, Egyptian-shaped buildings, which are hollow, open on each side, and empty. These, we were told, were the tombs of the emperors of the Ming dynasty; but our guide also said, that there was a large excavation in the rock behind the jos-house, containing coffins; so I fancy that it must be the place of general interment, and that the huge figures were merely intended to dignify the approach to the cemetery. We had not time to visit the jos-house, but we trotted our startled horses between these silent guards, and examined with great interest the sculpture or a departed age. They are about three times the size of life. A tablet-gate marks the commencement of the avenue; then in succession appear two upright shafts of granite, in single blocks; four warriors, dressed in long, loose shirts of scale armour, leaning with folded hands upon their swords (they front each other, as do all the statues;) next to them lions, bears, horses, camels, and elephants; and so on to the two buildings, a repetition of the same figures, each alternate pair, with the exception of the men, crouching. Most of them have been hewn into shape from single blocks; they rest upon flat slabs of granite, on unleveled ground; and, strange to say, although centuries have passed since they were first placed there, no weeds are growing around, nor have they sunk three inches. The elephants are acurately shaped, and fairly sculptured; the rest are all most rudely executed. * * * * * The porcelain pagoda is an octagonal building of nine stories, rising to the height of 261 feet; bright with many-colored porcelain, which throws off a glittering light like the reflected rays from gems. It is in a perfect state of preservation. The porcelain is fastened to the tower with mortar, as Dutch tiles are upon a stove, except the projecting cornices and bas-reliefs of grotesque monsters, which are nailed. The various colors are white, yellow, red, and green; the roofing tiles are all of the imperial yellow. It stands in a spacious court, surrounded on three sides by a wall, the fourth open to two extensive flights of granite steps, descending to the jos-house attached to the pagoda facing the town. Another large enclosure, planted with regular rows of trees, extends to the road and suburbs. The projecting flanges, if I may so term them, of the separate stories, curve upwards at the points; to which are suspended bells, of size proportioned to the taper of the tower. A priest assured me that, when they were first hung up, after the complete repair of the paouta, or pagoda, in the last century, they used to ring forth charming melodies at the command of the mistress of the tower, "the queen of heaven;" until she, wrathful at the indifference and falling off of her followers, in a fit of anger, deprived them of sound. The greater portion are certainly tongueless, and all of them cracked; which is not surprising, for the bells and cast gongs in China (made of the same metal) are very brittle, from the absence of an adequate proportion of alloy. The internal part is square and elaborately ornamented with figures of the Budha faith, in bas-relief; the whole profusely gilt; each story contained a shrine with the universal idol, the sitting figure of "the queen of heaven." A single door, under the niche in which the principal deity was placed, leads into a square chamber in the shaft of the building occupied by another image. The walls are all lined with square porcelain tiles, each separate one embossed with a small device in the centre; those upon the ground floor are entirely covered with gilding. The others of the eight upper stories differ, by having a black edging round the gilded device, which has a good effect; the concluding step of each story is of stone, the flooring and stairs of wood. The ample view from the summit surpassed our expectations. Facing the south, a little river from the distant hills came winding, like the Forth, near Stirling; it passes by the south and western walls, and helps to supply the canal with water. Towards the south-west, as far as the eye could reach, flowed the princely Yang-tze-kiang, leaving, between us and it, as it passed Nankin, a richly-cultivated flat of paddy land, about three miles in breadth. Facing the north, we looked down upon the walls and roofs of a dense cluster of houses—the Chinese city; through the centre, eastward, ran a canal. The streets seemed very narrow; the buildings principally of two low stories; and, upon every slight rise of ground, public temples, granaries, and government offices, surrounded by spacious yards or courts, were discoverable.

[Loch's Campaign in China.

FEET OF CHINESE WOMEN.

The means taken to effect the alteration of the women's feet in China are decidedly prejudicial to the health, and frequently attended with fatal consequences. The fact was ascertained by a clever young naval surgeon, who was for some time stationed at Chusan. It happened that, during an excursion into the country, he one day entered a house where he found a child about eight years old, very ill, and suffering under severe hectic fever. On examination, he discovered that her feet were undergoing the process of distortion; he was informed that she had been a year under this treatment. Moved by pity for the little sufferer, he proceeded to remove the bindings, and fomented the feet, which were covered with ulcers and inflammation. The change in shape had already commenced by the depression of the toes. The child was much relieved by, and evidently grateful for, his treatment. On taking his leave, he warned the mother that she would certainly lose her child if the bands were replaced; but his remonstrances were of no avail. Whenever he returned (and this happened frequently) he always found them on again; the woman urging as an excuse that her daughter had better die than remain unmarried, and that, without improved feet, such a calamity would be her inevitable lot. As might be expected, the child grew worse and worse. After a longer interval than usual, he again revisited the house; but found it untenanted, and a little coffin lying at the door, in which he discovered the body of his poor young patient. [Lock's Campaign.

"RESIST NOT EVIL."

Most people, and, I am sorry to say it, a great many who call themselves Christians, say this course is not consistent with personal safety. But how do such facts as the following put to the blush the timidity and sinful fear of these professed disciples of the Prince of Peace!

When Capt. Back went to the polar regions in search of Gen. Ross, he fell in with a band of Esquimaux, who had never before seen a white man. The chief raised his spear to hurl it at the stranger's head; but when Capt. Back approached calmly and unarmed, the spear dropped, and the rude savage gladly welcomed the brother man who had trusted in him. Had Capt. Back adopted the usual maxim that it is necessary to carry arms in such emergencies, he would probably have occasioned his own death, and that of his companions.

Raymond, in his Travels, says:—"The assassin has been my guide in the defiles of Italy, the smuggler of the Pyrenees has received me with a welcome in his secret paths. Armed, I should have been the enemy of both; unarmed, they have alike respected me. In such expectation, I have long since laid aside all menacing apparatus whatever. Arms may indeed be employed against wild beasts; but men should never forget that they are no defense against the traitor. They may irritate the wicked and intimidate the simple. The man of peace has a much more sacred defense—his character."

A WHALING INCIDENT.

On the 9th of January last, the bark Harriet, of Freetown, Capt. Durfee, cruising on the line, lowered her boats for sperm whales. The first and third mates had each secured a whale and made them fast along side, when they returned to assist the second mate, who was fast to another. They came up with him about nine o'clock at night, and succeeded in killing the whale. They could then see the ship, but it soon began to blow, and they were obliged to lay by the whale all night. In the morning the ship was not in sight, it still blowing a gale and raining hard. They lay by the whale three days, when they ventured to stand off to the westward, in hopes of falling in with some ship. On the seventh day they caught a shark, which they ate with a good relish. They were then standing for the King Mill Group of Islands, but a new gale coming on, they were obliged to reef down, and stand to the eastward, and finally to heave to, where they lay for thirty-six hours in a gale unusual for those latitudes. On the morning of the tenth day, they again stood west. Early on the eleventh day they discovered a sail, and stood for her, which proved to be the bark Hanseat, of Hamburgh. They were taken on board and treated with great kindness. They had had nothing to eat during the eleven days, except the shark they had caught and a few flying fish, and no water except what they had caught in the line tubs. Some of them had lain down to die, two days before they saw the ship, and all of them were so weak that they could scarcely support their weight. Capt. Durfee, after cruising for several days in the vicinity, was making the best of his way to this port with the remnant of his crew, having given up all hopes of ever seeing any of his officers or crew again, when the bark Hanseat spoke him, January 20. He was not more surprised than delighted to find his men all safe, and receiving all attention possible, as the third mate was a brother.

The Laugh of a Child.—Miss Isabel Athelwood, of Frankfort, Pa., writes thus of the mirth of a child. Isabel should, says the Reveille, conduct the laughing chorus of a household of them:

> "I love it—I love it—the laugh of a child,
> Now rippling and gentle, now merry and wild;
> Ringing out on the air with its innocent gush,
> Like the trill of a bird at the twilight's soft hush;
> Floating up on the breeze like the tones of a bell,
> Or the music that dwells in the heart of a shell,
> Oh! the laugh of a child, so wild and so free,
> Is the merriest sound in the world for me!

SPRING.

Spring, the favorite of the year,
Spring, the first-born, draweth near.
Loved by maid, by poet sung,
Spring, the joyous spring is come!
Time of truest, purest pleasure,
Source of sure, unfailing treasure,
Time of fair up-springing flowers,
Time of bright and sunny hours—
Spring is the creative season,
Time of Love, of Hope, of Reason.

[Salem Register.

A Remarkable Printing Press.—We had an opportunity of seeing in operation a truly splendid specimen of machinery, which has just been introduced into the establishment of our neighbors of the Ledger. It is a printing press on a new principle, the contrivance of Richard M. Hoe, Esq., of the well-known house of Hoe & Co., of New York. It is in its way quite a triumph of genius and art, being at once simple, comprehensive, and capable of producing truly extraordinary results. Thus, when in full and perfect operation, it throws off from 10,000 to 12,000 impressions per hour, or at the rate of three or four per second of time. The workmanship, too, while we were looking on, was truly admirable—each impression being distinctly marked, and the whole machinery moving like clock-work. The inventor has obtained a patent, and we believe that it is the first machine of the kind that has been manufactured and put into successful operation.

In ordinary presses, the types are laid upon a bed, the surface of which is flat, and are thus printed upon, either with a platen or cylinder. But with this, the type are placed upon a large cylinder, four and a half feet in diameter, which is surrounded by and revolves within four other smaller cylinders, revolving in an opposite direction. Each of these smaller cylinders receives from its supplying attendant the sheet of paper, with which, in its revolution, it meets the form of type as it comes round, and, in passing, gives the impression, and instantly throws it out into the receiver's hands.

It is really a curious and instructive sight to look on and see this machine in motion—the sheets passing in with the utmost rapidity, receiving the impression, and thrown off with a velocity and regularity really astonishing.

Mr. Hoe may well be congratulated on his achievement. He has in this matter kept progress with the spirit of the age. The very idea of taking from 10,000 to 12,000 impressions per hour, is startling; and to the uninitiated in the mysteries of a printing office, such a result would appear almost impossible. [Phil. Inq.

Quantity of Corn to an Acre.—We have often heard it remarked that 100 bushels of shelled corn never were raised upon an acre of land at a single crop; and if we recollect rightly, we read in the reported proceedings of a late meeting held in Boston, of the Legislative Agricultural Society, that there were several individuals present, who would be willing to go a long distance to see an acre of corn containing a crop of one hundred bushels. For the benefit of all who may be sceptical on this point, we give the result of a little experiment, made by us a few weeks ago, which has since been repeated by others, with but a trifling variation.

From five ears of brown corn, nine or ten inches in length, we shelled a full quart, Winchester measure, which, when counted, contained 2,000 kernels, or 64,000 grains to a bushel. In referring to Mr. Brown's article on the cultivation of this corn, in our March number, it will be seen that he plants his corn in hills, three feet apart one way, and two feet the other; and that at the first hoeing, he reserves three stalks to a hill, each of which, we may reasonably conclude, will produce one ear, and in many cases, two or more. Admitting that an acre thus planted will contain 7,250 hills, and that each hill will produce an equivalent of three ears, ten inches in length, the result, according to the premises above, will give 136 1-8 bushels of shelled corn! [Am. Agricult.

The Isthmus of Tehuantepec.—The Washington Union says: Among the great topics connected with the commercial and territorial advantages and prospects of the country, which the present position of our foreign relations brings into view, the plan of uniting the Atlantic and the Pacific through this isthmus, is certainly one of the most important. It will go far toward changing—and that to the signal profit of our country—the main stream of the commerce of the world. The whole subject is no doubt receiving that careful consideration at the hands of the administration, to which it is entitled. It will be productive of great benefit to the world at large, as well as to the United States. It will be by far the shortest and most direct route between the United States and our territories on the Pacific. It will stimulate the resources and exertions not only of the western side of the American continent, but of the eastern portion of Asia, and all the intermediate lands on the broad Pacific.

A Curious Safety Lock.—We seldom meet with a more novel and quaint invention, than that of a new bank and safe lock invented by Mr. J. Y. Savage, of this city. The lock itself is very simple, having a stout bolt attached to the inside of the door, and which is projected forward by a spring whenever the door is closed, and without the least possible communication with any thing outside, no aperture, nor even an indication of the situation of the lock. But a simple clock movement is attached to the door inside, and so arranged as to be adjusted to let off a spring at any required hour and minute, on the principle of the common alarm clock; and this spring, when thus liberated, withdraws the bolt inside. But neither the burglar nor the lawful proprietor can possibly obtain access to the interior till the faithful sentinel inside gives the word. [Scientific American.

The Wrath to Come.—An irreligious young man heard Mr. Whitfield without interest, until the preacher suddenly paused, then burst into a flood of tears, lifted up his hands and eyes, and exclaimed, "*Oh, my hearers! the wrath to come!*" "These words," said the young man, "sunk deep into my heart, like lead in the waters. I wept, and when the sermon was ended, retired alone. For days and weeks I could think of little else. Those awful words would follow me wherever I went—'The wrath to come! the wrath to come!'" The result was, that the young man soon made a public profession of religion, and became an eminent preacher.

VARIETY.

Milbury, a little town in Massachusetts, manufactured last year to the amount of $1,000,000. It has six cotton mills, four woolen mills, two paper mills, three machine shops for making cotton and other machinery; two iron foundries, one sash and blind factory, one scythe establishment, one factory for making bevels, hoes, trowels, hay-cutters, &c.; one for making railroad cars, one for black lead, one for tanning leather, besides many small shops.

A poor Irishman, in New York, picked up $1,000 in bank bills in Wall-street, and delivered the money to a broker who had lost it. In the fullness of his generosity, the broker gave the finder a York shilling for his pains and honesty. The latter, however, threw back the gift—the commission was too small for the extent of the operation—and left the broker utterly astonished at the refusal of his benefaction.

It is stated, in a letter from Naples, that the ancient amphitheatre of Pouzzoles has been freed from the earth that surrounded it, and may now be examined in all its parts. The dens of the animals, which are situated under the arena, are of extremely solid masonry, and in a state of excellent preservation. Lamps, parts of columns, and remains of architectural ornaments, have been found in them.

The Cincinnati Chronicle describes a Yankee curiosity in that city in the form of a machine driven by steam to make shoe pegs. The engine is below—in the second story the green wood is taken—sawed into lengths and planed off. The next operation is to crease the top; after, comes the splitting process. The next is to grind the pegs and separate them. Lastly, they are dried by steam; in fact the pegs are all from the green, made by steam, and the proprietor makes daily about eight bushels!

One of the papers which took notes states that there were two hundred and two suicides committed in the United States last year. Of this number 38 were by cutting the throat; 51 hanging; 29 shooting; 25 drowning; 22 poison; 10 jumping from a hight; 6 stabbing; 6 under railroad cars. Of this number 59 were insane; 15 drunk, and 18 filled with remorse and despair.

A female congregation in China is an extraordinary thing, as it is in all heathen lands; but Mr. Roberts, in his Journal of Aug. 10, speaks of such a religious assemblage gathered by him in Canton—one of them an encouraging inquirer; she had read the Christian books, and desired to be taught, and become a disciple of the Saviour.

The Impartial, of Smyrna, states that the Egyptian Government has recently promulgated a law for the abolition of slavery after the space of fifty days. At the slave mart there was in consequence a decline in prices of sixty per cent. No sales could be made, as after this interval of fifty days, every slave will be free to stay with or to leave his present owner at pleasure.

They have a calculating negro in Louisville, who answers instantaneously any question in mathematics which is propounded to him. On all other subjects he is completely idiotic. Alexander Dumas, the celebrated French novelist, who is known to have considerable negro blood, is said to be as ignorant of figures, as he excels in literature.

Builders and merchants are now looking to Western New York for a supply of ship timber; a contract was made at Mount Morris, for 210,000 feet of ship timber, to be used at Portsmouth, N. H. Upwards of 2,000,000 feet are now in the above village ready for shipment. Many great oaks are found in Genesee Valley.

A convention of Associate Reformed Churches at Burnet's Creek, Ia., have "Resolved, That secret societies, such as Freemasonry, Odd Fellowship, and Sons of Temperance, are inconsistent with the spirit of the Gospel; and persons adhering thereto are not to be admitted as members of the United Presbyterian Churches."

The Washington Union contains reports from 17 of the principal post offices in the country for the quarter ending March 31. As compared with the same quarter in the year 1846, they indicate an increase in the revenue of the department amounting to 17 per cent.

They sometimes travel at the rate of seventy-two miles an hour on the Great Western Railway. You could "put a girdle round about the earth," at this rate, in not exactly Puck's speed, forty minutes—but in a few hours over fourteen days!

A letter writer from Vera Cruz says: "The shells from our mortars, bursting in every direction, scattered death and destruction within the city, and it is fair to presume that the round shot from our batteries had an *equally happy effect!*"

The Stuyvesant pear tree, which was brought from Holland, in the year 1647, now 200 years old, is in full bloom. This tree stands at the intersection of 3d Avenue and 13th street. This is probably the oldest fruit tree in America.

The property stolen from the inhabitants of this city during the last four months, amounted to $5,000; the amount stolen during the corresponding months in 1846 was $1,300. The moveable property of this city is estimated at $100,000,000.

A gentleman traveling through Roscommon, Ireland, met a woman on the road leading a donkey, on which was placed the dead body of her husband, while she conveyed a dead child in her arms, to the place of interment!

A house was burnt near St. Louis on the 22d ult., and a mother with her six children perished in the flames. A more distressing calamity has rarely been witnessed.

The citizens of Jefferson Co., Ky., have forwarded a massive silver pitcher to Gen. Taylor's wife. They announced the fact to the General, who expresses himself warmly for this kind token from his early friends.

During the recent Missionary Convention at New Haven, a gang of pickpockets appeared among the throng, dressed as clergymen, in black coats and white cravats.

English walnuts are very productive in some parts of this country—near New York is a tree which is said to have produced in one year a crop selling for $200.

ALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

DAGUERRIAN GALLERY.

GURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors blow the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

N. B. No charges made unless satisfaction is given.

oct22 6m

COMMENTARY FOR THE PEOPLE!

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The design of the Committee of the London Tract Society, under whose supervision the English work was prepared, has been to cover that ground where all evangelical denominations meet, and to make a plain and practical exposition of religious truth and duty.

This work is based on the Commentaries of Henry and Scott, and more than one hundred other writers in the various departments of Biblical Literature; the most important observations of these eminent divines being quoted, constituting a digest of the most valuable results at which the learned men of all ages have arrived in their critical study of the Holy Scriptures. Reference has been had to the wants of Sunday School Teachers, and of families engaged in the systematic study of the Scriptures.

Perhaps there never was a juncture of time when true religion more greatly needed a safeguard against attacks which are both boldly, and insidiously aimed at her vital principles; perhaps true religion was never in a more perilous position between open enemies and pretended friends, than at this particular crisis; and surely never was it more incumbent than now, on every true friend of her holy precepts, every conscientious master of a household, every anxious parent, guardian and protector, to be provided with antidotes to the poison which is so unscrupulously scattered abroad, or an argument against each dangerous fallacy which is propounded to the injury and detriment of that religion, which is the faithful oracle of the Divine Creator, and the best exponent of His will.

The object of the compilers has been to provide a Commentary compact in size, moderate in price, and suited to Christians of every station, rank, and denomination.

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We have received the most favorable notices from many distinguished clergymen of various denominations of this country, and also from the press, which cannot be inserted in a newspaper advertisement on account of their length; they will be found on the cover of each part.

ROBERT T. SHANNON,
118 Nassau-st., N. Y.

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☞ Any respectable newspaper copying the above advertisement once a week for twelve weeks, shall receive a copy of the work, by sending us the paper, with the advertisement marked.

Dec. 11, 1846.

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The Sabbath Recorder.

SABBATH DISCUSSION.

From the Christian Chronicle of April 28.

Mr. Editor:—I am sorry that my view of the relation of the new covenant to the Sabbath, should have given pain to my friend "E. W. D.;" and I cannot but think that if I had made myself more clearly understood than, from his comments, I seem to have done, he would have found less occasion for anxiety. Certainly, whatever modifications may be required in subordinate particulars of the statement given in my last, and whether I rightly apprehend its bearings on the subject in dispute or not, of the correctness of that view in general, I have not the slightest doubt. Did time and space permit, I should like to enlarge on the points of difference between him and myself, as he has skillfully presented them; but as it is, I must be content with merely requesting any who may be interested in the discussion, to compare our respective articles with each other and with the Scriptures. I surely have no wish but that Christ's truth may prevail.

In proceeding to speak a few words concerning the Lord's Day, as being avowedly not the seventh, but the first, I do not know but I must shake hands with "E. W. D." though I shall be glad if possible, still to have his company. He *holds*, if I understand him aright, that the *seventh* day alone, the Sabbath of the fourth commandment, persents *any* scriptural claim upon us as a day of worship. Rather, perhaps, he hardly recognizes an essential distinction—any day being possibly the seventh. So that with him I cannot speak *ad hominem*, in regard to the first day, as such. But some may say to me, you who hold that the Sabbath is abolished and gone with all the other "rudiments" and "shadows," yet probably observe Sunday as specially devoted to religion. If so, on what authority do you proceed—the fourth commandment being according to your view, as null and void for Christians as if it had never existed? This is a fair and most important question, which I shall endeavor to answer, as accounting, be it observed, simply for my own practice.

I would say then first of all, that I feel constrained both by the Law and by the Gospel, to exclude from my conception of the first day, almost every notion properly appertaining to the ancient Sabbath. That this day is more especially devoted to God than any other, that He requires of us particularly *this* time for His service, that what we do on this day really *is* God's service more than what we, as Christians, do consistently every day and minute, appears to me *not only* not taught in the Bible, but in direct contradiction to what is taught there. It is one of the offspring of that pernicious distinction between things sacred and secular, which has no ground in the development of the Christian spirit. It was the noble answer of an English clergyman (whose very appelation, by the way, points to the error of which I speak—*clergy!*) who had been rebuked by his diocesan for preaching in an unconsecrated place—"Pardon me, my Lord, I thought that when my Divine Redeemer had traveled and wept and bled on this sinful earth, *every* spot here was consecrated to efforts for extending the benefit of his sacrifice." I think, Mr. Editor, that when a soul has entered into an inseparable union with that Redeemer, by faith in his blood, so that he lives in it, and it does every thing both in word and in deed, in the name of the Lord Jesus, then every thing is consecrated to God in Christ, the ploughing of the field as well as the preaching of the Gospel, or nothing is. This is *not* rhetoric. Nor can there be any distinction between days as to their intrinsic appropriateness for God's service, or the holiness (spiritually considered) of exercises performed in them. To the evil heart there is no holy time—to the heart which lives by the faith of the Son of God, all time is holy. After carefully considering what my brother has said on this point, I must reiterate the sentiments which I before expressed; and while I take his admonitions of error gratefully, he will bear with me if I say that I think the discrimination which he attempts to draw between different exercises of the renewed spirit right in themselves, as not equally God's service to be one of the very limbs of Antichrist.

Having thus cleared the way for a positive statement of my view of the Lord's Day, I shall be obliged, much to my regret, to suspend the remainder till next week. Having waited several days for leisure to devote to this article, I am again broken off at the last moment for reaching the press this week. INDAGATOR.

—

From the Christian Chronicle of May 5.

Mr. Editor:—In pursuing the train of thought in which I was broken off last week, I wish to say, that while I hold every moment of the Christian's time, to be due to the service of God, and so all equally holy; yet from the incapacity of the human mind to be occupied with more than one thing at once, time must be taken specifically for exercises of devotion. God's servant is to be employed each moment about just that thing which He, for the time being would have him to do. But among all the departments of his Father's business, exercises of devotion, in their due proportion to the rest, constitute the most desirable and grateful share. In these the believing soul is brought into sensible intercourse with the great source of blessings—thus reänimating that fervor of spirit which should warm all his diligence in business, and drinking in exhileration and strength for the toils and trials of his pilgrimage.

Had it been God's will that he should stand unassociated and alone in his profession, of Christianity, it seems to me highly probable that it would have devolved on each individual to determine for himself in the Lord what time he would spend in acts of devotion. But Christians do not stand independent and alone. They are united together in churches, each of which is at once an epitome and a member of the church universal. This involves the necessity, according to Christ's plan of social religious exercises for the mutual edification of His body, and subordinately for the good of those who are without. In this relation, it no longer remains for the Christian to say for himself independently, how much and what time he must devote to God's worship. He is a part of the church; and the ends of the church require that some definite season should be fixed upon for religious communion, and generally understood.

This necessity might very likely be less felt by the earliest Christians, while remaining in Jerusalem, and, as would appear, almost constantly engaged in religious affairs. So far as it was felt, I have little doubt that it was met by the Sabbath and other sacred seasons of the Hebrews, all of which were plainly observed by them externally for a time as they had been before. But when the apostles were scattered abroad from Jerusalem, and the Gospel, emancipated from the fetters of nationality, began to multiply its converts among the Gentiles, who knew not the Sabbath; when, too, it was neither possible nor desirable that the whole time should be given to devotion, it became necessary to appoint some periodical season for worship and the spiritual activity of the congregation. And in order that this arrangement might be most extensively beneficial it was plainly of the highest importance that it should be uniform throughout the churches; that there should, in a word, be a stated and well-known time for the general celebration of God's praise through His Son, and the discharge of those duties which are involved in the church relation.

Thus far we can discern, I think, a clear moral requirement, (of the same nature precisely, as that by which Christians are held to unite in some form of church organization;) and just as we learn what particular form of the church is countenanced in the New Testament, in the same way do we learn what particular season, if any, whether monthly, semi-monthly, or weekly, is set apart by divine authority for Christian worship in the churches. That there is any express command on this subject, like that given to the Israelites with reference to their use of the seventh day, can (and in this view, *ueed*) no more be pretended, than that the other parts of the outward frame work of Christianity are prescribed with the distinctness and particularity of the pattern given in the Mount. The question before us is a question of fact, which may be answered by sacred and profane history.

The necessity of some recognized season of worship being thus palpable, and that of a weekly season scarcely less so, it would follow from the view of the Gospel before taken, as it respects the equality of days, that this season might fall, so far as any intrinsic propriety is concerned, on any day of the seven. But the Sabbath was liable to great objection owing to its connection with that system from which the early attempts of the Juduizers to harass the Gentile churches, made it important to divorce Christianity as perfectly as possible. It was not, indeed, thought necessary that the Sabbath, any more than other holy days, or even circumcision itself, should be openly and absolutely discountenanced *for the Jews*, so long as they avoided a superstitious and unchristian spirit, in its observance, and refrained from urging it on the conscience of others. Hence it is highly probable that the Sabbath was reverenced by the Jewish Christians for a considerable time, often, if not always, in connection with the Sunday festival; while among the Gentiles, Sabbath-keeping was entirely disused. The seventh day being naturally discarded on this account, the first could hardly fail to commend itself to the special regard of all Christians, as such, from its association in their minds with the resurrection of their Lord,* and so with the full completion of his work and sufferings—his final triumph over death and hell. Not to remember this day with singular honor and joy would have been contrary to human nature; and it would not be without influence on their minds, we may conceive, that this day had been signalized by their risen Lord himself through several gracious appearances to his disciples before his ascension to glory.

Now, that the apostles did sanction the use of Sunday for the special celebration of Christ's love, and the cultivation of that spirit which was derived from him, is sufficiently evident to my mind, first from the designation given it by John, Rev. i: 10—the Lord's Day; for that the first day of the week is here pointed out, I conclude from the absence of any other rational explanation—from this application of the term at a later period—and especially from the allusion to it so early as in one of the epistles of Ignatius.† We here see that the day was held in peculiar esteem by apostolic Christians from its relation to their Lord's work; and, being thus honored, I find the proof furthermore, that it was held as a day of worship and the performance of church duties, in the well-known passages, Acts xx: 7, 1 Cor. xvi: 2. As throwing light on these, it is proper to notice the celebrated letter of Pliny to Trajan (about A. D. 110) in which he states, after diligent inquiry into the practices of Christians, that they were accustomed to meet on *a stated day* to worship Christ; which stated day is definitely ascertained by the declaration of Justin Martyr (about A. D. 150) that Christians used to meet for solemn worship on the day called Sunday.

My authority, then, for observing the first day of the week, not as a Sabbath, for I doubt the propriety of calling it by that name, but as a day of fraternal communion with the saints in Christ Jesus, and the commemoration, in all appropriate methods, of His finished work, is the example of the apostles. The obligation which I recognize to do this, and which I suppose to rest on all *Christians*, is the same as that which binds us to conform in other respects to the polity or discipline which they did, according to our belief, institute or approve. If it were granted that there is not absolute certainty of their having approved the religious use of the Lord's Day in particular, the same may be said of many other important points of organization and order not explicitly prescribed; while each has in its favor a paramount probability of the same practical force as certainty itself. This I firmly believe to be the case with the Lord's Day. To justify myself in this observance of Sunday, the Sabbath being abrogated, I imagine the simple fact of this being so generally held as a day of worship in the churches, would be amply sufficient; and when to this is added the natural fitness of the season to awaken devout feelings and the strong probability (to say no more) that the inspired apostles introduced this usage, I see not how a direct precept to this end, could make my duty plainer.

According to this view, the appropriate duties of the Lord's Day are devotional acts, and the direct use of means for the edification and extension of Christ's Church. Rest from worldly employments becomes a duty, not primarily as of old, on the Sabbath, but by consequence; since this is essential to the fullest efficacy of a season thus set apart for worship and refreshment of the weary spirit.

This view, if practically carried out, would lead Christians to consider their whole time, without any reserve, as consecrated to the Lord—result in a wider ditinction outwardly between them and others—necessitate some important changes in the mode of their operations on the world—and render the profession of Christianity more trying to the natural heart, and therefore a more decisive test of character than it is at present. But let those who think the interests of God or men would thereby suffer, reflect that by all this difference the Church would be brought into the position which she occupied at first, when surely the *world* was without a Sabbath, when, however, the triumphs of the cross were most wonderful and glorious. Hand in hand with the decay of faith proceeded the transfer of Jewish notions of sanctity to the Christian Sabbath, (as it began to be called;) until at last, under the almost total eclipse of the luminous simplicity of the Gospel, the observance of Sunday, as the Sabbath, was enjoined by the edicts of a semi-christian emperor.

Here I would remark, in conclusion, that while I hold the error of our Sabbatarian friends to be part and parcel of that system which the apostle denounced at Galatia, as inconsistent with the Gospel, and leading logically to an entire renunciation of the faith, I freely admit that the grievances which they suffer at the hands of our civil Legislatures are as iniquitous as they are severe. For the magistracy whether imperial or republican, to enforce by temporal sanctions, the supposed obligations of God's law; or to discriminate by a *mere* civil arrangement (if they so call it) in its inevitable operation, between the tenets of different religious bodies, as entitled to equal privileges, is unjust, oppressive and impious.

I shall be glad to see the discussion of this subject go on in an earnest and truth-loving manner, but it is not my intention to take any farther part in it at present. INDAGATOR.

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[*] It is plainly enough for this argument, that they should have supposed their Lord to have risen on the morning of the first day, even though he had actually left the tomb the night before. But I have wondered how the Sabbatarians could spend precious time in framing cloudy arguments to prove that Christ was crucified on Wednesday, and rose on Saturday after lying in the grave three full days, (see Carlow's Defense of the Sabbath,) thus making Sunday the fifth day from his death—in the very teeth of Matt. xvi: 21, compared with Luke xxiv: 21.

[†] The passage is in the Epistle ad Magnesios, c. 9, and partially quoted I believe (I have not the book at hand) by Giesler in his Church History. Here I would add, that in several allusions to the Sabbath as contrasted with the first day of the week, in what are called the Apostolic Fathers, it is invariably disparaged and treated as belonging to an obsolete dispensation. This, whether these writings be genuine or not, proves, at least, since they are unquestionably of great antiquity, first, that many of the earliest Christians held the observance of the Sabbath to be mere superstition, and secondly, that in devoting the Lord's Day to Christian worship they did not consider it as in any sense a Sabbath.

SILENT LABOR.

Silent, patient, continuous labor, does more than noisy talk or vain boasting. Silent labor accomplishes and makes visible something that is enduring, while idle talk, like the babbling of a shallow brook, evinces more noise than strength. This is good encouragement, for well directed labor will triumph over difficulties and obstacles, and result in the consummation of something useful. Thomas Carlyle says, speaking of work, "My friend, all speech and rumor is short-lived and foolish, untrue. Genuine work alone, what thou worketh faithfully, that is eternal. Stand thou by that, and let fame and the world go prating." Another writer adds, Courage, then, raise the arm, strike home, and that right lustily; the citadel of Hope must yield to noble desire, thus seconded by effort.

Work, work, with right endeavor,
Walls of brass resist not
A noble undertaking—nor can vice
Raise any bulwark to make good a place
Where Virtue seeks to enter.

A Touching Incident.—A month or two since, we received the following story in a letter from a private correspondent in New York:—

A visitor of the City Tract Society called, a few days since, on a family suffering with extreme poverty. A little child that had died the day before, was lying on the bed in its everyday clothes, the parents being unable to pay for suitable grave clothes. The visitor promised to attend to its burial, and as he was leaving, a little brother of the deceased asked,

"Where is Jamie now?"

"God has taken him away," said the visitor.

"Is Jamie cold now?" he inquired.

"No. God has taken him where there is no more cold, or hunger, or suffering."

The poor boy looked up and exclaimed, "Won't you ask God to take me too? I am *so* cold!" [Hartford Courant.

From the Englishwoman's Magazine.

"GOD IS LOVE."

Oh! Child of Grief, why weepest thou?
Why droops thy sad and mournful brow?
Why is thy look so like despair?
What deep, sad sorrow lingers there?

Thou mourn'st, perhaps, for some one gone—
A friend, a wife, a little one;
Yet mourn not; for thou hast, above,
A friend in God, and "God is love."

Is it remorse that lays thee low?
Is it for sin thou mournest so?
Then dost thou bear a heavy grief;
Yet, mourner, still there is relief.

There's One on high can pardon give,
Who gave his life that thou might'st live;
Seek, then, for comfort from above,
And hope in God, for "God is love."

Has cold unkindness wounded thee?
Does thy lov'd friend now from thee flee?
O turn thy thoughts from earth to heav'n,
Where no such cruel wounds are given.

In all the varying scenes of woe—
The lot of fallen man below—
Still lift thy tearful eye above,
And hope in God, for "God is love."

Sweet is the thought, time flies apace,
The earth is not our resting-place;
And sure the promise of the Lord
To those who love and trust his word.

Then, weeping pilgrim, dry thy tears;
Comfort on every side appears;
An eye beholds thee from above,
The eye of God, and "God is Love." E. J.

HAPPY DEVOTIONAL FEELINGS OF DODDRIDGE.

In turning over the pages of a recent number of Chambers' Cyclopedia of English Literature, we met with the following interesting letter written by Dr. Philip Doddridge to his wife, during his absence from his home. The letter bears date, Oct., 1742. Doddridge was at this time, 40 years of age:—

I hope, my dear, you will not be offended when I tell you that I am, what I hardly thought it possible, without a miracle, that I should have been, very easy and happy without you. My days begin, pass, and end in pleasure, and seem short because they are so delightful. It may seem strange to say it, but really so it is, I hardly feel that I want any thing. I often think of you and pray for you, and bless God on your account, and please myself with the hope of many comfortable days, and weeks, and years with you; yet I am not at all anxious about your return, or indeed about any thing else. And the reason, the great and sufficient reason is, that I have more of the presence of God with me than I remember ever to have enjoyed in any one month of my life. He enables me to live for him, and to live with him. When I awake in the morning, which is always before it is light, I address myself to him, and converse with him, speak to him while I am lighting my candle and putting on my clothes, and have often more delight before I come out of my chamber, though it be hardly a quarter of an hour after my awaking, than I have enjoyed for whole days, or, perhaps, weeks of my life. He meets me in my study, in secret, in family devotions. It is pleasant to read, pleasant to compose, pleasant to converse with my friends at home; pleasant to visit those abroad—the the poor, the sick; pleasant to write letters of necessary business by which any good can be done; pleasant to go out and preach the gospel to poor souls, of which some are thirsting for it, and others dying without it; pleasant in the week day to think how near another Sabbath is; but, oh! much, much more pleasant, to think how near eternity is, and how short the journey through this wilderness, and that it is but a step from earth to heaven.

I cannot forbear, in these circumstances, pausing a little, and considering whence this happy scene just at this time arises, and whither it tends. Whether God is about to bring upon me any peculiar trial, for which this is to prepare me; whether he is shortly about to remove me from the earth, and so is giving me more sensible prelibations of heaven, to prepare me for it; or whether he intends to do some peculiar services by me just at this time, which many other circumstances lead me sometimes to hope; or whether it be that, in answer to your prayers, and in compassion to that distress which I must otherwise have felt in the absence and illness of her who has been so exceedingly dear to me, and was never more sensibly dear to me than now he is pleased to favor me with this teaching experience; in consequence of which, I freely own I am less afraid than ever of any event that can possibly arise, consistent with his nearness to my heart, and the tokens of his paternal and covenant love. I will muse no farther on the cause. It is enough, the effect is so blessed.

SPOKEN AGAINST.

What if people do speak against you? Let them feel that you are able to bear it. What is there gained by stopping to correct every word that is whispered to your discredit? Lies will die if let alone; but if you repeat them to this one and another, because your enemies had the impudence to make them, you but keep the fire burning, and the way open for a dozen slanders. Keep your course, and go straight forward, and trouble not your head about what is repeated, and feel all the better, and wear a less frightful face. Slander never killed a sterling character, and it never will; her coat will not sit upon him, without a pull here and a jerk there, and a twist below; and while this work is going on, the false words are forgotten by the multitude. Let us, you and I, reader, repeat what another has said in rhyme, and if we have been talked about or slandered, it will do us as much good as a fry at Diamond Cove:

"Not all they say or do, can make
My head, or tooth, or finger ache,
Nor mar my shape, nor sear my face,
Nor put one feature out of place;
Nor will ten thousand lies
Make one less virtuous, learned, or wise;
The most effectual way to baulk
Their malice is, to let them talk."

HENRY MARTYN.

Toward the middle of the last century, John Martyn of Truro, was working with his hands in the mines near that town. He was a wise man, who, knowing the right use of leisure hours, employed himself for higher and more lucrative pursuits; and who, knowing the right use for money, devoted his enlarged means to procure for his four children a liberal education. Henry, the younger of his sons, was accordingly entered at the University of Cambridge, where, in January, 1801, he obtained the degree of Bachelor of Arts, with the honorary rank of senior wrangler. There also he became the disciple, and as he himself would have said, the convert of Charles Simeon. Under the counsels of that eminent teacher, the guidance of Mr. Wilberforce, and the aid of Mr. Grant, he entered the East India Company's service as a chaplin. After a residence in Hindostan of about five years, he returned homeward through Persia, in broken health. Pausing at Shiraz, he labored there during twelve months, with the ardor of a man who, distinctly perceiving the near approach of death, feared lest it should intercept the great work for which alone he desired io live. That work (the translation of the New Testament into Persian) accomplished, he resumed his way toward Constantinople, followed his mimander (one Hassan Aga) at a gallop, nearly the whole distance from Tabriz to Tocat, under the rays of a burning sun, and the pressure of continual fever.

On the 6th of October, 1812, in the thirty-second year of his age, he brought the journal of his life to a premature close, by inscribing in it the following words, while he sought a momentary repose under the shadow of some trees, at the foot of the Caramanian mountains: "I sat in the orchard and thought with sweet comfort and fear, of God—in solitude my company, my friend and comforter. Oh! when shall time give place to eternity? When shall appear that new heaven and new earth, wherein dwelleth righteousness and love? There shall in no wise enter any thing that defileth; none of that wickedness which has made men worse than wild beasts; none of those corruptions which add still more to the miseries of mortality, shall be seen or heard of any more." Ten days afterward, these aspirations were fullfilled. His body was laid in the grave by the hands of strangers at Tocat, and to his disembodied spirit was revealed that awful vision, which it is given to the pure heart, and to them alone, to contemplate. [Macaulay.

ENTER IN AT THE STRAIT GATE.

An excellent missionary thus relates one of the last sermons he addressed to the Hindoos at Benares: "I spoke on the words, 'Enter ye in at the strait gate.' The chapel was full, and the hearers very attentive. I explained to them the meaning of the strait gate, and what they must do in order to get through. First, I spoke, according to the Hindoo way of thinking, of a worldly-minded person, who cares nothing about religion, and hopes, nevertheless, at the end to go to heaven. 'There,' I said, 'is one coming along on an elephant, he appears in grand style, but cares nothing for God and eternity, he wants to enjoy the world, and yet he hopes to get to heaven in the end. Thus he is riding on toward the strait gate, hoping he may get through.'

"While speaking thus, one of my hearers called out, 'He must come down from his elephant, or he will never get through.' 'You are right,' I replied; 'yes, he must forsake his worldly mind, and descend from his height, and humble himself, or else he will never enter heaven.

"Then I described another character, belonging to those of whom our Saviour said, 'Ye cannot serve God and mammon.' 'Here, my friends,' said I, 'comes a man who appears desirous to go to heaven, he has his eyes fixed on the strait gate, and is walking up to it, but on his back he carries a large bundle of various things—see how he groans under it! Will he succeed?' 'No,' said another man, 'he must leave his bundle behind, or else he will never get through!' 'You are perfectly right, if he wishes to get through the strait gate into heaven the heart must be wholly given up to it, a divided heart God will not accept; he will either drive sin out of the heart of man, or sin will drive him out.' The people understood this very well, and were pleased.

"The third class I wished to represent were the proud and self-righteous. Here I had nothing to do but to allude to a certain class of people who are constantly seen at Benares—I mean the haughty disciples of Mohammed. Without mentioning names, however, I continued—'There comes another; you see he gives himself the air of a great and holy man. He says, I do no man any wrong, I repeat my prayers daily, I fast often and give every one his due. Thus conscious of his righteousness he lifts up his head, and with a firm step you see him walking up to the gate.' A man called out, 'He must stoop down, he must bow down, or else he will break his head.' I replied, 'Do you understand what you say?' 'Yes,' said he, 'he must leave his pride behind, and come as a poor sinner—stooping signifies humility, and if he is not humbling himself he will never enter through the strait gate!'"

[Lon. Children's Mis. Mag.

Boisterous Preaching.—A celebrated divine, who was remarkable in the first period of his ministry for a loud and boisterous mode of preaching, suddenly changed his whole manner in the pulpit, and adopted a mild and dispassionate mode of delivery. One of his brethren, observing it, inquired of him what had happened him to make the change? He answered—"When I was young I thought it was thunder that killed the people, but when I grew wiser, I discovered that it was the lightning—so I determined to thunder the less and lighten the more in future."

The Sabbath Recorder.

New York, June 3, 1847.

THE RIGHT DAY TO SABBATIZE.

The discussion of the Sabbath question appears to be widening and deepening the conviction that there is no scriptural law for any other Sabbath than the seventh day. Hence it has now become common for persons to say, 'If we knew when the seventh day is, that is the right day to keep.' Others say, 'Saturday is no more the seventh day than Sunday is; it may be reckoned from any point.' I suppose some persons do really think, that we do not know, and cannot know, which is the seventh day in rotation from the first day of creation. It is presumed that it is lost; and hence it is inferred, that if we keep a seventh day, it is all that will be required of us. If the matter really were so, that certainty respecting the true time were lost irrecoverably, the only rule of action in such case would be the apostolic decision, 2 Cor. 8: 12—"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." We should still keep that day which we have most reason to believe is the seventh day in rotation from that which God himself sanctified and blessed. But is it so with the objectors? Do they not rather adopt the theory of lost time, in order to cover the palpable inconsistency of pleading the fourth commandment for the *Christian Sabbath*, while they neglect Jehovah's Sabbath on the reputed seventh day?

For the sake of those who have never examined the subject, we offer the following considerations to show that their theory is false—that the sabbatic time has not been and cannot be lost. It is secured against all vicissitudes.

The theory is wrong, because it proceeds upon false views of the Sabbath itself. It is supposed to be a mere rest day, and therefore that one day is as good as another. But both the institution (Gen. 2: 2, 3,) and the law, (Ex. 20: 8, 9, 10,) show that it is a commemorative institution; they point out what God did, and the reason for it, and require man to remember and observe the same. Any other day, and for any other object, cannot fullfil the law. To suppose that the law requires what cannot be done, is to reproach its author. Let the candid reader disabuse his own mind of the false associations thrown around the subject, and he will see more readily the true merits of the question. It is not a question of how many years, or weeks, or days, have transpired since the foundation of the world. That, we confess, we cannot certainly tell. The holy Scriptures do not profess to give it. The sacred chronologists give us the generations of men, and to the time of Jacob their several ages; but after this time the series of years is left out, and it is exceedingly difficult, if not impossible, to supply it. But the commencement and termination of a week has never affected the annual reckoning of any people. Of course it follows that the change of yearly epochs or eras could not necessarily affect the weekly division of time.

We are not informed at what season, or in what sign of the Zodiac, the primitive year commenced! doubtless because there was no religious institution dependent upon it. When annual festivals were enjoined upon Israel, God fixed the beginning of their year. When the Sabbath was made for man, it was made in a fixed order of time. A daily succession is given that could not be mistaken. The Bible gives us the history of the religion of the world, not of its philosophy. Did God appoint and enjoin such an institution, and make no provision *for its perpetuation?* Shall His word return unto him void? Who can believe it? The seventh day commemorated the only great event in which the earliest ages of men had any interest. It had no rival during the earliest ages, and its perpetuation was secured for sixteen hundred and sixty-six years by the lives of Adam and Methuselah; by Shem, from Methuselah to Abraham; by his posterity to the giving of the manna. That it was so perpetuated is manifest from the weekly division of their time. When God threatened the deluge, (Gen. 7: 4,) he said, "Seven days, and I will cause it to rain." In Gen. 7: 10, it is said of Noah, "It came to pass, after seven days." Gen. 8: 10, "He staid yet other seven days." Verse 12, "He staid yet other seven days." In all these instances the Hebrew is a heptade of days, or, in plain English, a week. The same division of time was prevalent in Laban's family in Haran. Gen. 29: 27, 28; and with Joseph and his brethren in Egypt, when they buried their father Jacob. The plagues sent upon the Egyptians by the hand of Moses, commenced weekly. Ex. 7: 25. The same division of time obtained with Job and his three friends in the land of Uz. Job 2: 13. Here is positive proof that the weekly division of time obtained among all those primitive families. No other kindred division of time is ever mentioned as occurring or regarded among them. Was it not the same that God made at the beginning, marked by the return of the Sabbath?

The number seven has always been a sacred number, from the remotest antiquity; and we know of no way to account for it, but by reference to the early and general observance of the seventh-day Sabbath, appointed by God at the beginning. It is seen in Noah's seven clean beasts, Gen. 7: 2. In Abraham's seven ewe lambs, Gen. 21: 28. In Pharaoh's seven kine and seven ears of wheat, Gen. 41: 26. In Balaam's seven altars, and in Balak's seven bullocks and seven rams. Num. 23: 1—4, 14, 29. Here, then, after the deluge, we have Noah and his sons, in the land of Armenia, Abraham in Beersheba, Jacob and Laban in the land of Haran, Pharoah King of Egypt, Balaam a Mesapotamian; Balak, King of Moab; the Elders of the Midianites; Job in the land of Uz; Eliphaz from Teman; Bildad from Shoah; and Zophar the Naamathite, all doing reverence to the sacred number seven. Whence did this originate, if not from the perpetuation of that division of time which God made at the begining?*

Mr. S. J. Buckingham says, "The Egyptians venerated the Nile, as the seven-mouthed stream, because, among them, this number *seven* was regarded as a sacred number. Nor were the Egyptians singular in this respect; for among the Hebrews, the Chaldeans, the Assyrians, Babylonians, Medes, and Persians, the same regard was shown to this number, and the Greeks and Romans after them partook of the same feeling." Indeed, nothing is better established in ancient history, than the general regard shown to the number seven as a sacred number.

The Bible gives an account of a succession of godly men, from Adam to Moses, whose characters were formed by a code of laws received by revelation from God; and by their veneration for the sacred seven, it is fair to infer that they regarded the institution mentioned in Gen. 2: 2, 3. Enoch, (Jude 14,) Noah, (2 Peter, 2: 5,) are particularly mentioned as preachers of righteousness. Melchisedeck (probably the patriarch Shem) was a priest of the most High God. Abraham is expressly honored for keeping the charge, the commandments, the laws and the statutes of God, Gen. 26: 5. Eliphaz said to Job, "Receive, I pray thee, the law from his mouth, and lay up his words in thine heart," Job 22: 22. Job answers him, "My foot hath held his steps, his way have I kept, and not deceived, neither have I gone back from the commandment of His lips; I have esteemed the words of his mouth more than my necessary food," Job 23: 11, 12. Joseph, in Potiphar's house, speaks as one instructed in God's law; adultery, he said, was a sin against God. In the darkest period of Egyptian bondage, there were those in Israel who so feared God that they refused to do as the King of Egypt commanded. Moses himself chose affliction with the people of God rather than the riches of Egypt. These facts prove two things:—1st. There was a divine law by which good men were guided during that period. 2d. There was a succession of good men through all that period, who kept the law; consequently the Sabbath time could not have been lost for want of godly men to keep it.

Veneration for sacred things was a prominent feature in patriarchal piety. It is seen in their celebration of divine interpositions; and in their regard for the places where they occurred; as Noah's altar in Ararat, Abraham's between Bethel and Hai, Isaac's on Beershaba, and Jacob's pillar at Bethel, with many other circumstances in their history which show that they were not wanting in that feature of a devout man, which would lead him to perpetuate a divine institution like the Sabbath.

Jehovah's care of his own institutions is a sufficient guaranty that he would never suffer the Sabbath time to be lost. He called Abram out of Hur of the Chaldeans, that he might raise up of his seed a perpetual succession of witnesses to the institutions of religion. That this was his design in all his dealings with them, is many times declared in holy Scripture; as in Deut. 7: 6, "The Lord thy God hath chosen thee to be a special people unto himself, above all people upon the face of the earth." Also, Isaiah 44: 6, 7, 8, "Ye are my witnesses, saith the Lord." It is thus that Jehovah has associated in covenant and promise, the perpetuation of the seed of Abraham, Isaac, and Jacob, with the perpetuation of the times which he hath appointed. "The word of the Lord came to Jeremiah, saying, Considerest thou what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? Thus they despised my people, that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David my servants, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them." Jer. 33: 23—26. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon unto another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isaiah 66: 22, 23. No prediction is being more strikingly fullfilled than this respecting the preservation of the seed of Jacob. It may truly be said of this people, "Sing ye unto her, A vineyard of red wine I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day." Isaiah 27: 2, 3. Their preservation is not more remarkable than the tenacity with which they hold the seventh-day Sabbath. And their doing so in all countries, makes the loss of Sabbath time plainly impossible. I suppose it was in pursuance of this determination of Jehovah to perpetuate his own institutions, that Jesus Christ said, "It is easier for heaven and earth to pass, than for one jot or tittle of the law to fail." Luke 16: 17. The institution of the Sabbath certainly specifies a fixed day in a defined series; the law proclaimed from Mount Sinai as certainly specifies the same fixed day in the same successive series. If the day was not then known, and it is not now known, and perpetuated, our Lord's words are not true. If the seventh day in order of time is not known, then more than a tittle, the very substance of the law itself, has failed, while the heavens and the earth continue as they were. But "let God be true, and every man a liar," whose theory contradicts his word.

There are many other reasons going to show that the present reckoning of the weekly division of time is the true one. But more are not necessary. It is plain from the above, that God has established his witnesses on high. If any people, therefore, have lost the true time, it is their own fault. They are no more excusable than the nations who have forgotten God their Maker. S. D.

EASTERN SEVENTH-DAY BAPTIST ASSOCIATION.

The Eastern Seventh-day Baptist Association held its Eleventh Anniversary with the church at Rockville, (3d Hopkinton,) R. I., on the fifth and sixth days of the week, May 21st and 22d. It was opened with a discourse by Eld. S. S. Griswold, pastor of the 2d Hopkinton church, neither of the persons previously designated having arrived at the appointed hour. He chose for his text Heb. 11: 1—"*Now faith is the substance of things hoped for, the evidence of things not seen.*"

There were present about fifty delegates and visiting brethren. After the reading of the letters, the Association was organized by the reäppointment of A. D. Titsworth, of Middlesex Co., N. J., Moderator. T. B. Brown and Paul Stillman, of New York, were appointed Secretaries. The usual committees were appointed by the Moderator.

From the communications, the following statistics of the Association, are collected, viz: churches 13, ordained ministers 18, added during the year 116, dismissed by letter 19, excluded 25, died 27; whole number of members 1,685. Increase of members 45. Three churches only reported their contributions for benevolent operations—the Pawcatuck, Piscataway, and the 2d Hopkinton. These three have contributed above $620. The letters, however, show that an interest is felt generally for the prosperity of the benevolent operations conducted by the denomination.

The consideration and adoption of the report of the Committee appointed at the last meeting of the Association to revise the Constitution and By-Laws, occupied nearly all the remainder of the day, and a part of the following day. The Association, by the adoption of the new Constitution, has made a great advancement in its *ostensible* object, and in its organization to carry out its purposes. It is now a *Missionary* Association, with its Executive Committee, composed of the officers of the Association and one from each church, to transact its business during the interim of its sessions. It may also engage in such other benevolent operations, within its bounds, as may be determined upon at its annual meetings. If the Association carry out the spirit of its present Constitution and By-Laws, it will compare well with any similar association in the country. It was the general impression, that the time devoted to the consideration of the Report, was most profitably bestowed.

Interesting reports were made by the Associational Massenger to the churches in New Jersey, by the Messenger to the Tract Anniversary, and by the delegates to the General Conference.

Bro. T. B. Brown, as one of the Committee appointed at the last session to examine the compilation of a Hymn Book, reported that a satisfactory compilation had been made, and that it was now in press; that he hoped it would be ready for publication in August or September; that it would contain about one thousand judiciously selected hymns, and that he doubted not that it would be satisfactory to the denomination generally.

The Business Committee presented a series of resolutions, which were severally moved and adopted, as follows:—

1st. Moved by D. Clawson; seconded by A. B. Burdick:

Resolved, That this Association appoint a suitable person to deliver a discourse before it during the present session on the subject of Missions, and that a collection be taken at the time for the Foreign Mission.

2d. Moved by L. Crandall; seconded by T. B. Brown:

Resolved, That the Seventh-day Baptist Missionary Association, in its efforts to propagate the gospel in foreign lands, is entitled to our warmest sympathies; and that we commend the mission in China, commenced under their auspices, to the prayers and liberalities of the churches.

3d. Moved by W. B. Gillett; seconded by S. S. Griswold:

Resolved, That the American Sabbath Tract Society is an institution which claims the vigorous support of our entire denomination, and that the churches of this Association be requested to aid it liberally by their prayers, their contributions, and by efforts to circulate its publications.

4th. Moved by Isaac More; seconded by T. B. Brown:

Resolved, That we consider it the duty of every Christian who sustains the responsible relation of the head of a family, to maintain the regular and daily worship of God in his own house; and that the neglect of this duty is a deplorable feature in the character of those professors of religion who are guilty of it, calling for the earnest labors of pastors and ministers to correct the evil.

5th. *Resolved*, That this Association deprecate the unchristian and anti-republican principles which have thrust this nation into a war with Mexico, and that we deeply deplore the principles and evils of war, and the increase of slave influence.

These resolutions were severally sustained by able speeches from their movers and seconders. The fourth resolution was also spoken to with much effect by several others, among whom were the venerable Dea. William Stillman, A. B. Burdick, D. Clawson, and W. B. Gillett. The influence of this discussion, if the heads of families and the young people present particularly, remain steadfast in the resolutions *they must have formed*, can not fail to be of lasting benefit to themselves and to the church.

A sixth resolution was reported by the Committee, and moved by Paul Stillman, seconded by David Dunn, as follows:

Resolved, That in view of the evils arising among brethren from the formation of secret combinations, we earnestly recommend to the churches composing this body, that they withhold their aid or fellowship from all secret societies.

This brought out a very animated discussion, in which the following brethren took part: Paul Stillman, L. Crandall, P. L. Berry, B. F. Langworthy, and others, affirmatively; E. B. Titsworth, S. Dunham, and D. Clawson, negatively; and I. More, *enquiringly*. The brethren in the negative complaining that the tendencies of the societies to which they belonged had been misrepresented, and the Association wishing to give them all the opportunity desirable to defend the societies, a motion prevailed *nem. con.* to lay the resolution on the table—the Association not having more time then to devote to its consideration—and subsequently, no time being left before the adjournment for its consideration, on motion, it was ordered to be stricken from the minutes.

A resolution from the Committee fixing a time for the primary and first semi-annual meeting of the Executive Committee, was also passed, as follows:

Resolved, That the Executive Committee of this Association meet at this house on first-day next, (23d inst.,) at 9 o'clock A. M., to carry into effect the resolutions of this Association and to consider such other business as may come before them; and that it hold its first semi-annual meeting at Pawcatuck, R. I., on the fourth day of the week before the fourth Sabbath in November next ensuing.

Resolutions fixing the time and place for the next annual session were passed—the next Anniversary to be at Plainfield, N. J., on the fifth day of the week before the fourth Sabbath in May, 1848. T. B. Brown to preach the Introductory Discourse; A. B. Burdick, alternate.

David Clawson and S. S. Griswold were appointed Messengers to visit the churches. Paul Stillman was appointed delegate to the Tract Anniversary.

The Chairman of the Business Committee laid before the Association a letter which he had received at a late hour from the Principals of the DeRuyter Institute, designed to call out some action on the part of the Association in regard to education. The letter, on motion, was read, and ordered to be favorably noticed in the minutes. A proposition contained in the letter, offering to give the benefits of the Institution gratuitously every third term to charitable students, was well received, and on motion of L. Crandall, it was—

Resolved, That this Association receive thankfully the proposition of the Principals of the DeRuyter Institute, and recommend that the friends of education avail themselves of the favorable opportunity it affords them to promote the education of the young.

Eighteen dollars were contributed for printing the Minutes, and after the usual vote for the Secretaries to superintend the printing, &c., the Association adjourned.

On Sabbath morning, a Missionary Discourse was preached by Bro. T. B. Brown, from Mark 16: 15, "Go ye into all the world, and preach the gospel to every creature;" after which a collection of $41 97 was taken in aid of the Seventh-day Baptist Missionary Association for the Foreign Mission. On first-day morning, a discourse was preached by Bro. Isaac More, from John 10: 27, "My sheep hear my voice, and I know them, and they follow me;" after which a collection of $21 07 was taken in aid of the American Sabbath Tract Society.

All the meetings during the Anniversary were numerously attended, and calculated to be very happy in their effect. P.

From Burmah.—A letter dated at Maulmain, Feb. 20, 1847, and published in the N. Y. Recorder, says that Dr. Judson has removed to Rangoon. But there is at that place no opening for missionary work, the present king being a bigoted Boodhist, who goes so far even as to himself submit to the menial work of pounding rice to feed the priests, as an example to his people. The ruling power at Rangoon is glad to have Dr. J. reside there as a minister to the English, and has offered to build him a church for that purpose, but will admit of no proselyting. However, Dr. J. has hopes of doing good in a quiet way, by oral instruction, to such as may gain access to him, and in the mean time prosecute his work in preparing the dictionary for the press.

The same letter gives an account of a fire at Maulmain, supposed to be the work of an incendiary, by which the house of Mr. Stevens, with all its contents, was destroyed. Mr. Brayton, who was about to start for America, was stopping at the house, and lost all his outfit for the voyage. The most valuable goods of Mr. Bullard, and two boxes of valuables belonging to Mr. Judson, were also deposited in the house, and were lost. The Mission Library, the records of the Burman church, the communion service, &c., met the same fate.

GERMAN SEVENTH-DAY BAPTISTS.

Snowhill, Franklin Co., Pa., 28th of 5th mo., 1857.

To the Editor of the Sabbath Recorder:—

The German Seventh-day Baptist brethren having appointed a general meeting of their order at this time and place, and having kindly extended an invitation to me, I was permitted, in the favors of a kind Providence, to arrive last evening, and find them enjoying their usual health and other mercies of the Lord; and, notwithstanding the persecutions they endure at the hands of unjust men, who are encouraged by the sanction of unjust and unconstitutional laws, they are unwavering in their attachment to and defense of God's holy law. Their case is before the Supreme Court of the State, and is expected to come up during the present session, at Harrisburg, on the 10th of next month; in view of this case, they and we request prayer for the direction and interposition of Jehovah the God of nations, and Jesus Christ who has all power in heaven and earth. It may be interesting to the world, and is certainly so to us, to know that even while this matter is pending, other prosecutions are commenced in this and another part of the denomination and of the State. On the 7th day of the 3d month, two others of this settlement were complained of and fined. One of them being a poor man, upwards of three score years and ten, and without property to pay the fine or be levied upon, was, acccording to the law of this State, to be imprisoned, to suffer which he was prepared in heart and mind. But as this would not satisfy the cupidity of his persecutors, he has not been since disturbed, and is therefore yet with his brethren here. Bro. King and others of Morrison's Cove, being now here, inform me that six of their number were complained of on the 10th inst., and brought into court on the 17th, among whom was one sister. On account of some informalities in the summons, they may probably escape this time, and live to testify for God and their Saviour at another time. I will write again in a few days, God willing,

Yours &c., Samuel Davidson.

Revival in South Kingston, R. I.—We are informed of a refreshing revival of religion in the first-day Baptist church in Perryville, South Kingston, R. I., under the faithful labor of Eld. C. Chester, of the First Hopkinton Seventh-day Baptist Church. Bro. Chester's labors there some four years since resulted in a revival, and in the organization of the church at that place, with forty members, nearly one-half of whom were received by baptism; since which they have had no revival until the effort made by Bro. Chester in February and March last, when his labors were again blessed with the outpouring of God's Spirit in the awakening of the church, and in the conversion of sinners. Bro. C. baptized twenty-five before he left. Seven have since been baptized, and others are expected to go forward soon. What may be regarded as evidence of its being a good work, is the fact that the law of the Lord has not been overlooked. The Sabbath question, therefore, has occupied much attention, and one of their deacons and his family have declared for the Lord's Sabbath while others are thought to be ready to follow their example.

Christianity in Jerusalem.—A letter from Jerusalem says:—"The Jews in this city are greatly alarmed at the progress of Christianity, which is secretly spreading amongst them, almost from house to house; they therefore use all the means in their power to stop it. Secret tribunals are formed, whose business it is to search after those who read Christian books, or who visit our houses. Not satisfied with that, they have recently issued two excommunications against the missionaries, against the hospital, and against all who are in connection with us."

An Ancient Custom.—Graham's Colonial History of the United States, says that at Boston, in 1637, it was the custom of every congregation to hold weekly meetings for the purpose of re-considering the sermons of the preceding Sunday—to discuss their doctrinal instructions, and to revive and extend the impressions they had produced.

Blackwood's Edinburgh Magazine for May contains an article on M. De Toqueville, Letters on the Truths contained in Popular Superstitions, Four Sonnetts by Elizabeth Barrett Browning, The Visible and Tangible, Charles De Bernard, Ancient and Modern Ballard Poetry, Scottish Melodies, The Scotch Marriage Bill, &c. Republished by Leonard Scott & Co., 79 Fulton-st., corner of Gold-st., N. Y.

The Parlor Magazine for June has been received. This is the second number of a new volume under the editorship of Rev. J. T. Headley, and gives evidence of editorial talent and industry. It contains a beautiful engraving of the Mount of Olives from the wall of Jerusalem. Published by E. E. Miles, 151 Nassau-street.

The June number of Parley's Magazine and Robert Merry's Museum is out. Edited by S. C. Goodrich, author of Peter Parley's Tales. Published by G. W. & S. O. Post, No. 5 Beekman-st., Clinton Hall.

☞ Eld. Alex. Campbell requests his correspondents to address him at DeRuyter, Madison Co., N. Y.

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* Mrs. Somerville, in her work on the Physical Sciences, says, "The period of seven days, by far the most permanent division of time, and the most ancient monument of astronomical knowledge, was used by the Brahims, in India, with the same denominations employed by us, and was alike found in the calender of the Jews, Egyptians, Arabs, and Assyrians. It has survived the fall of empires, and has existed among all successive generations, a proof of their common origin."

General Intelligence.

WAR NEWS.

Nothing very definite or important has been heard from the seat of war for a week past. At the last accounts, Gen. Scott was contemplating a march to the city of Mexico, but was embarrassed by the diminishing of his army from the returning of volunteers whose terms of service have expired. Santa Anna's whereabouts was not known.

Latest accounts from the capital are to the 1st of May. Martial law existed there. Peace was denounced, and the citizens were moving off, anticipating the assault of our army. The vicinity of the city of Mexico was infested by robbers.

A party of eleven dragoons, encamped at Santa Fe, near Vera Cruz, were attacked by guerrilleros. The dragoons were all sleeping but the sentinel. His gun missed fire, and before he could give the alarm he was cut down. The Mexicans then rushed on the dragoons just as they were arousing. A severe conflict ensued. Seven of the dragoons were killed. All the rest but one were wounded. When the tidings reached Vera Cruz, a detachment of Capt. Walker's rifles were sent out in pursuit.

The Matamoros Flag of May 8 gives the following intelligence: "General Cushing met with an accident of a very serious nature on Thursday evening, which, we are sorry to hear, is likely to prevent his moving about for some time. Accompanied by a lady, he was taking a walk through the streets after night-fall, and in going out of the Plaza at the south-east corner, where the street is fortified so as to leave only a foot-path not exceeding two feet wide for egress, he placed his foot upon a loose brick, which gave way, and precipitated him into the ditch, breaking the bone of his leg, just above the ankle. He was taken to his quarters immediately, and Dr. McPhail called to his assistance, from whose surgical skill expectations are created that the broken bones may be speedily healed.

The Season and Crops.—The backwardness of the season is the source of universal remark in New England. Farther south and west less complaint is made. The crop of wheat in Ohio and Maryland promises a full average, while the editor of the United States Gazette, who has been traveling in the interior of Pennsylvania, estimates the wheat crop of that State only one-fourth of the usual average. In this vicinity, corn is but out of the ground. The Newburyport Herald has the following upon the appearance of vegetation in that vicinity:—

The spring continues rather backward, but a few moist and warm days would bring it up very fast. The cherry and peach trees have been in full bloom for two or three days past, and the pears and plumbs begin to unfold, but the apples show no immedite signs of blooming. The latest period at which the apple trees have been in full bloom, within our recollection, was on the 1st day of June, which occurred in 1835 or 1836, we are not certain which. The peach trees in gardens in town, as far as we have observed, are uniformly dead, except at the tops; the tops look bright and thrifty, but another winter will probably finish almost every peach tree now standing, which is more than three years old. The prospect of a good crop of fruit, as is usual in backward seasons, is very good. One year ago this morning ice made in the gardens, and cut off the crop of fruit on a great many trees. We had trees then on which the young pears were formed as big as large beans, which were uninjured by the frost, but on other trees of apples, pears, and cherries, just casting off the bloom, the fruit was nearly all, and on some entirely, lost.

Notorious Robber Discovered.—"Thunderbolt," the celebrated English robber, who has a number of years past successfully eluded all search, died a few days since at Brattleboro', Vt., where he had resided for a number of years, and enjoyed much celebrity as a physician, entirely unsuspected, but much respected. The Barre Patriot gives the following account of the discovery of who he really was:—

"During his last illness he refused to be undressed, and when near his end, hired two men to bury him in his clothes, just as he died, a contract which was not fulfilled on their part, in consequence of the neighbors, who were desirous of giving his remains a more decent and befitting burial. On removing his clothes, previous to his being laid out, the cause of this eccentric desire of his was manifest—the withered leg and cork heel, the shot marks, and the sear which witnessed a previous attempt at suicide—precisely as laid down in Lightfoot's description of him—mark him as the Thunderbolt who had gained such notoriety in England and this country, as one of the most daring and successful highwaymen that ever graced the annals of crime.

"On his person were also found a dirk and pistol, and among his effects, arms of all descriptions, together with watches, diamonds, jewelry, &c., &c., to an enormous value, packed away in sawdust. He always went dressed in three suits of clothes, to make his figure more portly, and to prevent recognition, and his withered leg was found wound with cloths, to make it appear the size of the other."

Shocking Accident.—On the 13th inst. Mr. Charles Gackenback, a very respectable citizen or Upper Macungry township, Lehigh county, came to his death in a most shocking manner. He left home in the morning, with a four-horse team, and came to Allentown, for the purpose of procuring some building timber. Having loaded his wagon, he started for home. When about half a mile from town, while descending Griesemer's Hill, the gearing of his long-coupled wagon caused the lock to fly out of the notches. He immediately ran back, and a second time drew up the lock, with all his strength; by this time the heavy load of the wagon had pressed so hard against the horses that they took fright, the bar block flew out, and off they ran at full speed. Before the horses broke into a full run, however, he succeeded in seizing the saddle horse by the bridle, in which act he is supposed to have become entangled in the check-line, thrown upon the ground, and after being dragged more than a perch, finally run over by two wheels of the wagon. The wheels passed from behind his ears to his forehead, completely severing his skull from his head, and causing instant death. He was a sober and industrious citizen, respected by all who knew him. He leaves a family of four small children, and a bereaved widow, to mourn an irreparable loss. His age is said to be about thirty-six years.

Hostile Indians—Trouble Ahead.—The St. Louis Reveille, of May 19, says that we learn from the gentlemanly clerk of the John T. Harden, that parties of the Camanche and Pawnee Indians had come in from the plains to Caw River, for the purpose of holding a Council with the border tribes. Their object is to unite the Caws, Kansas, Delawares, Sacs, Sioux and other immediate tribes together, for the purpose of plundering the United States trains and emigrating parties crossing the prairies. They have in every way manifested the most open and bitter hostility; and trains, unless well guarded, will most certainly be robbed, and their drivers be murdered. When Captain Cook and Acting-Quartermaster Prince heard of this Council, they started with a company of dragoons to ascertain its object, but the Indians, hearing of their approach, broke up their encampment and fled. Capt. C. sent them word that he would give them a fortnight to bring in the articles they had stolen from our from our trains, and if they failed to account for them, he would attack the tribes wherever he could find them. The measles have been spreading terribly among the Camanches and Pawnees, carrying off nearly all of their children. It has assumed a very virulent and fatal character among them. They first charged it upon the Mexicans, from whom it undoubtedly came, but the latter succeeded in persuading the Indians that the Americans had spread it among the tribes for the purpose of destroying them, and hence arises their increased hostility to our countrymen.

Sufferings of the Mormons in California.—The St. Louis Republican, of May 19, says that in looking over a file of the Californian, brought to this city by the party of gentlemen who recently arrived from that quarter, we met with the following account of the condition of a party of Mormons, who were emigrating from this section of the country to California. We copy from a paper of the 13th of February:—

The brig Francisca, three days from Yerba Buena, brings news of the extreme suffering of a party of emigrants who were left on the other side of the California mountain, about sixty in all, nineteen of whom started to come into the valley. Seven only have arrived, the remainder died, and the survivors were kept alive by eating the dead bodies. Among the survivors are two young girls. A public meeting was held at Yerba Buena, and about eight hundred dollars raised for the relief of the sufferers who still remain in the mountain. Messrs. Ward and Smith kindly offered the use of their launch, and a party, under the direction of Passed Midshipman Woodworth, have left, with the intention of disembarking at the foot of the mountain, and then going on foot, with packs of provisions. It is to be hoped they will succeed in reaching them with sufficient provisions to get them in. Such a state of things will probably never again occur, from the fact that the road is now better known, and the emigrants will hereafter start and travel so as to cross the mountain by the 1st of October.

From the River La Plata.—By the bark Wm. Schroder, at Salem, from Montevideo, letters have been received to April 13, and from Buenos Ayres to the 5th. The blockade of Buenos Ayres by the English and French squadrons continued, but all active operations against the Argentine Government had ceased. The country was quiet in possession of the troops under President Oribe. The inhabitants of Montevideo were daily expecting the arrival of the English and French Envoys sent out to supersede Ousley and Deffaudis, when it was thought that President Oribe would assume the Government with their consent. In anticipation of this event, the most influential of the opponents to President Oribe had taken measures to promptly remove with their property to Brazil. All provisions were very dear, and fresh beef was only received from the Rio Grande. [Jour. Com.

Late from Rio Janeiro.—The brig Orbit, Captain Higgins, arrived here on the 23d ult., from Rio Janeiro, which port she left on the 19th of April. Capt. H. informs us that the whale-ship Sarah Esther, from Norfolk for the Pacific Ocean, had been seized by the Brazilian Government, who were discharging her cargo. The cause of her seizure was that she put into Rio Grande and sold a little oil to pay charges incurred. The U. S. store-ship Southampton, from Norfolk, had arrived, all well, and was to sail the next day for California. The U. S. ship Columbia, Com. Rosseau, was in port—all well. The U. S. brig Brainbridge, Captain Williamson, sailed on the 17th of April on a cruise. No news at Rio. [Jour. Com.

From Bermuda.—We have our dates to the 5th of May. The Royal Gazette of the 4th, says of the potato crop, that—"It is a most gratifying circumstance to be able now to observe, that we have not up to the present period heard of one instance where the rot has attacked the potatoes in these Islands this year. In the early part of the season some apprehension was entertained that the plague had reäppeared, but such proved not to be the case. The potatoes now gathering, though excellent, are not so numerous or as large as usual—this may be attributed to the want of seasonable weather soon after planting. The quantity of seed planted this season was less than it would have been, had not the rot attacked the potato the past year. It is to be hoped the crop, in other quarters of the world, will prove as sound as the Bermuda crop.

Elijah Burbank, aged 85, died at the residence of his son, Col. Burbank, in William-st., Brooklyn. At the early age of sixteen he served in the war of the Revolution, and fought bravely with many others in "the days which tried men's souls." He was highly respected by all who knew him, and leaves a large circle of relatives and friends to lament his death. They are fast passing away, those brave old patriots. In a few years more they will all be gathered to the "homes of their fathers."

Fire and Distressing Loss of Life.—On the night of the 22d ult., the house of Mr. Stephen Ingram, near Lancaster, Schuyler county, in one of the south-western States, was discovered to be on fire. The alarm was given by Mrs. Ingram; and the husband, upon awakening, found that two sides of the house, including the door and every thing contiguous to it, were in flames. The only alternative to escape was through the roof, (the house was a small cabin,) and they agreed that Mr. Ingram should open a hole and jump out, and that the wife should hand out the children, six in number. But, as soon as air was given, the whole house was enveloped in the flames, which rushed out at the opening which he had made. Only one scream was heard, which was when the mother roused the children from their sleep. Mr. I. instantly burst open the door, but was unable to render any assistance to the unfortunate inmates. He could only look in and see that they had all sunk together, under their mother's outstretched arms. The fire is supposed to have communicated to some shavings from ashes which were thrown under the house. A more distressing calamity has rarely been witnessed.

Fraud upon Immigrants.—The Philadelphia Ledger narrates the following case of fraud which took place in this city:—

A very interesting family from Germany was defrauded by an individual in New York, who obtained some seven or eight dollars in payment of passage from this city to Baltimore, giving them a receipt for the amount, which purported to be good for the fare, and was taken as such by them in good faith. On presenting this ticket or receipt at the office of the Baltimore Company, it was utterly unavailable, the transaction being a fraud, as the Company have no agent there, nor any connection or interest with individuals or companies, in receiving fare for continuous travel or transportation. The family had expended nearly all their means, and, upon learning that they had been cheated, the husband, wife, and children were thrown into the greatest possible distress.

Dreadful Tragedy.—The Liberty (Mo.) Tribune gives the particulars of a suicide committed by Mr. N. Summers, of that town, on the 8th inst., which was effected by an explosion of gunpowder. Mr. Summers' store was a large two story frame building, aud was exceedingly shattered by the explosion. Mr. Summers lived till the next day, acknowledging that he fired the powder. The stock of goods were but little damged; and have been removed to another building. They have been placed in the hands of M. Miller, G. L. Huges, and E. M. Samuels, Esqrs., who will liquidate his affairs as the means will allow. The desk in which the money was kept was blown into atoms, and the money scattered far and wide. Mr. Summers thinks there was about $416 on hand; $211 was found.

Another Desperate Assault.—A French pedlar, named Manuel Felt, who resides at 223 South Third-st., in the village of Williamsburgh, was struck in the head with a brickback by a negro, on Saturday morning, in Concord-st., near Adams. It appears that he had visited him to collect a debt. Some misunderstanding occurred, when the negro was joined by an associate, and they both threw him out of the house. He was then struck with a brick by Benjamin Baily, the first-mentioned, and prostrated upon the pavement. He was immediately taken into a druggist's shop near at hand, where his wound was dressed. He is very severely injured, and may, perhaps, never recover. The negroes have not yet been arrested.

SUMMARY.

The Boston Courier says that a meeting of Machinists was held at Faneuil Hall on Thursday evening, the 20th ult., for the purpose of establishing the ten hour system of labor in the machine shops and foundries of Boston, and vicinity. The assembly was not very large, and those present were apparently unprepared to take any conclusive step in the matter, or were indecisive as to the most proper method of obtaining their object. No definite project was acted upon. Some of the speakers acquitted themselves well, and although their language was very plain upon the subject of difference between themselves and their employers, no harsh or disrespectful language, so far as we heard, was used while speaking of the latter.

The barque Bachelor sailed from Richmond, Virginia, a short time since, laden with provisions, clothing, &c., for the relief of the suffering poor of Ireland. The cargo is valued at about fifteen thousand dollars, and consists of the following articles, viz: 2,434 barrels and 150 bags corn meal, 242 barrels corn, 52 barrels flour, 2 hogsheads and five barrels bacon, 19 boxes and two bales clothing, and one barrel rice. Another vessel is to be dispatched from the same port next month on a similar mission.

Breadstuffs appear to be scarce in all quarters. The St. John (N. B.) Courier of the 16th, states that "good American flour is held at eleven dollars per barrel in St. John, owing to the scarcity of the market—the prevalence of easterly winds having delayed the arrival of vessels from the United States, and the orders from the upper part of the Province on the opening of the river navigation, creating a large demand upon the small stocks of breadstuffs held by our dealers."

We perceive by the cataloguo just published, that there are connected with the Harvard University, graduates—28 theological students, 102 law students, 164 students attending medical lectures, and 9 resident graduates; undergraduates—72 seniors, 57 juniors, 82 sophomores, 66 freshmen, and 5 university students; making 303 graduates, and 272 under-graduates; total, 575.

The brig Lima, Capt. Higgins, cleared at New Orleans on the 9th inst., for Cork, with a relief cargo valued at $14,000. This is the second vessel dispatched by the New Orleans committee, exclusive of $15,000 remitted to our minister at London for the same object.

The Mexican accounts of the battle of Cerro Gordo say that Santa Anna sustained himself with 6,000 against 14,000, and finally being entirely surrounded, cut his way through the Yankees with a column of the fourth infantry.

More than three-quarters of the excavation for the aqueduct, from Long Pond to Brookline, is completed; and the laying of the brick aqueduct is begun on several parts of the line. Three parties are now engaged in laying the iron pipes for the distribution of the water in the city, and the pipes are already laid through several streets. Preparations are in progress for the commencement of the reservoirs, and all the important works.

The colored population of New London Co., Conn., assembled on the 11th inst., at the usual place of holding their annual election of Governor and Lieutenant-Governor, at a tavern on the road leading from Norwich to New London. Here they were assaulted by a gang of rowdies from Norwich, who put the entire negro collection to rout, breaking up the meeting, and attacking every thing that came in their way.

In the year 1272, the wages of a laboring man were just three half pence per day; and at the same period, the price of a Bible well written out was £30 sterling. Of course a common laborer, in those days, could not have procured a Bible with less than the entire earnings of thirteen years! Now, a beautifully printed copy of the same book can be purchased with the earnings of half a day!

The Binghampton papers state that Mr. Kiddy, of Ithaca, has purchased the right to construct a Telegraph from Ithaca to Binghampton, and is at present engaged in obtaining stock subscriptions in Ithaca to further the enterprise.

The Havana correspondent of the Schnellpost says that a United States ship with troops for Mexico that came into that port, reported its cargo at the Custom House as "400 heroes." "Happily," adds the writer, "these wares were *in transitu*, and not designed for our consumption."

A son of the late *Fakir of Ava* has recently made his appearance in Philadelphia as a juggler, and it is said that he is not a whit inferior to his father, who was one of the most successful of his class that we have ever seen.

The Queen of starving England is allowed for her support, $1,700,000; for Prince Albert, her husband, $133,000; and for her horses and hounds, $310,000—making in all $2,193,000.

The durability of oak may be known from the fact that the throne of Edward the Confessor is 800 years old; and the oldest wooden bridge of which we have any account is of oak—and which existed 400 years before Christ.

The noble steamship Washington, of 2000 tons burden, the first of the U. S. Mail Line to England and Germany, made her trial trip last week, and proved equal to the highest expectations. She started from New York on her first voyage on Tuesday last.

Thirteen fugitives, says the Cleavland American, arrived here three or four days since, and immediately found means of embarking for Canada. They were from Virginia, and we suppose are running away from "contentment and happiness."

The most frightful mortality prevails in the Canton of Grisons. There is scarcely a humble dwelling in the Canton, a physician writes, in which fever, dysentery, and death, have not entered. Graves cannot be prepared sufficient to inter the dead.

Universal love is like a glove without fingers, which fits all hands alike, and none closely; but true affection is like a glove with fingers, which fits one hand only, and sits close on that one.

A discontented man, who was in the habit of telling his second spouse of the good qualities of her predecessor, was at length silenced by the retort, "I'm sure nobody regrets her death more than I do."

Five children, two boys and three girls, aged from 8 to 15, have been arrested in Boston for stealing furniture and opening an untenanted house on their own hook.

The Builder says that to put on the silver edging to muslin, which is always torn off and thrown away before converting the material to use, costs the people of England £20,000 a year.

A locomotive upon the Stonington road, ran lately from Kingston to Wickford, R. I., seven miles, in seven minutes, with nine cars, containing 230 passengers.

MARRIED,

In Hopkinton, R. I., May 16, by Eld. A. B. Burdick, Mr. George B. Sisson, to Miss Sally W. Crandall, both of Hopkinton.

In Westerly, R. I., on the 20th of May, by Eld. D. Coon, Mr. Henry P. Saunders, of Hopkinton, to Miss Mary A. Crandall, of Westerly.

Also, on the 23d of May, by the same, Mr. Wm. A. Langworthy, of Hopkinton, to Miss Julia Potter, of Westerly.

DIED,

In Alfred, N. Y., August 25, 1825, Col. Nathan Potter, in the 57th year of his age. Also, in Alfred, May 22, 1847, Lucy Potter, in the 73d year of her age.

The subjects of the above obituary removed from Hopkinton, R. I., in the early settlement of this country, and united with the First Seventh-day Baptist Church in this place. Although Bro. Potter was soon removed by death, yet he was permitted to remain long enough to endear himself to his brethren in Christ on account of his truly Christian character. Sister Potter was also one of those whose motto was, "For me to live is Christ, and to die is gain;" and in every situation, and under all circumstances, she showed herself worthy of the love and respect she so largely shared. N. V. H.

In Richmond, R. I., on the 9th of May, after an illness of several months, Eunice Ann Burdick, daughter of Dea. Zebulon Burdick, aged 21 years, 11 months, and 19 days. She was a member of the Free-will Baptist Church in Richmond, and died in the triumphs of faith. C. C.

LETTERS.

N. V. Hull, Samuel Davison, Ab'm Burger, J. C. West, Rufus Pike, E. Church, G. W. Hinckley, Joel Babcock, John S. Smith, Daniel Coon, Alfred B. Burdick.

ACKNOWLEDGMENTS.

John P. Dye, DeRuyter	$2 00	pays to vol.	3	No. 52
T. Burdick, Jr., "	2 00	"	3	" 52
M. Stillman, "	2 00	"	3	" 52
Dea. D. Wells, "	1 00	"	3	" 52
Ray Green, Persia	6 00	"	3	" 52
Ray Green, Berlin	2 00	"	3	" 52
Reuben Wilcox, Whitestown	2 00	"	4	" 52
John S. Smith, Chaumont	2 00	"	4	" 52
Geo. R. Babcock, Leonardsville	2 00	"	4	" 52
S. S. Griswold, Hopkinton, R. I.	2 00	"	3	" 52
Lillibridge Barber, "	2 00	"	3	" 52
Burdick Kenyon, "	2 50	"	3	" 52
Samuel Clarke, Newport, R. I.	2 00	"	4	" 52
Joel Babcock, Fairfield, O.	2 00	"	4	" 52
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Ab'm Burger, Quincy, Pa.	1 00	"	4	" 16
S. S. Davis, Hopkinton, R. I.	2 00	"	4	" 50
Weeden Barber, "	1 00	"	3	" 52

ALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

DAGUERRIAN GALLERY.

GURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors blow the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

N. B. No charges made unless satisfaction is given.

oct22 6m

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department, and Teacher of Mathematics.
SILAS S. CLARKE, Teacher of Physiology.
CAROLINE E. WILCOX, Preceptress.
M. SAMANTHA NEWTON, Assistant.
AMELIA R. CLARKE, Teacher of Instrumental Music.

The Academic Year for 1847-8 will be divided into three terms, of fourteen weeks each:

First commencing Wednesday, Aug. 25, and ending Dec. 1
Second " " Dec. 15, " March 22
Third " " April 5, " July 12

Tuition, per term of fourteen weeks, from	$3 00 to $5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

Miscellaneous.

THE REFORMER.

BY JOHN G. WHITTIER.

Happy he whose inward ear
Angel-comfortings can hear,
O'er the rabble's laughter;
And, while Hatred's fagots burn,
Glimpses through the smoke discern
Of the good hereafter.

Knowing this, that never yet
Share of Truth was vainly set
In the world's wide fallow;
After hands shall sow the seed,
After hands from hill and mead,
Reap the harvest yellow.

Thus, with somewhat of the Seer,
Must the mortal pioneer
From the future borrow;
Clothe the waste with dreams of grain,
And on midnight's sky of rain,
Paint the golden morrow!

A PRAYER FOR YOUTH.

"My Father, thou art the Guide of my youth."

Almighty Father, I am weak,
But thou wilt strengthen me,
If, from my heart I humble seek
For help and light from thee.

When I am tempted to do wrong,
Then, Father, pity me,
And make my failing virtue strong—
Help me to think of thee.

Let Christian courage guard my youth,
That courage give to me,
Which ever speaks and acts the truth,
And puts its trust in thee.

THE CHILDLESS MOTHER.

BY J. E. SNODGRASS.

After practicing my profession for a year or two in Virginia, amid the scenes of my boyhood's mountain-circled home, I removed to Williamsport, a quiet little village on the Maryland side of the romantic Potomac. During my residence in the latter place, an incident occurred, the result of which will, perhaps, serve a useful purpose, while furnishing, as I have been requested to do, "a page for the Liberty Bell."

At the dawn of day in early spring, I was started from slumbers rendered, perhaps, unusually profound by the labors of the previous day. The cause was a scream which violently cleft the cold air with its piercing agony. I instantly sprang to my feet, only to have my ears saluted by shrieks still more startling. So loud had the voice now become, that it seemed to startle from the bosom of the quiet river echoes, such as perhaps had never been heard since the days when its glassy tide used to reflect the war-hoop of the Indian, and the scream of the panther.

The voice could readily be distinguished as a female, though coarse and harsh in its tones. It soon ceased, however, as if stifled by the very intensity of the agony it had expressed. On subsequent inquiry of a servant, I obtained the following solution of the soul-troubling mystery.

In a hut a square or two distant, had lived, for some time, a colored woman, the mother of two children, whose wants she had supplied with the labor of her own hands. She had regarded herself as a 'free woman'—free as the air of the surrounding hills—and she was so regarded by all who knew her. But she had no 'free papers,' having omitted to secure them, it was said, through over-confidence in the source from which she had received a verbal pledge of freedom. Fatal omission, too frequently made by the virtually freed!

Little did that sable woman dream, amid the quiet darkness which enwrapped her toil-worn frame in unconsciousness, that a still harder lot—O, how hard a one—was so near its awaiting! She was aroused at early dawn by a rap at her humble door. She responded to the signal, and bade the visitants enter. They did so; but for what purpose, suppose you, reader? To talk of work to be done by those who are glad to 'ask leave to toil,' or utter other words of cheer? No—alas! No. Far different the errand on which they came. One of them claimed her as his 'chattel,' and ordered her to be seized as his slave. It was done, and she was conveyed with her oldest child to the county jail, some six miles distant, there to await the highest bidder for the blood and bones of his fellow men!

"Was it the fact of being sold in Georgia that caused those unearthly shrieks?" you ask. "Is that not a common thing in Maryland?"

It is far too common, I answer with shame; but it was not that which caused such intense agony. The cause was far worse even than that. I will tell.

Nestling warm in that mother's bosom through that sadly terminated night, had lain a babe but a few weeks old—a babe which, though colored it was, and doomed to become as deep-hued as its sable mother, was her baby still, with all the tender and helpless ways of a baby—and that mother loved it as fondly as the fairest skinned mother of this land could love her own. But it was deemed an *incumbrance* to its mother in the slave mart. So they tore it rudely from her bosom! It was that which caused the shriek of agonized affection—the speechless utterance of a bereaved and tortured soul! Yes, they tore that tender child from its mother, and she became the inmate of a gloomy prison!

"For what cause?" you ask. "Had the woman committed any crime?"

Not the least possible crime was she guilty of, except it really be a crime to wear a black skin. But she was a slave, at least she was claimed as such. Besides you see they only transferred her from one prison to another; for what is slavery but imprisonment? In fact, it is generally imprisonment of the worst kind—*imprisonment for life.*

"What became of the babe?" some anxious mother impatiently asks.

I cannot answer further than that it was left with a colored woman, who promised its mother to take care of it. This, it is probable, she was allowed to do until it was old enough for the southern market.

Mothers of the land—ye who have borne children, and felt the feeble pulsations of their little hearts respond to your own—know you not how to commiserate that cruelly bereft mother? I trust that you do. Then plead earnestly for the cause of the slave! Strengthen the hands of your husbands, and fathers, and brothers, amid their stern conflict with the giant Wrong—amid their self-denials and their sufferings—in the face of private malice and public storm! Woman can do much, if faithful to her mission—so much that with the coöperation of the wives, and mothers, and daughters of our guilty land, the "Liberty Bell" would soon cease to send forth such heart-rending tones as the shrieks of the Childless Mother.

MEXICO.

As the eyes of the nation are now turned to the army movements in Mexico, all that relates to that country will be read with interest. The road from Vera Cruz to Mexico, along which the army of the United States is now progressing, is said to be excellent. Gen. Waddy Thompson, in his volumes upon Mexico, says of it:—

A line of stages built in Troy, N. Y., and driven by New York 'boys,' leaves Vera Cruz every night, and drives for twenty miles along a good road on the beach; it then commences the ascent of the mountain, the road being for fifty miles an excellent one to Jalapa, 4,000 feet above the level of the sea, and seventy miles from Vera Cruz. For the whole seventy miles this road runs through the lands of Santa Anna, who owns from 40 to 50,000 head of cattle that graze upon it. From Jalapa, the road leads 35 miles in an ascent of 4,500 feet to Perote. Leaving Perote, the stages travel 80 miles over a broad fertile plain, covered with farms, to Puebla; and the road continues to Mexico itself. The stage which leaves Vera Cruz at 11 o'clock at night, reaches Jalapa at 3 o'clock next day. Nothing can prevent the advance of the army to that point, which it may hold the year round, and by so doing, effectually hold Vera Cruz without having a reserve in the latter place.

THE GREAT CITY.

Mexico, the capital, for richness and grandeur has no parallel in the New World and very few in the Old. Its situation is the most picturesque imaginable, occupying the bottom of a valley containing sixteen hundred square miles, the whole surrounded by a battlement of mountains ranging from two to ten thousand feet in height. In the centre of this vast oval basin is a lake, or rather a chain of lakes, through the midst of which the road now passes for about eighteen miles, on a raised causeway, and over which an army will have to feel its way with artillery. The city stands in the north-eastern quarter of the valley, not more than three miles from the mountains, at an elevation of seven thousand four hundred and seventy feet. The plan of the city was laid out and the greater portion of its public buildings designed by Cortes. The principal square is the pride of the Mexicans and the admiration of travelers. It has an area of twelve acres—the whole paved with the most beautiful marble, and forming one of the most glorious parade grounds that American soldiers were ever summoned to manœuvre or encamp on. But it is the public buildings after all, that form the distinguished characteristic of this majestic and opulent city. The Cathedral fills one whole side of the great square, the Palace another, and the sites of both are memorable and historical, the Cathedral standing on the ground where once stood the great idol temple, and the Palace on the ground of the Montezuma. The latter building is 500 feet long, and contains the public offices, besides the apartments of the President. The Cathedral is of a striking Gothic architecture, and after all the pressures and plunderings of these latter days, still retains immense wealth. The high altar is covered with plates of silver, interspersed with ornaments of massive gold. This altar is enclosed with a balustrade a hundred feet long, not less precious than the high altar itself. It is composed of an amalgam of gold, silver, and copper, richly flourished and figured. It is said that an offer had been made to purchase it at its weight in silver, giving a half million of dollars besides. Of this balustrade there are not less in the building than 300 feet. Statues, vases, and huge candlesticks of the precious metals, meet the eye everywhere; and yet it is said that the still more precious portion of the treasure is hidden from the popular eye. Such is a brief description of the city of Mexico.

AN ABYSSYNIAN CHURCH FESTIVAL.

Early on the 14th of November, accompanied by Lik Atkum and Getana Mariam I rode to Koskam, in order to be present at the festival in memory of Christ's return from Egypt, which is celebrated with peculiar solemnity in the church at that place. Numerous groups of people, some on foot, others mounted on mules, but all with clean clothes, were proceeding along the road from Gondar to Koskam; and when we arrived there we found the church already so crowded that it was only through the influence of Lik Atkum that we obtained a place, which, as it was close to the ark, enabled us to take a share in the festival. Outside the church were stretched awnings, with blue, white, and red stripes, a foot in breadth, in order to screen the crowd from the sun. The attention of those present was directed to a group of priests in the foreground, who, with a fearful howl, which in this country is called singing, convulsively moved their bodies and sprang up by turns wildly in the air. This dance was intended to glorify the Deity. Each priest had in one hand an Egyptian rattle, in the other a long staff resembling a crutch, and most of them had also a book, containing the text of the hymns. The rattle is shaped like a two-pronged fork, which is closed at the top by a small cross stick; and on it are fixed several metal rings, which, when shaken, serve by their rattling noise, to beat time to the singing and dancing priests. In the midst of these contortion-making priests, one sat on the ground and beat a large Turkish drum, made of silver plates. After this religious diversion had lasted some time all the priests formed a procession within the church, round the sanctuary containing the ark. Two of them wore on their heads very large semi-spherical helmets of gold plates, richly embossed. These are the two crowns which the Emperor Joas, and his father, the Emperor Jasu, wore during great solemnities, and which were presented to the church of Koskam by Jasu's mother, Itegeh Mantouab. Some of the priests wore a kind of chasuble of brocade, which was very thread-bare; others carried staffs with large Greek crosses of bronze, and over the superior was carried a large blue satin canopy, fringed with gold. The whole solemnity was disorderly, and excited, at least in me, rather an inclination to laughter than any religious feeling. [Reise in Abyssinien, von Dr. Ruppell.

THE HEBREW RACE.

No one can visit Dantzic without being struck with the vast number of that excommunicated race, the Jews; as to whom the divine prediction has been so signally accomplished. They positively swarm in this place, and come forth in clusters at the hour when the exchange opens and "monish" transactions commence. Their dress is peculiar; they wear broad hats, larger than those of the "Society of Friends;" long "robes," or black gowns, tied round the waist with a sash; have long beards, and long walking-sticks; and their chattering on the exchange was quite deafening. It is impossible, however, to touch upon this class of our fellow-creatures, without offering some observations of a serious nature. Singular as they appear in our eyes, yet they unquestionably have some claim on the attention of Christians. Although many ages have elapsed during which they have been "without a king, a prince, and a sacrifice;" and notwithstanding they have always been a scattered race, "dispersed through many countries," and hooted at, yet they continue, as originally, a separate body, different from all other people. Their fall and most degraded state afford the most powerful confirmation of the truth of God's word, being a visible punishment for their rejection of the Lord of glory—that only name under heaven by which men can possibly be saved from that wrath which has been denounced against sin and iniquity.

[Rae Wilson.

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Catching a Runaway.—Not long since, as an omnibus from Ellicott's Mills, was coming to the city, the driver, soon after starting on his trip, observed a colored man with a bundle over his shoulder, upon the road, and acting in a manner calculated to excite his suspicions; on coming up with him, the omnibus was stopped and the compliments of the day interchanged; upon inquiry, however, relative to the freedom of the colored man, his answers were so vague and unsatisfactory that the driver was soon convinced that he was a runaway, and accordingly took him up on the seat, in spite of some remonstrances on the part of the negro against the operation. Upon arriving in the city, the prize was taken to the office of Justice Wright, when suddenly the negro proved to be quite a smart, intelligent chap; produced his free papers on the first suggestion, named a number of gentlemen in the city, who he alledged knew him well, said he had been out to the Mills to see his friends, and was really very much obliged to the gentleman of the omnibus for his ride home. But the omnibus was not to be thrown off so, and accordingly demanded his three levies. "No, no," said the negro, "you made me ride for your gratification, and I shall refuse to pay for my own." The case was a plain one, and the omnibus backed out, a little the worse for the enterprise. [Balt. Sun.

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The Ancient Tusculans.—The Tusculans opposed the Roman arms by a method so entirely new, that it made it impossible to commit hostilities against them. When the troops entered their country, the inhabitants neither abandoned their places in the line of their march, nor desisted from cultivating their lands. A great number of citizens, dressed as in the time of peace, came out to meet the generals. Camillus, having encamped before the gates, which were open, and desiring to know whether the same tranquility prevailed within the walls as he had found in the country, entered the city. All the houses and shops were open, and all the artificers were intent upon their trades; the schools resounded with the voices of the children at their books; the streets were full of people going backwards and forwards upon business, without any sign of terror or amazement, and not the least trace of war. Every thing was tranquil and pacific. Camillus, surprised at such a sight, and overcome by the enemy's patience, caused the assembly to be summoned by the magistrates. "Tusculans," said he, "you are the only people who till now have found the true arms and forces capable of securing them against the anger of the Romans."

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A Spirited Irish Lass.—A whimsical incident happened on board one of the emigrant ships lying at the Custom-house Quay, Dublin. Among the passengers were a strapping country girl and her sweetheart, who intended to be married on the other side of the Atlantic. The fair emigree had a little fortune of £200, which she had discreetly placed in the hands of the captain. She had hardly done so, when her intended asked her for some it, and on her refusal, coolly bade her good morning, and disembarked. The deserted damsel rushed to the side of the vessel, but instead of throwing herself overboard, she addressed the crowd on the quay, telling her story, and finished by offering herself on honorable terms to any young fellow who would take the place of her faithless swain. A handsome young mason, who happened to be among the standers by, immediately offered himself, and was accepted on the spot. The Captain very properly sent to make inquiries about him, and found that he was, as he represented himself to be, a single man; and the parties to this extempore match sailed with that very tide for the shores of America.

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Revolutionary Anecdote.—Mr. B., a merchant of Providence, R. I., and a man quite celebrated afterwards for his liberality and public spirit was the owner of a most fortunate privateer which sailed out of the port of Providence. On one occasion, when she had just unshipped a cargo of sugar, &c., taken from a very rich prize, in rolling it into the yard, one of the hogsheads stove, and a quantity of sugar fell out. A poor woman in the neighborhood, seeing the disaster, ran and filled her apron. Mr. B., from the loft of his store, called out, "What are you doing there?" The poor woman looking up, answered, "Privateering, sir." The retort was so forcible, that the merchant immediately made her a present of the entire hogshead.

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A shrewd Qeustioner.—"Friend," said a shrewd Quaker, to a man with a drove of hogs, "hast any hogs in thy drove with large bones?"

"Yes," replied the drover, "they all have."

"Hast any with long heads and sharp noses?"

"Yes, they all have."

"Hast any with long ears, like those of the elephant, hanging down over the eyes?"

"Yes, all of my drove are of that description, and will suit you exactly."

"I rather think they would n't suit me, friend, if they are such as thou describest them. Thou may'st drive along."

VARIETY.

Mr. Rush, our Embassador, dining one day with the eccentric Jeremy Bentham, had a long conversation with him respecting the United States. "Keep your salaries low," said Bentham; "it is one of the secrets of the success of our Government. But what is this," he inquired, "Called the Board of Navy Commissioners, that you have lately set up? I don't understand it." Mr. Rush explained it to him. "I can't say that I like it," replied Bentham; "the simplicity of your public departments has hitherto been one of the recommendations, but *boards* make *screens!* If any thing goes wrong, you don't know where to find the offender; it was the board that did it, not one of the members; always the *board—the board.*"

A lady in England was recently visited by a female servant who had been married, and, seeing that she presented an appearance of having very much bettered her circumstances, she inquired the nature of her husband's profession. To this interrogatory the young woman replied, "He is an asker, ma'am." "An asker!" inquired the good lady with amazement; "and what in the world is that?" "Oh, ma'am, he stands on the street, and asks." "Why, you don't mean to say you have married a beggar, do you?" "Yes, ma'am; but it's a very good business. My husband thinks it very hard work, indeed, if he don't bring home more than five shillings a day.

There is, perhaps, no feeling of our nature so complicated, so vague, so mysterious, as that with which we look upon the cold remains of our fellow mortals. The dignity with which death invests even the meanest of its victims, inspires us with awe no living creature can create. The monarch on his throne is less awful than the beggar in his shroud. The marble features, the powerless hand, the stiffened limb, the eye closed and glazed—oh! who can contemplate these with feelings which can be defined? These are the mockery of all our hopes and fears—of our fondest love, and our fellest hate.

Two hundred years ago, as we learn from a musical article in the Boston Post, a *solo* for the voice was unknown. But of late the cultivation of the female voice has been carried to such perfection as nearly to surpass every instrument in its powers of execution and expression, conferring upon the musical art a charm never contemplated by our early composers. We have no account of women appearing as singers upon the stage till 1692, when we find it announced in the London Gazetteer, that "the Italian lady just come over the sea, who is so famous for her singing, will perform."

Important as cheap fuel may be, to be able to do without it altogether is more important still. A Hungary chemist, perhaps a cold one too, has taken some promising steps toward making this possible. He places in contact two iron and one copper cylindrical plates, highly polished, turning on an axis at the end of a lever, with a balance weight at the end, to keep the plates in contact, when, by means of very simple apparatus and trifling exertion, a glowing red heat may be produced in five minutes, and maintained with ease.

Jean Paul says of children: "The smallest are nearest God as the smallest planets are nearest the sun. Were I only for a time almighty and powerful, I would create a little world especially for myself, and suspend it under the mildest sun—a world where I would have nothing but lovely children, and these little things I would suffer to grow up, but only to play eternally. If a seraph were weary of heaven, or his golden pinions drooped, I would send him to dwell for a while in my happy infant world; and no angel, so long as he saw their innocence, could lose his own."

Horace Walpole tells the following anecdote of Dodington. Dodington was in a habit of falling asleep after dinner. One day dining with Sir Richard Temple, Lord Cobham, &c., he was reproached for his drowsiness. He denied having been asleep, and to prove his assertion, offered to repeat all that Cobham had been saying. He was challenged to do so. In reply he repeated a story, and Cobham acknowledged that he had been telling it. "Well," said Dodington, "and yet I did not hear a word of it, but I went to sleep because I knew that about this time of day you would tell that story."

A reverend clergyman from Ohio, lately preaching in a neighboring city, observed two young ladies talking together. Stopping suddenly in his discourse, and looking seriously at them, he said: "I observed two young ladies earnestly engaged in conversation; and as it is not a mark of politeness for more than one to speak at a time in church, I will remain silent for a moment, to give them an opportunity to finish *their* discourse, when I will resume *mine.*" The worthy minister, after a brief silence, resumed his subject.

The editor of the Albany Knickerbocker says, that in passing through the walks of a grave-yard in that city, recently, he witnessed a scene which would have drawn tears from a heart of stone. Seated beside a new-made grave were three children, their eyes bedewed with tears, strewing evergreens over the spot where lay entombed that which, to them, was the most loved object on earth—their mother.

The English Naval and Military Gazette says, that the moustache is a great hygiene measure. "It contends that moustachios are effectual as an appendage of the respiratory organs; that they absorb the air before it enters the nostrils, and are consequently a preservative against consumption." If the exclusion of air is so important to the consumptive, a more effectual preservative would be the use of an air pump at his nose.

Governor Bissel states, in his recent message to the Legislature of Connecticut, that the State Prison supports itself, and contributes a surplus of $3,472 12 to the treasury. This fund, arising from the constrained labor of the *guilty*, he advises to be applied to the relief of the *unfortunate*—the insane, the deaf, the dumb and the blind.

Daniel Isaac was both a great wag and a great smoker. "Ha! there you are," cried a lady, who surprised him one day with a pipe in his mouth, "at your idol again!" "Yes, madam," replied he coolly, "burning it."

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INFANTICIDE IN CHINA.

BY DR. DIVES.

To ascertain the extent of female infanticide in China, a course of inquiry was commenced near the close of 1842, by the Rev. David Abeel, of the American Board of Commissioners for Foreign Missions. His investigations were confined chiefly to the province of Fukien. It may be useful to some readers, to mention that the province of Fukien is on the sea coast, and includes ten large and two smaller counties, or departments; it contains fourteen millions seven hundred and seventy-seven thousand four hundred and ten inhabitants, on an area of fifty-three thousand four hundred and eighty square miles, or two hundred and eighty on a square mile.

From a comparison with many other parts of the country, there is reason to believe that a greater number of children are destroyed at birth in the district of Tungan than in any other of this department, probably more than in any other district of the province of equal extent and populousness. The number destroyed varies much in different places, the extremes extending from seventy to eighty per cent., to ten per cent.; and the mean of the whole number, the average number destroyed in forty different towns, amounts to exactly thirty-nine per cent.

In seventeen of these forty towns and villages, the informants declare that one half or more are deprived of existence at birth. In one district the average number destroyed is more than one-third, or just thirty-six per cent. In another district of the same province, the proportion is somewhat reduced. Taking eight places as a standard, it lies between one-fourth and three-tenths, or not far from thirty per cent. In two other districts, it is a relief to find that the practice is less prevalent. From the inhabitants of ten cities in these two districts, it was ascertained that the victims of infanticide do not exceed sixteen per cent.

According to investigations made in eighteen towns and villages, the number of victims is rather more than one-fourth, and less than three-tenths.

From the testimony of persons belonging to the several other towns and villages, between one-fourth and one-fifth are not allowed to live. Taking these inquiries as a fair specimen of the department, there is reason to believe that about thirty-five per cent. are suffocated at almost the first breath.

There are several facts which shed light on the subject of the present inquiry, and go to prove that these conclusions are not wide of the truth regard'ng the whole subject. On one occasion, there was a literary examination before the highest civil magistrate at Amoy, which brought together hundreds of grad'iates and aspirants for degrees. They expressed themselves freely on this topic, some of them affirming that in their own villages, the majority were cruelly murdered. This class of men almost universally give a less favorable aspect to this subject than their uneducated neighbors. The reason probably is, that many of them have not only been guiltless in this respect, but have exerted themselves to arrest the evil, while their neighbors, in too many instances, have practiced it. The commandant of Amoy and his officers, on a visit to the English authorities, were much impressed with the equal fondness of the English ladies for children of both sexes. They introduced the subject, and drew a contrast between their own women and those they had seen and heard of, greatly to the disadvantage of the former. The second officer in command, who appeared the most intelligent in the party, in reply to inquiry, said that four-tenths of the children in the surrounding country were destroyed. This is the general opinion of the most intelligent and judicious persons met with. One of the principle men in the office of the subprefect of Amoy, mentioned that since the arrival of the English at Amoy, infanticide has prevailed ~~to a~~ far greater extent, on account of the closing of the foundling hospital. He himself has dissuaded two of his neighbors from putting their offspring to death, having pointed out a way in which they could be provided for. There is a river at Amoy called "Dead Infant's River." Whatever this name may prove, female infants are more valued there than in almost any other place in the country.

There is a kind of testimony to which great value should be attached, in the present inquiry. It is the confession of parents who have destroyed their own children. There are a very few sunk so low in the scale of degradation, as not to know that this practice reflects no credit on the unfeeling parent. Neither a sense of guilt, nor a sentiment of humanity, may prevent the act; yet a very large majority are sufficiently convinced of its impropriety, at least in the eyes of others, to induce them to conceal rather than disclose such a fact.

A native of a village about ten miles from Amoy, said that he had killed two out of four of his own; another confessed that he had destroyed three out of five; a third was candid enough to acknowledge that he himself had killed two, preserving alive three; a fourth said that the inhabitants of his native town were very poor, and rice dear, that a large majority of females were early put to death, and that he had killed two, saving but one alive. A Chinese nurse, engaged by a European family, acknowledged that she had murdered two of her own children.

One of the most convincing evidences of the prevalence of infanticide was obtained from ocular demonstration in a village six or seven miles from Amoy. Dr. Cumming had extirpated a large tumor from the neck of one of its inhabitants, which excited universal curiosity to see "so bold and skillful a surgeon." From the number of women in the crowd which turned out to meet the Missionaries, it was very evident that they were under as little restraint as the men. While Dr. Abeel was addressing the crowd, one man held up a child, and publicly acknowledged that he had killed five of these helpless beings, having preserved but two. I thought, says Dr. Abeel, that he was jesting; but as no surprise or dissent was expressed by his neighbors, and as there was an air both of sincerity and regret in the individual, there was no reason to doubt its truth. After repeating his confession, he added with affecting simplicity, "It was before I heard you speak on this subject; I did not know it was wrong; I would not do so now." Wishing to obtain the testimony of the assembled villagers, the question was put publicly, "What number of females in this village are destroyed at birth?" The reply was, "More than one half." As there was no discussion among them, which is not the case when they differ in opinion, and as there was a great numerical inequality of the sexes, the proportion of deaths they gave did not appear extravagant.

A man of large fortune, after the birth of two daughters, destroyed five others in succession. On being asked the cause of such inhuman cruelty, in one so able to provide for them, he ascribed it frankly to avarice, adding that men in his situation were obliged to spend considerable sums in dress, ornament and marriage presents, and that he was unwilling to submit to such a dead loss.

An intelligent man, in reply to the query, whether the crime prevailed to any great extent among the rich, said he thought they exceeded their poorer neighbors in this revolting practice, and gave the same reason as assigned above.

These inquiries have confirmed the sad fact that infanticide is practiced to a greater or less extent, in every part of the country. The independent testimony of men of all classes, from nearly every section of the country, can not be set aside. Another result of these inquiries is of a more gratifying character. The practice is declining. To what extent, it is impossible to say; but the character and number of the witnesses, place the fact beyond question. Since twenty or thirty years ago, there has been a great change, at least in some places. This is ascribed in a measure to the exertions of literary men who write against it, or re-publish what has been written, and, according to Chinese custom, paste their admonitions in the most public places. The foundling hospitals, which only grace the large cities, are too limited in number and resources to check the evil. They are supported by the authorities, and men of wealth. They are always spoken of with favor, and no doubt exert a good influence, but under the best administration, what can be expected from one such institution, for a large city and populous country, and where the benevolence of the patrons is frustrated by the cupidity of the nurses?

It will be seen from the facts here given, that the reasons assigned, and the excuses offered for this horrid practice, are various. Many affirm, that they cannot procure the means for the support of their female children, and are consequently obliged to adopt this expedient. If this were the only alternative to a lingering death from starvation, it might be regarded as a dictate of humanity; but even the heathens themselves do not believe that this desperate resort is ever necessary. There is a variety of ways of disposing of their children which can not all fail. They can generally sell them to those who have no offspring, or to parents who thus provide wives for their sons. This is a common custom among the poor. Instead of paying comparatively a large sum for an adult daughter-in-law, they prefer obtaining an infant for a little or nothing, and bringing them up in ways which render their services valuable to the family, or at least preclude much additional expense. If they can not sell their children, it is said there is no difficulty in giving them away. And if these experiments should fail at one time, and in one place, they need but keep the children a little longer, and go a little farther to gain their object. Another way of preserving them which is adopted by some, is to put them in baskets, with a dollar, or what money they can spare, and place them by the road-side; or sending them in water-tight vessels, where they are most likely to be seen and rescued.

But alas! "without natural affection" it still continues a feature of heathenism. It is said that rather than subject themselves to the least trouble or apprehension, multitudes prefer destroying them at once. Even many of these brutal parents think it necessary to furnish themselves with some excuse for their conduct. They are not willing to give them to others, from the fear that they might be ill treated, or bought up for improper purposes. They refuse to take them to the asylum, lest they should be involved in future expense or trouble. There is no disgrace connected with infanticide, but they are ashamed to give away a worthless child, and to have it known that they are unwilling to preserve it until its years give it value. These are the paltry reasons assigned by the poor.

What apology can be offered for the rich? With them it is a subject of heartless calculation—a balancing of mere pecuniary profit and loss. True, some of them profess to be grieved by the selfish fear that their daughters may bring disgrace by their future conduct, but the common course of reasoning is that they will cost much, both before and at their marriage; that they will then be transferred to another connexion, (not being allowed to marry in the same clan,) which will be of no advantage, but may be of detriment to their parents; and that if their husbands die, they will probably be thrown upon them, as a dead weight for future support.

To a heart ignorant of its relations and obligations to the true God, destitute of natural affection, and perfectly alive—and alive only—to its worldly interests, the temptations to infanticide must be very powerful. It does not come under the cognizance of the oriental laws. Society imposes no restraints, it never frowns upon such acts; the perpetrators lose nothing of respect or influence. They rid themselves of expense and trouble, by an act to which they trace no serious consequences; and for which the only visitation, than a reception of birth of the same sex, must be to them very problematical.

Amid the ignorance and depravity which prevail in the heathen world, and particularly where pecuniary interests are involved, there is no reason to wonder at the existence of infanticide; and we may expect it to continue until it is found to conflict with an advanced state of society. But how is this change to be effected? What but the "glorious Gospel of the blessed God" can elevate this unfortunate sex?

[Herald of Truth.

MY MOTHER'S VOICE.

BY JONES VERY.

My mother's voice! I hear it now!
I feel her hand upon my brow
As when, in heartfelt joy,
She raised her evening hymn of praise,
And called down blessings on the days
Of her loved boy.

My mother's voice! I hear it now!
Her hand is on my burning brow
As in that early hour,
When fever throbbed through all my veins,
And that kind hand first soothed my pains,
With healing power.

My mother's voice! it sounds as when
She read to me of holy men—
The patriarchs of old;
And gazing downward in my face,
She seemed each infant thought to trace,
My young eyes told.

It comes—when thoughts unhallowed throng,
Woven in sweet deceptive song—
And whispers round my heart,
As when, at eve, it rose on high;
I hear and think that she is nigh,
And they depart.

Though round my heart all, beside—
The voice of friendship, love, had died—
That voice would linger there,
As when, soft pillowed on her breast,
Its tones first lulled my infant rest,
Or rose in prayer.

THE EDINBURGH CLERGY—DR. CHALMERS.

Mr. Turnbull's Genius of Scotland, just published, is an exceedingly entertaining and agreeable book. It enters, with native enthusiasm and a discriminating spirit, into the detail of Scottish life and character. Mr. T. thus describes the clergy of Edinburgh, and that prince of living preachers, Dr. Chalmers:—

Taken as a whole, the Edinburgh clergy are fair representatives of the Scottish preachers generally. Those therefore who wish to form a just estimate of the spirit and power of the pulpit in Scotland, have only to hear them repeatedly, in their respective places of worship. They hold doctrinal views somewhat diverse, though essentially one, adopt different styles of preaching, and in certain aspects different styles of life. Yet they manifestly belong to the same great family, and preach the same glorious gospel. They are remarkably distinguished for their strong common sense, laborious habits, pious spirit, and practical usefulness. Occasionally they come into keen polemical strife; but it amounts to little more than a gladiatorial exhibition, or rather a light skirmishing, without malice prepense, or much evil result. Generally speaking, they are not preëminently distinguished for their learning, though certainly well informed, and devoted to the great work of their ministry. They are more practical than speculative, more devout than critical, more useful than renowned. They live in the hearts of their flocks, and the results of their labors may be seen in the integrity, good order and industry of the people.

But enough of general speculation and description. Dr. Chalmers is to preach at Dr. Candlish's church, so let us go to hear him. He has lost something of his early vigor, but retains enough of it to make him the most interesting preacher in Scotland or in the world. Let us make haste, or we shall fail of obtaining a seat. Already the house is filled with an expectant congregation. The Doctor comes in, and all is hushed. He is dressed in gown and bands, and presents a striking and venerable appearance. His serious, earnest aspect well befits his high office. He is of the middle height, thick-set and brawny, but not corpulent. His face is rather broad, with high cheek-bones, pale, and as it were care-worn, but well-formed and expressive. His eyes are of a leaden color, rather dull when in a state of repose, but flashing with a half-smothered fire when fairly roused. His nose is broad and lion-like; his mouth, one of the most expressive parts of his countenance, firm, a little compressed and stern, indicating courage and energy, while his forehead is ample and high, as one might naturally suppose, covered with thin, straggling grey hair. He reads a psalm in a dry, guttural voice—reads a few verses of Scripture, without much energy or apparent feeling, and then offers a brief, simple, earnest, and striking prayer. By the way, the Doctor's prayers are among his most interesting exercises. He is always simple, direct, reverent, and occasionally quite original and striking. You feel while joining in his devotions, that a man of genius and piety is leading your willing spirit up to the throne of God. How striking, for example, when he calls us to remember 'that every hour that strikes—every morning that dawns, and every evening that darkens around us, brings us nearer to the end of our pilgrimage.' Yet he has no mouthing or mannerism, in this solemn exercise. He is not making, but offering a prayer. His tones are earnest and solemn; most manifest it is that his soul is holding intimate fellowship with the Father of spirits.

But he announces his text—1 John 4: 16. 'God is love'—a text from which he has preached before; but no matter for that. He commences with a few broken sentences, pronounced in a harsh, tuneless voice, with a strong Scottish accent. The first feeling of a stranger would be that of disappointment, and apprehension that the discourse was to prove a failure. This was the case with Canning and Wilberforce, who went to hear Dr. Chalmers, when he preached in London. They had got into a pew near the door, when the preacher began in his usual unpromising way, by stating a few nearly self-evident propositions, neither in the choicest language, nor in the most impressive voice. 'If this be all,' said Canning to his companion, 'it will never do.' Chalmers went on—the shuffling in the congregation gradually subsided. He got into the mass of his subject; his weakness became strength, his hesitation was turned into energy; and bringing the whole volume of his mind to bear upon it, poured forth a torrent of most close and conclusive argument, brilliant with all the exuberance of an imagination which ranged over all nature for illustrations, and yet managed and applied each of them with the same unerring dexterity, as if that single one had been the study of his whole life. 'The tartan beats us,' said Mr. Canning, 'we have no preaching like that in England.'

THE CHARITIES REQUIRED BY THE JEWISH LAW.

The Jews were required to give one-tenth—a tithe—of all their income to the Lord.

There are probably many who are in the habit of regarding the *tithe system*, or the dedication of one-tenth to religious uses, as a part of the Mosaic or Jewish economy, and only intended, like many other of their laws, to serve a temporary purpose, and abrogated on the dissolution of that economy. It will be perceived, however, by reference to the 14th chapter of the book of Genesis, that this principle was admitted and this practice maintained before the era of the Jewish Institutes. For, on his return from the slaughter of the kings, and before the change of his name, Abram was met by Melchisedek, priest of the most high God; and having received his benediction, the patriarch gave him *tithes of all*.

Again, we have another illustration in the case of the patriarch Jacob, recorded in the 28th chapter of Genesis. After the vision of the ladder, which he had at Bethel, (or Luz,) "Jacob vowed a vow, saying, If God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God; and this stone which I have set for a pillar shall be God's house; and of all that thou shalt give me, I will surely give the *tenth* unto thee."

Grotius argues very justly, that those virtues required by God under the ancient economy, ought to be fulfilled by Christians now, in a greater degree, from their superior knowledge and higher motives, and because the promises of heaven are more clear. And he instances the law of the Sabbath, and of tithes.

But their tithes were far from being all the charity required of the Jews. They never came before the Lord in public worship without an offering of some sort. They had laws of compulsory giving and laws of voluntary giving—the one necessary, and the other left to the liberality of the donor. There were two chests in every synagogue, and regular weekly collections, when each member was solicited individually to give.

The real amount the Jews gave in charity could not, therefore, have been less than one-third of all their income.

ANECDOTES OF REV. JAMES HERVEY.

While once traveling, Mr. Hervey met with a lady who largely expatiated on the amusements of the age as being, in her opinion, superior to all other pleasures. She remarked that there was the pleaure of thinking on the play before she went, the pleasure she enjoyed while there, and the pleasure of reflecting on it afterwards. Mr. Hervey, who had heard her remarks without interruption, now said, with his usual mildness, there was one pleasure more which she had forgotten. "What can that be?" she eagerly asked, for she thought she must have included them all. With a grave look and a striking manner, Mr. H. replied, "Madam, the pleasure it will give you on a death-bed." The remark took her by surprise, but went to her heart. She had no reply to make. The rest of the journey was occupied in deep thought. She abandoned the theatre, and heartily pursued those pleasures which can afford satisfaction on a death-bed.

Mr. Hervey, writing to his friend shortly before his death, says, "Were I to enjoy Hezekiah's grant, and have fifteen years added to my life, I should be much more frequent at the throne of grace. We sustain a mighty loss by reading so much and praying so little. Were I to renew my studies, I would take my leave of those accomplished trifles, the historians, the orators, and the poets of antiquity, and devote my attention to the Scriptures of truth. I would sit with much greater assiduity at my Master's feet, and desire to know nothing but Jesus Christ and him crucified. This wisdom, whose fruits are everlasting salvation after death, this I would explore, through the spacious and delightful fields of the Old and New Testaments." [Christian Herald.

A HINT TO PREACHERS.

We are told that when Kean first came out on the London stage, the veteran Kemble, who had retired from it, went to see him, and being asked afterward by his friend Boaden, how he liked him, "Why," said he, "his manner is so totally different from mine, that you can hardly expect me to *like* him altogether; but I must say one thing for him—he is always terribly in earnest." This was the remark of a player, but it may serve to suggest a good hint to preachers. There is manifestly no point of public speaking so important and effective as earnestness, and it happens, somehow or other, most unfortunately, that it is the very one in which the generality of our performances in the pulpit appear to be most deficient. Another player said of them, "They speak of the most awful realities as if they were indifferent fictions." They do not appear, at least, to be in earnest, when we are bound to believe that they are most entirely so. The fault lies, no doubt, in their delivery, rather than in their hearts; but it should be corrected, if possible, without delay. They ought, in fact not only to be, but to appear also to be, always thoroughly, and sometimes even "terribly in earnest."

THE PERSONAL CHARACTER OF NEANDER.

Dr. Neander, the most distinguished theological professor of the University, is a reformed Jew, and his name, chosen by himself, after the manner of the old scholars, from the Greek, has reference to this change of sentiment. He is now engaged in writing a Church History, of great labor and learning, and has already completed ten volumes. He has also published a "History of the Apostolic Age," and "The Life of Jesus," the latter having been called forth by the celebrated work of David Strauss, called the "Life of Jesus," which occasioned, not many years since, so much movement in the theological world. Professor Neander, though one of the most amiable, kind-hearted, and excellent of men, is nevertheless quite eccentric in his appearance and manners. It is a singular sight for a stranger to behold him for the first time at his desk in the lecture room. He is rather an undersized man, and wears a long black frock coat or surtout, and high boots reaching to his knees. His complexion is swarthy, his hair black and thick, coming down over his forehead, and his shaggy eyebrows wholly conceal his eyes from view. He always stands when he lectures, fastens his eyes upon the floor, and leaning his arms on the desk above his head, he pulls to pieces a quill which is invariably provided for him, and which seems to be necessary to secure to him an easy flow of thought. He speaks with a strong voice, in measured and almost evenly-timed sentences. When more than usually excited by his subject, he wheels off from the desk, and turns his back to the audience, his face all the while working, and his mouth opening, as if his ideas came to him in spasms. But the unfavorable or undignified impression which this odd manner may at first excite, soon wears off, when one has listened for a short time to the beautiful, flowing and scholastic language, the noble and original style of thought, and the sincere, suggestive, and impressive teachings, of this truly learned and great theologian.

NAMES OF THE DAYS THE WEEK.

The ancient Greeks and Romans had no division of time properly answering to our weeks; the former had their decades or periods of days; and the latter their *nundinæ*, or market days, occurring every nine days. But the Egyptians and oriental nations had a week of seven days. This division (hebdomades) was introduced among the Romans, it is said, not far from the beginning of the third century after Christ. Dion Cassius, who lived at Nicaea in Bithynia about this time, speaks of the Egyptians as having not long previously originated the practice of calling the days of the week by the names of the seven planets. The days were called Dies Solis, day of the Sun; Dies Lunae, day of the moon; Dies Martis, day of Mars; Dies Mercurii, day of Mercury; Dies Jovis, day of Jupiter; Dies Veneris, day of Venus; Dies Saturni, day of Saturn.

It is worthy of notice that our names for the days had a similar origin, as will be seen from a glance at their Saxon origin. Surnadaeg, Sun's day; Monandaeg, Moon's day; Tuesdaeg, day of Tuisco, (i. e. Mars, god of war,) Wodnesdaeg, day of Wodin or Odin, the Scandinavian Mercury; Thorsdaeg, day of Thor the Northern Jupiter; Freydaeg, day of Freya, the Venus of the North; Saeterdaeg, day of Saeter or Seater, the name of Saturn among the ancient Germanic tribes.

THE CONTRAST.

We know a pastor, who settled a few years ago, with a young church, too poor to support him without help from the Missionary Convention of the State. He had seen a cordial willingness in the little church, however, to give what they could for the cause of missions; and this was, in his estimation, a sort of bond for the growth of the church. It was his aim to foster this spirit, even if it cost him some sacrifices. A neighboring pastor, who knew all about the poverty of the infant church, said one day to his brother pastor, "Your church must keep back what they pay for missions, and let it go towards your salary, for it is more than is paid by any other church in the association." The advice was not deemed good at the time, and certainly nothing has occurred in the subsequent history of the two churches to make it look better. The little church has been growing in its liberality and in strength. They have added something every year to their pastor's salary, and have given more than one-fourth of the same sum every year to the missionary cause. The other church, which was taught to keep all for the pastor, has been diminishing his salary every year; and now, though worth three or four times as much money, it pays the pastor less than one-half as much as does the church which sought a blessing for itself in blessing others.—*Macedonian.*

Christ and the gospel are light, and there is no darkness at all in them; if you say, that you 'know Christ' and his gospel, and yet keep not 'Christ's commandments,' but dearly hug your private darling corruptions, 'you are liars and the truth is not in you;' you have no acquaintance with the God of light, and the Gospel.

The Sabbath Recorder.

New York, June 10, 1847.

THE "SABBATH DISCUSSION."

One of the strangest spectacles we witness, is that of men of acute minds groping blindly after truths, which to others of even less intellect are as obvious as the light of the sun. We have seen this in the case of the "Sabbath Discussion" recently carried on through the columns of the Christian Chronicle, in which "E. W. D." and "Indagator" seem at a loss to know how to dispose of that plain Scripture, *"the seventh day is the Sabbath of the Lord thy God."*

"E. W. D." admits the binding nature of the fourth commandment, but maintains that it does not designate any one day in particular, to the exclusion of all others, as the Sabbath, but that it requires simply the observance of an entire day after six days labor, no matter from what point of the hebdomadal cycle the reckoning is commenced. Any day thus set apart every week, he supposes to be *the* seventh day required by the law. If this is not his meaning, it is difficult to tell what it is.

"Indagator," on the other hand, regards "the seventh day" of the fourth commandment as "the seventh in some well-understood order then existing, which order, if it still exists, as is commonly allowed, will teach us at once what day is the seventh, and therefore the Sabbath." He thinks that, according to "E. W. D.'s" position, "if each seventh portion of the citizens of this city had fixed on a different day of the week to observe as their Sabbath, each day that passes over our heads would be the Sabbath of Jehovah our God. And this might well be, perhaps, if the law in question had been an independent statute, communicated without any history of the circumstances, or statement of its design. But when we consider the circumstances, that a day had already been set apart, * * * the order of whose recurrence was fixed and well known, how can we suppose that the law meant any thing more than to give the solemn sanction of Sinai to *this very* order which had already been divinely enjoined?"

This answer of "Indagator" is to the point; it is just what it ought to be. It is an idea, which, if its full development had not been restrained, and its force neutralized, by his otherwise erroneous views, might have been used to the complete discomfiture of his opponent. But see how he is fettered even in the statement of it. The reader is requested to fill the blank in the above quotation with the words "*in the wilderness*," and then he will have the ungarbled sentence, just as "Indagator" wrote it. But the filling of the blank spoils the beauty of his argument, which, for the honor of truth, we would be glad not to do. It makes him teach, by more than a bare insinuation, that the sabbatic institution had its origin in the wilderness—a sentiment which he keeps carefully in view throughout the discussion—while the commemoration of God's rest-day was but an "*incidental* object of its appointment."

We wish to put the respective peculiarities of these disputants to the test of truth. "To the law and to the testimony." What God requires in the fourth commandment, is the observance, not merely of a day, but of a *sanctified* day—a day which He himself had already "sanctified and blessed." Now unless God sanctified every day alike, it cannot be a matter of indifference which one of the hebdomadal cycle is observed. If he sanctified one in particular, to the exclusion of all the rest, that one, and that only, is the day which the commandment requires. What then is the fact?—for it is a question of *fact* rather than of argument. The fact is, as Moses records it, that "God rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2: 2, 3. This is the fact to which the fourth commandment alludes, and which it substantially expresses. But can "E. W. D.," or any other man of common discernment, with this recorded fact before him, say, that the day which God "blessed and sanctified" was any other than the identical day on which he rested from his work? And was not that day the *last* day of the first week of time? For God did not rest on any of the other days, but spent every one of them in *work*. Yet the seventh day was sanctified, "BECAUSE that in it he had rested." In the light of this recorded fact, is it not as clear as a sunbeam, that *the* seventh day of the fourth commandment is the last day of the week, and no other?

Now, "to make assurance doubly sure," let us read the commandment with the word *Rest* substituted for *Sabbath*. For every one knows, that Sabbath is only a Hebrew word in English letters. Let it be translated; our Baptist brethren are friends to the full translation of the Scriptures. Let us, however, place the recorded fact and the fourth commandment side by side. Some minds have been so long "entangled in the web of traditional interpretation" that it will do no hurt to use especial pains to make the matter plain.

And on the seventh day God ended his work which he had made; and he RESTED on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had RESTED from all his work which God created and made. Gen. 2: 2, 3.	Remember the *Rest-day*, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the *Rest* of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and *rested* on the seventh day; wherefore the Lord blessed the *Rest-day*, and hallowed it. Ex. 20: 9—11.

We see, then, that the law does, distinctly and specifically, enjoin the observance of the last day of the week. And as "the controversy must be settled by the law to which all direct us," we are not without hope that "E. W. D." may yet embrace the truth. Whether the law "enjoins an impossibility," we need not at present inquire. Be that as it may, if there is any meaning in languge, it enjoins the Saturday.

It being clear that God, in the fourth commandment, requires the commemoration of—not his working days, but—his rest-day; and as this is admitted by "E. W. D.," for he calls the Sabbath "a memorial of the *rest of God*, when a finished world swung from his creative hand;" we respectfully ask him how God's rest can be commemorated on any other day than the weekly return of that on which he actually did rest? Would there be any fitness in commemorating the declaration of Independence in the middle of winter? Would it be in place to celebrate the landing of the Pilgrims in March? Would it be suitable to commemorate the battle of Bunker's Hill in October? A mere child could tell, that there is no propriety in celebrating these events at any other times than the annual returns of the very days on which they respectively transpired. So in regard to God's rest; it must be commemorated on the last day of the week, otherwise there is no fitness in the celebration. How a man of so much acuteness as "E. W. D." appears to be, can maintain that the Sabbath is a memorial of God's rest at the close of his creative operations, and insist upon it with considerable earnestness too in opposition to the views of his opponent, and yet hold "that the '*seventh*' may be reckoned from any point," is to us most surprising. We fear he is more "entangled in the web of traditional interpretation," than he supposes himself to be.

We forbear any farther remarks at present. We write short articles, because we wish them to be *read*. "Indagator" shall receive a share of our attention anon. In the mean time, as the Editor of the Christian Chronicle professes to be a friend of free discussion, we respectfully request him to let our remarks appear in his columns.

THE GERMAN SEVENTH-DAY BAPTISTS.

To the Editor of the Sabbath Recorder:—

As much interest is felt by all Sabbath-keepers in the issue of the case before the Supreme Court of Pennsylvania, now in session at Harrisburg, I deem it proper to advertise our friends abroad of the prospects ahead, that they may be prepared to act, and act promptly, should it become necessary to carry the issue to the highest tribunal of the land; in which all will become alike personally interested.

The cause is now in good hands, one of the ablest Advocates in the State having been engaged, and not only engaged for a paltry fee, but one who has his feelings enlisted, as a true, genuine republican, contending for first principles. Until I became acquainted, which was not until quite recently, that a similar case had already been decided by the Supreme Court of that State, I was very sanguine of a favorable decision. About thirty years ago, it appears, a *Jew* was fined for exposing and selling goods on Sunday, and that fine, on an appeal to the Supreme Court, was sustained. That precedent may make against the cause of my brethren at Snowhill, as it is generally esteemed, among Jurists, sound policy, to secure stability to the Jurisprudence of a State, to regard one decision of the Supreme Bench as settling the principle of law at issue, if not being absolutely binding on their successors. However, they still find themselves obliged, occasionally, to *reverse* themselves, when a former decision is palpably erroneous; and our distinguished counsel thinks that that may be made evident to the present Bench, not more than one of them (there being five,) being on the Bench at the time of the former decision. Strong hopes are entertained of a favorable issue, and as strong a determination manifested, should they be cast, to carry it up to the Supreme Court of the United States.

The readers of the Recorder recollect that, at the last General Conference, held at Shiloh, in September last, a *Central Committee*, consisting of Samuel Davison, T. B. Brown, Eli S. Bailey, Nathan V. Hull, and myself, was raised, to correspond with any State Committee where prosecutions should be entered against Sabbath-keepers, under any existing Sunday laws, and with the design of succoring, sustaining, and making common cause in case it should become necessary to appeal to the Federal Court.

Such a contingency may be at hand. A short time since, I received a letter from the Pennsylvania Committee, addressed to me as a member of the Central Committee, in which they inform me, that they issued the transcript to the Supreme Court in the name of one of the persecuted only, John Specht, an exemplary and beloved member of the Snowhill Society, of whom the Committee say, "He is a regular Sabbath-keeper. He sets apart the seventh day of the week as the Sabbath, and conscientiously believes it is required of him by Divine commandment. This fact has been testified to and satisfactorily established in the County Court."

They then ask: "Should we fail in our case before the Supreme Court in our State, can we depend on the co-operation of the Central Committee; and do you think that the English seventh-day brethren will make common cause with us, and afford any aid in carrying our case up to the Supreme Court of the United States?"

Having also some correspondence with the Attorney engaged in the case, and hoping to be in Harrisburg at the time of the trial, and be prepared to act promptly and understandingly, I addressed the members of the Central Committee in reference to the matter, and have received answers from all of them; who are all decided on the propriety of carrying the case up to the Supreme Court of the United States, should they fail at Harrisburg. The Committee are as one man in the matter—ready to give the long pull and the strong pull—pledging their cordial co-operation and expressing their opinions confidently that the whole denomination will respond with enthusiasm and make common cause in this final test of religious liberty.

In haste, yours,

Wm. M. Fahnestock.

Bordentown, N. J., June 4, 1847.

MISSIONS IN AFRICA.

Earnest efforts are being made by Christians of different denominations for the benefit of Africa. The Moravians led the way. It is now a little more than one hundred years since George Schmidt, the first missionary to South Africa, landed at Cape Town; they have at present seven stations and 1,550 communicants. The London and Wesleyan Missionary Societies have displayed much energy and zeal, and their efforts have been crowned with a considerable degree of success. The former have now thirty-three stations and 4,289 communicants, and the latter thirty-nine stations and 3,521 communicants. The French Evangelical Mission ranks the next; it commenced its operations in 1822, and the divine blessing has accompanied its efforts. Death has not once thinned the ranks of the missionaries; they are fourteen in number, having under their charge ten stations and 929 communicants. Other Missionary Societies are prosecuting, with more or less vigor, operations for the spread of the gospel in South Africa. The cheering prospects of some of these missions have been blighted during the last year by the devastations of war. A contest began last spring between the colonial government and the Caffres, which is still in progress, and the horrors of savage warfare have extended beyond Caffraria. Among the Caffres missionary operations are entirely suspended. A letter from Kat River, of October 15, says, "All the chapels, school-rooms, and mission-houses, in Caffreland, are burned to the ground; and the missionaries with most of their adherents are withdrawn within the colony. The loss of all the societies will be immense, as no fewer than twenty chapels must have been destroyed, and many mission-houses," &c.

BAPTIST MISSIONARY ANNIVERSARY.

The American Baptist Missionary Union held its Annual Meeting at Cincinnati, Ohio, on the 18th, 19th, 20th, 21st, and 22d of May. The delegation seems to have been quite numerous, considering the distance of the meeting from the head-quarters of the Society. The receipts of the last year were about $85,000, being $14,000 more than any previous year. There is at present a balance of $33,689 against the Board. They are anxious to raise $95,000 during the coming year. The whole number of missions under the direction of the Union is 16, with 50 stations and 93 out-stations, occupied by 101 missionaries and assistants, of whom 48 are preachers, and 144 native helpers. The number of churches reported is 108. 1,783 persons have been added to them by baptism the past year, making the aggregate of members about 10,000. The number of schools is 59, and of pupils from 1,500 to 1,600. The Union has two periodicals, the Magazine and the Macedonia; 4,000 copies of the former, and 20,000 copies of the latter, are regularly published. After an interesting session of five days, the Union adjourned to meet with the First Baptist Church in Troy, N. Y., on the third Thursday in May, 1848.

The Christian Chronicle.—Several weeks ago, we made some comments upon a skirmish between the editor of the Catholic Herald and the editor of the Christian Chronicle. The latter gentleman thinks we did him injustice by our concluding statement, that he had not replied to the Herald's question, "whether he professes to find, *in the Holy Scriptures alone*, a sufficient warrant for the change of the Sabbath?" To convince us of our wrong, he has sent us a copy of his paper of March 17, containing an article, more than half a column long, in reply to the Herald. But after carefully examining that article, we must confess ourselves unable to see wherein we have wronged him. He does not tell us any thing about the grounds upon which he advocates the abolition of the Jewish Sabbath, and the institution of Sunday in its place. In this article, as in several others which he has written upon the subject of the Sabbath, he exhibits a wonderful facility to talk *about* the thing in hand, without giving his readers the least clew to his own opinions upon it. We must still think, therefore, as we thought weeks ago, that the editor of the Chronicle has not answered the plain and reasonable question asked by the editor of the Herald. If he is not disposed to answer it—as we judge from the article under consideration that he is not—of course he has a perfect right to keep silent. But if he expects us to acknowledge that he *has* answered it, merely because he has talked *about* it, he will be disappointed.

A Modern Miracle.—The late English papers record a miracle of recent date. According to the story, the Virgin Mary appeared, on the 19th of Sept., 1846, to two shepherd boys who were together on the mountain of La Salette, in the Diocese of Grenoble. She spoke to each in his native tongue—to one in French, to the other in the German patois of the frontier, giving to each a very long exhortation on the diligence among the people of Corps—the village to which they belonged. "She wore a wreath of roses." When she went away they saw that the grass did not bend under the pressure of her feet. She disappeared gradually—the light of her countenance dazzling them. On the spot where her foot rested, a fountain sprung up, which has not since dried—and the water has proved a successful remedy for sick persons!

Sunday Railway Trains in Scotland.—The Liberator publishes a letter from Andrew Paton, of Glasgow, giving an account of a boisterous meeting held in that city to consider the course of the Directors of the Edinburgh and Glasgow Railway in stopping the Sunday trains which had run from the opening of the road until November last. It seems that the meeting was called to petition Parliament to enforce the running of at least one morning and one evening train on Sunday, on every passenger line in Scotland, at reasonable and convenient hours. But the opponents of the measure attended in such numbers as nearly to defeat the object of the meeting. Those who called it, however, have determined to hold another meeting, and to take measures to prevent a similar defeat. From this it would seem that the strife waxes hotter and hotter.

Sunday in India.—Among the Hindoos and Mohammedans it has always been customary to suspend labor on the public works during the holidays of the churches to which the workmen respectively belonged. But it has been the opprobrium of the English Government, that it presented to the heathen the appearance of being entirely indifferent to the ordinances of the creed which it was known to profess, because no relaxation to workmen was allowed on the Sunday. Recently, however, the Governor General of India has issued an order directing that all public works shall be suspended on Sunday, whether those works are carried on by its own officers, or by the agency of contractors. A similar regulation is said to have been in force in the Bombay Government since 1843. It is now extended to the whole of British India.

The Sunday in Hayti.—Rev. Mr. Graves, one of the editors of the Christian Reflector, writing from Hayti, says that all the holy days and religious festivals of Rome are observed; but to these in many parts of the island, are added certain heathen rites imported from Africa. Among these are religious dances of the most exciting and astounding character. Persons become perfectly insane, and so replete with nervous energy that they run up trees, and leap from place to place like wild animals. The Sabbath is the great business day of the week to the middle and lower classes, while the rich employ it as a holiday. It is the day especially devoted to military parade and to marketing. The public squares are crowded with buyers and sellers; and all the shops are thronged, as on no other day of the week, with customers.

Funerals on the Sunday.—One of our exchange papers says that a distinguished clergyman of Pittsburg proposes for the consideration of the religious public, the question whether funerals should be attended on Sunday. It was recently brought up for discussion at the first Presbyterian church in Pittsburg. Strange that the persons who are so conscientious about burying their dead on Sunday can never be brought to look at the question whether that day has any claim at all to peculiar sacredness. It is evident that the tithing of mint and cummin, while neglecting the weightier matters of the law, has not ceased in our day.

Sunday Work.—The following facts, says the National Era, are commended to the consideration of all *patriotic* war-and-glory clergymen, who are nothing loth, at the proclamation of Governors, to preach thanksgiving sermons over the triumphs of the American arms in Mexico:

"The battle of Palo Alto was fought on *Sunday*, the 8th day of May.

"The American army arrived and took position in front of Monterey on *Sunday*, the 20th day of September—the battle commenced the next morning.

"The battle of Del Norte, New Mexico, was fought on *Sunday*, the 24th day of January.

"The Battle of Buena Vista commenced on *Sunday*, the 21st of February.

"The surrender of the city and castle of Vera Cruz was made to General Scott on *Sunday*, the 28th day of February.

"The battle of Sacramento, Chihuahua, was fought on *Sunday*, the 28th of March.

"The battle of Cerro Gordo commenced on *Sunday*, the 17th day of April."

Bunyan Unmutilated.—The Hanserd Knolly's Society, in London, contemplate publishing an edition of Bunyan's Pilgrim's Progress, in its original form, unmutilated and unadulterated. It is said that some of his editors have taken the liberty to erase certain portions of the work, particularly a passage in which washing or baptism is represented as preceding the Supper.

A Home in the West.—Bro. Dennis Saunders, of Farmington, Fulton Co., Illinois, writes to us that there is an inviting field of labor for a Seventh-day Baptist minister in the vicinity where he is located. Several Sabbath-keeping families have settled near him, and others are scattered about at a distance which would render it easy to itinerate among them. Would it not be well for some minister who is thinking of a home in the West to turn his attention to this neighborhood?

Where is the Far West?—In a home-missionary meeting recently held at Cincinnati, Ohio, Rev. Mr. Hatfield, of New York, said that the people of Cincinnati were no longer in the West. They were *in the East*. They had solved the problem, *Where* was the Far West? They had sent Missionaries—*Home* Missionaries—round Cape Horn, and half of the globe, to the mouth of the Columbia River in Oregon! They *were in the East*, and henceforward must expect to help those in the Far West, on the coast of the Pacific!

Popery Renounced.—The Dublin Evening Journal gives an account of the public recantation of popery, on Sunday, March 7, by twelve persons, nine men and three women. Two of the men were priests—Rev. Nicholas Beatty, D. D., late superior of the convents in Drogheda, Athlone, Waterford, and Mullifarnham; and Rev. Patrick Brennan, late parish priest of Creeve, Diocese of Elphin. Dr. Beatty thinks there is no doubt that many of his former brethren will follow his example of shaking off the unscriptural yoke of Rome. The occasion seems to have been one of uncommon interest, and drew together a large number of spectators.

War News.—A great many rumors, but not much reliable news, has reached us from the seat of war within a week past. Gen. Worth is said to have entered Puebla on the afternoon of May 15, after a sharp skirmish with a party of lancers sent out to oppose his advance. The town of Montala was taken by the sloop of war Germantown—was re-taken again by three hundred Mexicans, who were afterwards driven from it. Santa Anna has gathered another army, said to be some ten thousand strong, and seems to be making head again. Add to the foregoing an account of numerous murders and robberies, and you will have the sum of the war news for a week past.

Plan for Emancipation.—A Virginia slaveholder writes in the New York Observer, that he has adopted the following plan to deliver himself from slavery: "I open an account with each one of my slaves, charging him with the amount of his purchase—this bears a running interest of six per cent. At the end of each year from the date of his purchase, I credit him with the value of his year's service, (ascertained by the current value of like services in my neighborhood.) These credits are also entitled to a running interest of six per cent. per annum. When the credits to the slave thus entered with their seeming interest, amount to the sum I paid for him with its interest, he is free. Or, in other words, I allow my negroes to purchase themselves by the value of their labor, and at the price I pay for them.

"I respectfully suggest, if such a system was generally pursued by the owners of slaves, it would hasten that great *desideratum*—the banishment of slavery from our country—and my word for it, it will not make the slave less valuable to his master while he continues such."

Ragged School Union.—A London paper says that there are now about 30 free schools in connection with a society for the lowest and most destitute class of youths and children in London, attended by above 3,000 scholars, whose filthy appearance and depraved habits debar them from being admitted to any other school. These children are taught by above 300 teachers, who labor gratuitously. In some cases, these teachers pay the rent of the school-room and other expenses out of their own pocket, although it is often more than they can afford. This Union was instituted to assist them, and to open new schools in low neighborhoods, wherever such institutions seemed desirable. Already has pecuniary assistance been rendered to 25 schools, and also certain sums provided annually to aid in sustaining their operations. Annual subscriptions are therefore earnestly solicited, and especially at this time, for the object specified in the above paragraph, the establishment of a "Juvenile Refuge" in Westminster. In order to do this, even in the most economical way, £600 or £700 will be required.

Missionary Laborers in China.—The present number of Protestant missionaries is thirty-four, employed by five different societies, three American and two English. The Protestant missions are confined to the five open ports. The missionaries have opened a hospital at each station, where the natives may receive gratuitous medical treatment, and where they are in a position very favorable to the reception of religious instruction; and the missionaries embrace the opportunity to place good books in their hands, and by other means to impress the truths of Christianity upon them, which they carry abroad with them into all parts of the country. The Bible, and various religious books and tracts, have been translated into Chinese by the missionaries, and several schools have been established. There is an increasing desire for information on the subject of Christianity; and the missionaries now preach the gospel to five or six thousand in their own language. In addition to their instructions, thirty converted Chinese are already preaching the gospel and distributing books, from place to place, throughout the empire.

General Intelligence.

FIFTEEN DAYS LATER FROM EUROPE.

By the steamship Hibernia, which arrived at Boston on the 3d inst., fifteen days later intelligence from Europe has been received. The following is a summary of the news:—

The financial difficulties in England have rather increased than diminished since our advices by the steamer preceding this. The newspapers are filled with lugubrious articles upon the subject. The Bank of England is beseiged with applications for discount, but it is chary of its accommodations.

The weather in England has been favorable to a good crop, and the accounts from the Continent are encouraging; and yet the price of grain rises. But, as the harvest approaches, a fall is confidently anticipated.

Deaths by famine in Ireland are happily becoming rare , but fever, in Kerry, Galway, Roscommon, and Longford, is thinning the population. In Enniskillen, Lurgan, and Belfast, fever is making fearful ravages.

Lord Besborough, late Lord Lieutenant of Ireland, died early in May. The papers speak of his memory with respect; and under the circumstances in which Ireland is placed, it will be difficult to select as popular a successor.

A number of privates, and even corporals, had deserted from the English Guards for the purpose of going to Mexico, and taking a share in the warlike sport going on there.

That great Apostle of reform, Father Mathew, is likely to be appointed Bishop of Cork; a position demanded by his talents and services.

The Queen of Spain and her husband are on speaking terms again, and even persuade themselves to ride out together.

The Belgian journals state, that malignant typhus fever is very prevalent in the province of Flanders.

The Royal Government of Prague has decreed that the Jesuits shall not be permitted to reside in the capital of that kingdom.

The British Government has taken steps to send out Sir J. Richardson with his overland expedition to the North Pole.

The King of Denmark has granted the sum of £15,000 for the purpose of furnishing bread to the poor at a price below the market rate.

A great assemblage of German singers is about to be held at Bremen, which is to be attended by nine hundred vocalists.

Several German Engineers have arrived in Egypt, in order to make the necessary surveys for cutting a ship canal through the isthmus of Suez.

The quantities of wheat exported from the United Kingdom to foreign countries in the month of April amounted to 134,000 quarters; and the quantity simultaneously imported to 22,182 quarters.

At the end of April, the lakes and rivers near Stockholm, together with the port and roadstead, to the distance of four leagues, were so solidly frozen, that carts heavily laden could pass over.

The great lion of Europe is the Pope; he is making more converts to Liberalism than his predecessors have made to the Faith for centuries back. He has established a kind of representative body, composed of delegates from the different provinces, who are to assemble in Rome at stated periods, and discuss with his Holiness affairs of State. The measure has given unbounded hopes to the people, who expect to find in the successor of St. Peter another and better Rienzi—a *true* tribune of the people. Austria frowns on his proceedings, but as yet dares not interfere.

The London Herald says that on the 4th of April, one of those dreadful fires, which are the curse of Turkey, broke out in Bucharest, the capital of Wallachia. It was blowing a violent south-east wind at the time, and the fire, after raging most intensely for 24 hours, ceased for want of fuel, having consumed in its progress upward of 2,000 houses and 27 public establishments. The loss of property is immense, and has been variously estimated at from £1,000,000 to £2,500,000. To account for this apparently exaggerated loss, it is necessary to mention that not a single stone counting-house or fire-proof magazine resisted the intense fury of the flames. According to our correspondent, 500 miserable houses are all that remain of the once flourishing Bucharest.

A letter from Bombay, dated April 1st, says that there is great mystery respecting the death of Akhbar Khan, the notorious Wuzzeer of Cabal, who was first reported to have died of delirium tremens, but is now said to have been poisoned by order of his own father, who was unable to control his turbulence, and against whom he was preparing to raise a rebellion. The good Zuman Khan died at Cabul, of poison, about the same time.

The Moniteur Bedge of the 3d ult., states that the Chinese Repository gives an account of a civil war between the two neighboring departments of Charg-Ghao and Tseven-Chao, in the province of Gokein, in which 24,515 houses and 668 huts were pillaged and burnt to the ground and one hundred and thirty thousand six hundred and thirty-eight persons were killed or wounded.

The funeral of Sir Walter Scott, the last male of the House of the Scotts of Abbotsford, took place at Abbotsford in May. It was observed with much demonstration of popular sympathy, though considered private.

* * *

At or near the gap of the Green Swamp, in Brunswick county, N. J., a fight took place, about the first of last month, between a she-bear with cubs, and a four year old boar. The bear attacked the boar, with the design, probably, of obtaining fresh pork for her cubs—but there was a "slip between the cup and lip"—the boar killed the bear, and thus was the ordinary rule "in such case made and provided," reversed in favor of the swine.

* * *

The steamer Washington has five galvanized metallic life-boats, invented and patented by Mr. Joseph Francis, and made by machinery at the Novelty Works in this city. They have been tested and found to possess great strength combined with lightness, giving the qualities of safety and speed.

SUMMARY.

The brig Shamrock has brought over from Vera Cruz a trophy of the victory of Cerro Gordo more significant of the issue of the battle than any previous one we have seen. We allude to the cork leg of Gen. Santa Anna, which he left behind in his carriage when he mounted one of his mules and sought safety in flight. It is described to us as a very beautiful piece of work, worthy to be worn by a more valorous man than its owner. It belongs now to Company G. 4th Regiment Illinois Volunteers, who took the traveling carriage of the Mexican General, and is in the especial charge of A. Walden of said company.

The Baltimore Sun says that the territory of Minnesota is looking up—a large number of industrious New England settlers are going into it. Their mills are already making music in the wild woods. An immense amount of dressed lumber will be sent down from the Falls of St. Croix to St. Louis and New Orleans. Gen. Cushing and his Massachusetts regiment will settle in Min-ne-so-ta after the close of the war. It will be a favorite resort, too, for the soldiers of the New York and Pennsylvania, and many of the Western regiments, who will take their bounty lands in Minnesota, instead of selling them to a sutler for a mess of pottage.

Letters from Mosul, state that M. Layard, in continuing his researches at Nimrod, near Mosul, where he had already discovered some very fine bas-reliefs and a colossal lion, has since found a great many small bronze lions, some female ornaments for the neck, a copper helmet, a great variety of smaller articles in gold and silver, two hollow columns of great beauty, and a quadrangular pillar of a black material resembling porphyry, highly polished, and covered with inscriptions and designs. All these new discoveries are said to be in good preservation.

The Comercio of Montevideo of April 20, reports the murder of Don Manuel Rodriguez, Bolivian Minister at Buenos Ayres. He was found on the bank of the river before the house occupied by M. de Mandeville, the English Consul, with his skull cleft by a sabre blow. The deed is attributed to Rosas, who wished to free himself of a confidant too well acquainted with his secrets, and whom he suspected to have been indiscreet in relation to certain projects of retirement attributed to himself by rumor at Montevideo.

The physician of the Pennsylvania Insane Asylum has reported that among 936 patients, there were two insane for the dread of poverty; fright 14; religious excitement 14; political excitement 3; metaphysical speculation 1; want of exercise 1; engagement in a duel 9; want of employment 18; mortified pride 1; anxiety for wealth 1; use of tobacco 2; tight lacing, &c., &c.

The Utica and Schenectady Railroad raised its fare on the 1st inst., from $2 to $3 for a distance of 80 miles, or from 2 1-2 to 3 1-4 cents per mile. The Directors have felt constrained to justify this advance in a series of published resolutions, affirming that they reduced the fare in April of last year "in the expectation that the roads west of Utica would reduce their fare in proportion."

From January 1 to May 17, inclusive, 44,267 emigrants arrived at this port, and from May 17 to May 31, 16,047; total 60,667; during this time 680 died on the passage, and 1,250 were admitted to the Quarantine Hospital on their arrival, 1,040 of whom had the fever; of these 87 died. From April 2 to May 31, inclusive, the number of foreign passengers arriving here was 50,243.

A Bombay correspondent of the London Morning Herald estimates the gross charges of the three great Indian wars, between 1827 and 1847, at thirty-nine millions pounds sterling, or nearly one hundred and ninety-five millions of dollars! To these enormous expenditures are to be added the China war, Coorg, Gwalor, and Punjaub, for the expenses of which the English Government received some compensation.

The Barre Patriot published an account of the death at Brattleboro' of the celebrated English robber "Thunderbolt," who died there, it is said, under an assumed name, after practicing a number of years as a physician. The Brattleboro' Phœnix spoils this good story, by asserting that nothing of the kind has been heard of in Brattleboro'!

The Hartford Central Association of Congregational Ministers, at their annual meeting held at Bristol on the 1st inst., did themselves the honor to appoint Rev. J. W. C. Pennington, a colored man, and the pastor of the colored church (Congregational) Moderator for the ensuing year.

The materials already used in building the new House of Parliament in London, include eight to nine hundred thousand tons of stone, twenty-four millions of bricks, and five thousand tons of iron. So says an English paper.

About 1,000 new canal boats are estimated to have been added to the New York canals the present season, making, with those previously registered, say 3,500. These, at 80 feet in length to each, would make a line of boats over 53 miles in length!

A lady of West Newbury, Mass., lately sent three pecks of "nice" parched corn, and a couple of ears with explanation of the process of parching, to Queen Victoria, which she has been graciously pleased to accept.

A Mr. Trump, of Philadelphia, announces the fact of his having secured a patent for a contrivance designed to preserve corpses, so that they may be conveyed any distance by sea or land and no decomposition take place.

The Governor of Pennsylvania, on the expressed opinion of the Attorney General of that State, has decided against the requisition of the Governor of Maryland, for the restoration of two slaves which had escaped from Maryland to Pennsylvania.

A Belgian savant says that he has just discovered that electric light directed on the human body, makes it so diaphonus as to enable the arteries, veins, and nerves, to be seen at work, and their action to be studied.

The proportions used in making type metal are two parts of antimony to ten parts of lead. Antimony renders the lead hard and brittle.

The other day, in Cleveland, they decided the well-known Shaker case. It was a suit brought for wages for 15 years service, by a seceder from the brotherhood, a lady who had joined them when a child. The case was ably argued by D. Parish and B. B. Taylor, Esq., for the plantiff, and Messrs. Wood and Starkweather for defendants. The jury concluded, inasmuch as the plaintiff voluntarily joined the society, knowing its rules and regulations, (which are that all proceeds of labor by any of the fraternity go into a common fund, not to be withdrawn,) and had as voluntarily left, she was not entitled to damages.

A terrible fire has reduced to ashes the city of Rockemen, in Hanover. Not more than thirty or forty houses were left standing within the walls of the city. It spread with such frightful rapidity that the inhabitants none of them were able to save their effects. This place was principally noted for its beautiful church of great antiquity, which was built in the 14th century, and was destroyed. The unfortunate inhabitants are reduced to an almost hopeless state of destitution, and have been distributed about the neighboring towns.

Two large estates in England have fallen to American heirs; they are estimated to amount to five or six millions of pounds sterling each. The Townly estate is claimed by the Lawrence family in right of an ancestor who originally settled at Flushing, Long Island. The other is the estate of William Jennings, who died at an advanced age, a bachelor and intestate, leaving an estate which amounted in 1844 to over $30,000,000. Two individuals interested are Miss Burnett, now the wife of Mr. Lawrence, who becomes an heir of the Townly estate by her marriage connexion, and her cousin, William J. Burnett, one of the heirs of the Jennings estate by regular descent.

Lord Cowley, brother of the Duke of Wellington, died a few days ago in Paris; the Duke of Argyll on Monday morning, April 26; the Bishop of Sodor and Man, whose death was occasioned by sleeping in damp sheets in Liverpool; Lord Lurgan, and T. B. Martin, M. P., both by the famine-fever, which they caught in attending upon the suffering poor in Ireland. The Lord Lieutenant of Ireland is thought to be lying at the point of death.

A drunken sailor leaped from one of the cars of the Norwich train on Friday of last week, while they were on their way to New York, going at the rate of 30 miles an hour. It was generally supposed by the passengers that he had either been killed or badly wounded, and they were therefore much surprised to see him rise from the ground, wholly unhurt, with the exception of a slight scratch—but perfectly sober.

Iron was first made in this country in 1815, in Virginia. In Orange county, N. Y., a furnace was erected in 1751, and 1,500 tons of pig and 1,000 of bar made annually. The great iron chain that crossed the Hudson during the Revolution, each link of which weighed 140 pounds, was made there. Peter Townsend made the first cannon there in 1816.

The Directors of the Utica and Schenectady Railroad Company, under the recent act of the Legislature, have increased their capital to the sum of $780,000 to enable the Company to relay the track with heavy iron T rail, such increased stock to be distributed rateably to the stockholders, or such as shall hold stock on the 15th of June.

We learn from Washington on good authority that the President of the United States, soon after his return from Raleigh, North Carolina, where he will be present at the commencement of the University of that State on the 1st of June, will make a visit to this city, and probably extend his tour eastward.

A tract distributor, in Philadelphia, has been bound over in the sum of $300 for his future good behavior, for disturbing the peace by standing, on the Sabbath, in front of the Universalist Church, Callowhill street, and distributing tracts, thereby gathering a crowd around him, to the great inconvenience of those going in and out of the church.

The skeletons of a pair of bucks have been found near Baton Rouge, (La.,) with their horns locked together. In the fierceness of their encounter the horns had sprung together, and defied all the efforts of the noble animals to separate them. The probability is, that, in exhaustation they lay down thus helplessly united, and pined away life in starvation.

The Turkish Sultan is anxious to learn the structure and working of the Magnetic Telegraph, and recently some beautiful instruments, with all the apparatus for a telegraph of two miles in length, were sent out to him by Professor Silliman, Jr., of Yale College.

More than thirteen of the fixed stars, it is said, have disappeared within the last two centuries. One of these presented such a brilliant appearance for about sixteen months as to be visible to the naked eye at mid-day. La Place supposed it was burning up, as it has never been seen since.

The Legislature of Connecticut has rejected a proposed amendment to the State Constitution, striking the word "white" out of that instrument, so as to place negroes and whites on the same footing in regard to suffrage. The vote stood, yeas 142 to 68 nays—two-thirds being required.

It is a remarkable circumstance that, although in a latitude ten degrees higher than ours, and consequently corresponding to that of some portions of Canada, the climate of England is so much milder than our own, that flowers may be found blooming in the open air, at intervals throughout the winter.

A small girl in Philadelphia, while jumping a rope with several play-mates, fell from exhaustion and expired. It was a trial of skill as to who could jump the longest without resting, and by jumping too long she became overheated, which caused her death.

The quarter of wheat or corn cited in accounts of the English markets, is generally estimated at eight bushels, and forty-eight one-hundredths of a bushel, or about eight bushels and a half. The quarter is a term used originally to express the fourth part of a load; grain or corn having been formerly, and is now frequently, estimated by the load.

Wm. W. Willis, of Orange county, has invented a stump puller with which and one yoke of oxen he undertakes to clear an acre per day, provided there are no more than a hundred stumps to be pulled on the acre.

The doctors in Connecticut are trying to induce the Legislature to pass a law that no patent or quack medicines shall be sold in that State without a label giving all the ingredients of which it is composed.

It is stated by a writer in the London Nautical Magazine, that the Chincha Islands alone can furnish fifty thousand tons of guano a year, for one thousand years.

John Quincy Adams, still in feeble health, is at Washington, where he awaits the return of warm weather before returning to his residence at Quincy.

It is said that the late Gen. Dromgoole left his entire estate, with the exception of a few friendly legacies, to the children of the lamented Digger, who, ten years ago, fell by his hand in a duel.

A machine is in successful operation at the Works of the Inventors' Institute, Perth Amboy, for making kegs and casks. The staves are cut out from any kind of timber, at an incredibly rapid rate, with the proper convexity and concavity, beveled and grooved, and all ready to set up.

Two daughters of Rev. James Weatherby, of Holly Springs, Miss., were riding in a buggy with their father, a few days since, when the horses took fright and ran off—killing one, and cruelly mangling the other. The father was also killed.

Great Britain possesses the sovereignty of forty colonial governments. The yearly cost of these colonies to the mother country is £3,171,646, of which £2,630,804 is for naval and military purposes.

Capt. Webster, of the Massachusetts volunteers—son of the Senator from Massachusetts—has arrived in New Orleans from Matamoros. He has been suffering from sickness during the whole time he has been stationed on the Rio Grande—and probably returns to recover his health.

A colored gentleman told an Anti-Slavery Convention that he thought the prejudice against his race did not originate in their complexion, black being very popular; otherwise a man would not pay six cents to get his boots blacked, when he could get them whitewashed for half the money.

The first introduction of the cotton plant into the United States, took place in 1770. Previous to that time, small quantities of the article had been imported, at high prices, chiefly from the East Indies.

The daughter-in-law of Gen. Harrison, who presided at the White House during the brief period of his Presidency, died at Cincinnati on the 10th ult., in the 43d year of her age.

Letters from St. Joseph, Mo., state that that place is crowded with emigrants on their way to Oregon. Upward of 500 wagons were to start from the Iowa Mission, the place of rendezvous, on the 15th.

The Episcopal Bishop of South Carolina has suspended one of his Presbyters for *heresy*, the first instance, it is said, of the kind, that has occurred for many years.

It is stated in an agricultural paper, that rats have such an aversion to unslacked lime that they will readily forsake their accustomed haunts, when that article is sprinkled about them.

It is said that a spoonful of horse-radish put into a pan of milk, will preserve the milk sweet for several days, either in the open air or in a cellar, while other milk will sour.

A locomotive running on the railroad between Ithaca and Owego, broke through a bridge on Saturday, near Candor, and killed D. C. Hatch and A. Dickinson, who were on it at the time.

The Swedes with only 3,000,000 of inhabitants, have 160,000 distilleries, which furnish 40,000,000 gallons of liquor, most of which they export to other countries.

A cubic inch of rotten stone contains on an average forty-one thousand animalcules. At every stroke that is made with this polishing powder, perhaps tens of millions of perfect fossils are crushed to atoms!

A mechanic in Philadelphia has invented an India rubber arm, which weighs but little over a pound, for the benefit of those who have been obliged to submit to an amputation.

The strength of the English war force is 30,000 cavalry, 180,000 infantry, 14,000 artillery, 30,000 marines, and 100,000 militia.

* * *

Review of New York Market.

MONDAY, JUNE 7.

FLOUR AND MEAL—Flour has a downward tendency. Genesee Flour brought $8 75 a 9 00. Meal 5 62 a 5 75. Rye Flour 7 25 a 7 50.

GRAIN—Genesee Wheat $2 25. Corn 115 a 120. Rye 140. Oats 68 a 70c.

PROVISIONS—Prime Pork 14 25. Mess 17 00. Beef 9 50 a 13 50. Lard 10½c. Hams 8 a 9c. Butter is very dull, and western is quoted at 12 a 17c. Cheese 7 a 8c.

MARRIED,

In DeRuyter, N. Y., May 26th, by Eld. James Bailey, Jason B. Wells to Cornelia P. Maxson; J. D. B. Stillman to Caroline B. Maxson; Geo. B. Utter to Mary S. Maxson.

In Middlesex Co., N. J., on Wednesday, the 26th ult., by the Rev. E. M. Barker, Mr. Edgar F. Stelle, of Crawford Co., Pa., to Miss Jemima C. Vail, of the former place.

DIED,

In Little Genesee, N. Y., April 8th, 1847, of typhus fever, Mrs. Eliza C. Boss, wife of Joseph Boss, and daughter of Ezekiel Crandall, in the 25th year of her age. Of the subject of this notice it is just to say, that in her character there was a rare assemblage of those virtues which adorn the wife, the mother, and the Christian. The place which she held in the affections of her family, of society, and of the church, was such as to render her death an occasion of deep mourning. But she, "being dead, yet speaketh." Her memory will live in the heart of every admirer of eminent piety.

T. E. B.

At the residence of his father, in Brookfield, N. Y., on the 23d ult., Mr. Truman A. Clark in the 25th year of his age. Brother Clark professed to have become savingly acquainted with God years since, and the sweet submission with which he endured his protracted disease, and the composure he manifested to the last, gave evidence that his profession and hope were not vain.

S. B. C.

In Wirt, N. Y., March 26, 1847, of palsy, Wid. Abigal Fuller, in the 67th year of her age.

NOTICE.

The Annual Meeting of the Seventh-day Baptist Western Association will, by Divine permission, convene with the Church in Independence on fourth-day, June 23d, 1847, at 10 o'clock A. M.

N. V. Hull.

Alfred, May 31, 1847.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of parients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department, and Teacher of Mathematics.
SILAS S. CLARKE, Teacher of Physiology.
CAROLINE E. WILCOX, Preceptress.
M. SAMANTHA NEWTON, Assistant.
AMELIA R. CLARKE, Teacher of Instrumental Music.

The Academic Year for 1847-8 will be divided into three terms, of fourteen weeks each:

First	commencing	Wednesday, Aug. 25,	and ending	Dec. 1
Second	"	" Dec. 15,	"	March 22
Third	"	" April 5,	"	July 12

Tuition, per term of fourteen weeks, from $3 00 to	$5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold th reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

Miscellaneous.

ORIGIN OF SLAVERY.

Mr. Bancroft, in the first volume of his history of the United States, gives an account of the early traffic of Europeans in slaves. In the middle ages, the Venetians purchased white men, Christians, and others, and sold them to the Saracens in Sicily and Spain. In England, the Anglo Saxon nobility sold their servants as slaves to foreigners. The Portuguese first imported negro slaves from Western Africa into Europe, in 1442. Spain soon engaged in the traffic, and negro slaves abounded in some places of that kingdom. After America was discovered, the Indians of Hispaniola were imported into Spain, and made slaves. The Spaniards visited the coast of North America, and kidnapped thousands of the Indians, whom they transported into slavery in Europe and the West Indies.

Columbus himself enslaved five hundred native Americans, and sent them into Spain, that they might be publicly sold at Seville. The practice of selling North American Indians into foreign bondage, continued for nearly two centuries. Negro slavery was first introduced into America by Spanish slaveholders, who emigrated with their negroes. A royal edict of Spain authorized negro slavery in America, in 1503. King Ferdinand himself sent from Seville, fifty slaves to labor in the mines. In 1511 the direct traffic in slaves between Africa and Hisponiola was enjoined by a royal ordinance. Las Casas, who had seen the Indians vanish away like dew before the cruelties of the Spaniards, suggested the expedient that the negroes, who alone could endure severe toils, might be still further employed. This was in 1518. The mistaken benevolence of Las Casas extended the slave trade which had been previously established.

Sir John Hawkins was the first Englishman that engaged in the slave trade. In 1625 he transported a large cargo of Africans to Hispaniola. In 1567 another expedition was prepared, and Queen Elizabeth protected and shared in the traffic. Hawkins, in one of his expeditions, set fire to an African city, and out of 8000 inhabitants, succeeded in seizing two hundred and fifty. James Smith, of Boston, and Thomas Keyser, first brought upon the colonies the guilt of participating in the African slave trade. In 1645 they imported a cargo of negroes from Africa.

Throughout Massachusetts, the cry of justice was raised against them, as malefactors and murderers; the guilty men were committed for the offence, and the representatives of the people ordered the negroes to be restored to their native country at the public charge. At the latter period, there were both Indian and negro slaves in Massachusetts. In 1620 a Dutch ship entered James River, and landed twenty negroes for sale. This is the epoch of the introduction of negro slavery in Virginia. For many years, the Dutch were principally concerned in the slave trade in the market of Virginia.

DESTRUCTION OF POMPEII.

Pompeii, the connecting link between the ancient and modern world, almost miraculous alike in its destruction in the year 79, and in its re-discovery in 1755, awakens feelings of curiosity in the breast of every one who has read of its extraordinary fate.

By an unusual good fortune, we are in possession of a faithful narrative, furnished by an eye-witness of the catastrophe which overwhelmed Pompeii. It is contained in two letters of Pliny the younger to Tacitus.

In a second letter, he says: "The letter which, in compliance with your request, I wrote to you concerning the death of my uncle, has raised, it seems, your curiosity to know what terrors and dangers attended me while I continued at Misenum.

"There had been, for many days before, some shocks of an earthquake, which the less surprised us as they are extremely frequent in Campania; but they were so particularly violent that night, that they not only shook every thing about us, but seemed indeed to threaten total destruction. My mother flew to my chamber, where she found me rising, in order to awaken her. We went out into a small court belonging to the house, which separated the sea from the buildings. Though it was now morning, the light was exceedingly faint and languid; the buildings all around us tottered, and though we stood upon ground, yet, as the place was narrow and confined, there was no remaining there without certain and great danger; we therefore resolved to quit the town. The people followed us in the utmost consternation, and, as to a mind distracted with terror, every suggestion seems more prudent than its own, pressed in great crowds about us in our way out. Being got at a convenient distance from the houses, we stood still, in the midst of a most dangerous and dreadful scene. The sea seemed to roll back upon itself, and to be driven from its banks by the convulsive motion of the earth; it is certain at least that the shore was considerably enlarged, and several sea animals were left upon it. On the other side a black and dreadful cloud, bursting with an igneous serpentine vapor, darted out a long train of fire, resembling flashes of lightning, but much larger. Soon afterwards the cloud seemed to descend, and cover the whole ocean; as indeed it entirely hid the island of Capreæ and the promontory of Misenum. My mother strongly conjured me to make my escape at any rate, which, as I was young, I might easily do; but I absolutely refused to leave her, and taking her by the hand, I led her on; she complied with great reluctance, and not without many reproaches to herself for retarding my flight. The ashes now began to fall upon us, though in no great quantity. I turned my head, and observed behind us a thick smoke, which came rolling after us like a torrent. I proposed, while we had yet any light, to turn out of the high road, lest she should be pressed to death in the dark by the crowd that followed us. We had scarce stepped out of the path, when darkness overspread us, not like that of a cloudy night, or when there is no moon, but of a room when it is shut up, and all the lights extinct. Nothing then was to be heard but the shrieks of women, the screams of children, and the cries of men; some calling for their children, others for their parents, others for their husbands, and only distinguishing each other by their voices; one lamenting his own fate, another that of his family; some wishing to die from the very fear of dying; some lifting their hands to the gods; but the greater part imagining that the last and eternal night was come, which was to destroy the gods and the world together. At last this dreadful darkness was dissipated by degrees, like a cloud of smoke; the real day returned, and even the sun appeared, though very faintly, and as when an eclipse is coming on. Every object that presented itself to our eyes seemed changed, being covered over with white ashes, as with a deep snow. We returned to Misenum, where we refreshed ourselves as well as we could, and passed an anxious night between hope and fear."

PREPARING WOOL FOR MARKET.

Mr. Morrell, in the "American Shepherd," gives particular directions in regard to preparing wool for market. He recommends that the fleeces, as fast as they are taken from the sheep, should be spread on a table, the outside uppermost. The fleece is then carefully spread out, the ragged portions from the neck, head, and skirts, separated, and then made as compact as possible, by pushing the sides toward the center. "The loose wool is then thrown upon the fleece, which is followed by turning over the sides and ends so as to form an oblong stripe, say about two to three feet long, and one and a half wide, which is moved to the front edge of the table. He then commences to roll the long stripe, aided by a boy at the other end of it, who lay their arms flat from the elbow to press the wool as the rolling proceeds, till the stripe is reduced to six or nine inches in width, depending on the size of the fleece. The boy then mounts upon the table, and each commences rolling from the end of the stripe till the parts meet, when the boy rolls his portion on the top of the assistant's, firmly pressing it till the twine is passed round both ways and tied, which effectually secures the fleece, no matter how roughly handled. After it receives a slight pressure it presents somewhat the form of a cheese." He earnestly enjoins that the fleeces should be thoroughly cleansed, and nothing put within them but "clean things."

RAILROAD TO THE PACIFIC.

Mr. Whitney has been lecturing in this city upon the expediency of making a railroad from Lake Michigan to the Pacific Ocean. Mr. Whitney asks Congress to set apart a strip of the public lands 60 miles wide, from the lake to the ocean. The land for 800 miles, he says, is good, but for the remainder of the distance it is worthless. The road will be 2,400 miles in length, and its cost is estimated at $70,000,000. If Mr. Whitney can, by the toil of all his life, induce Congress to produce the means to accomplish this great work, who can hesitate to say, by all means let him have them—let him try? If he fails, we lose nothing—the lands still belong to the nation—if he succeeds, it is all gain to us—it will be an addition of so much as the road costs to the actual capital of our country, and give us the entire control of the commerce of the world.

A single glance at the results of this great work, says the Albany Argus, must convince every one of its vast importance. With this road completed, at 30 miles per hour for the railroad, we can reach the Pacific, at the Columbia river or San Francisco, in 5 1-2 days, allowing almost a day for delays. Thence to Japan, is but 4,000 miles, which with steamers at 12 miles per hour, would be reached in 14 1-2 days from New York—from the Pacific coast to China 5,400 miles, requiring but 20 days, or from New York, but 25 1-2 days. The sea voyage around the Cape 16 or 17,000 miles, now requires from 100 to 160 days. From the Pacific coast to Australia, 6,000 miles, could be reached by steam in 22 days, or from New York in 27 1-2 days. The sea voyage, more than 14,000 miles, consumes from 100 to 130 days. From the Pacific coast to Singapore, 6,660 miles, reached by steam in 25 days, or from New York in 30 1-2 days; now, the sea voyage, nearly 15,000 miles, 100 to 130 days.

The magnificent results promised by this work overwhelm the mind, it is true; but they are comprehensible nevertheless, and appear to be within our grasp. Mr. Whitney seems to have the surest foundation to build upon—the earth, the wilderness earth—and we all know that when the labor of man is applied to it, with such means as a railroad for getting its products to market, the reward is sure and rich.

"MASON AND DIXON'S LINE."

What was the origin and purpose of it? We hear it frequently spoken of as connected with slavery, and as originally relating to that subject. Nothing can be farther from the truth. At the time that line was established, slavery existed on both sides of it. A brief account of its origin may be of some interest just at this time.

As early as the year 1682, a dispute arose between William Penn and Lord Baltimore, respecting the constructions of their respective grants, of what now form the States of Delaware and Maryland. Lord Baltimore claimed to and including the 40th degree of north latitude; and William Penn mildly, yet firmly resisted the claim. The debatable land was one degree of 69 English miles on the south of Pennsylvania, and extended west as far as the State itself. The matter was finally brought into the Court of Chancery, in England, and, after tedious delays, on the 15th day of May, 1750, Lord Chancellor Hardwicke made a decree awarding costs against Lord Baltimore, and directing that commissioners should be appointed to mark the boundaries between the parties. The commissioners so appointed met at Newcastle, on the 15th day of November, 1755, and, not being able to agree, separated. After a further litigation and delay, the whole matter was settled by mutual agreement between the surviving heirs of the original litigants.

In the year 1761, Mr. Charles Mason, of the Royal Observatory, was sent to Pennsylvania, with all the needful astronomical instruments, to measure a degree of latitude. That duty he performed, and a report of his proceedings was made to the Royal Society of London, for the year 1767.

This Mr. Mason and Jeremiah Dixon were appointed to run the line in dispute, which appears to have been done in conformity with the Lord Chancellor's decree. This is the famous "Mason and Dixon's line," and the boundary between Pennsylvania on the south and Maryland on the north. Any one desirous of more detailed information will find it in Douglass' History of America, published in Boston, in 1751; Proud's History of Pennsylvania; the Memoirs of the Historical Society of Pennsylvania; and I. Vesey's Reports, 352, Penn, Lord Baltimore.

Little did the actors in this matter think that, in aftertimes, the line established with so much tronble and expense would ever be connected with a subject calculated to shake a great nation to its centre.

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DWELLINGS FOR THE WORKING CLASSES.—Where ground room is scarce, as in this city, the following plan, described in the Liverpool Mercury as being in operation on the opposite bank of the Mersey, might be tried with advantage:—

The buildings are erected on the plan of the houses in Scotland, each tenant occupying a "flat," and as they are four stories in height, eight families are accommadated in each house. Of course, there is a common staircase for the use of the eight families; but the stairs once ascended, each residence is quite distinct. Most of the cottages consist of three apartments, a kitchen and two bed-rooms. The kitchen is fiitted up with a grate, oven, &c. There is also a small scullery, containing a sink-stone, water-pipe, with the water constantly on, bunker for coal, shelves, &c. Adjoining is a water-closet, through which, to prevent offensive effluvia, all water from the pipe and sink-stone passes, and there is a dust-hole in each scullery, into which sweepings, cinders, and all rubish may be brushed, the occupants having no farther trouble with them. The bed-rooms are supplied with iron bedsteads and wash-stands. Each room has a ventilator at the bottom and top, and the windows are so constructed that they can be easily opened for the farther admission of air. There is also a cupboard in every cottage, and all the apartments are neatly papered, painted, and fitted up with shelving, iron hooks for clothes, &c. The building is fire-proof, there being no possibility of the fire in one flat extending. In fact, beyond consuming the furniture in the flat, little damage could be done to the building by any fire which broke out. The roof of each house is flat, and covered with asphalte. It is also surrounded by a parapet wall, several feet high, and will form an excellent play-ground for children, who will thus be placed beyond the danger of accidents from horses and carts. It may also be used for the drying of clothes, and the workmen, at the close of their day's labor may, in the summer time at least, spend an hour or two in smoking their pipes, in reading, or in enjoying the extensive prospect before them.

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EXECUTION OF ANNE BOLEYN.—This unfortunate Princess, who consented to marry that Blue Beard King, Harry the Eighth, after he had already killed something less than half a dozen of his former wives because he was tired of them, was humanely allowed for her executioner, a Frenchman of Calais, who was supposed to be uncommonly skillful in cutting off heads. It is probable, that the following incident may have been proved by tradition in France, from the account of the executioner himself:—Anne Boleyn being on the scaffold, would not consent to have her eyes bandaged, saying that she had no fear of death. All that the minister who assisted in the execution could obtain, was that she would shut her eyes. But as she was opening them every moment, the executioner was fearful of missing his aim, and was obliged to invent an expedient to behead the Queen. He drew off his shoes, and approached her silently; while he was at her left hand, another person advanced at her right, made a great noise while walking; so that this circumstance drew the attention of Anne. She turned her face from the executioner, who was enabled by this circumstance to strike the fatal blow without being disarmed by that spirit of affecting resignation which shone in the eye of the lovely but unfortunate victim. [Houssaie's Memoirs.

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THE TWO SPRINGS—*A Fable for the Young.*—Two springs which issued from the same mountain, began their course together; one of them took her way in a silent and gentle flowing stream, while the other rushed along with a noisy and rapid current. "Sister," said the latter, "at the rate you move, you will probably be dried up before you advance much farther; whereas, for myself, I shall probably become navigable within two or three hundred furlongs, and, after distributing commerce and wealth wherever I flow, I shall majestically proceed to pay my tribute to the ocean. So farewell, and patiently submit yourself to your fate." Her quiet sister made no reply; but calmly descended to the meadow below, and patiently proceeding on her way, she increased her strength by numberless little rills, which she collected in her progress, till, at length, she was enabled to rise into a considerable river; while the proud stream, who had the vanity to depend solely upon her own sufficiency, continued a shallow brook; and was glad, at last, to be helped forward by throwing herself into the arms of her despised sister.

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ACQUIRED TALENT.—The following story is recorded of Cecco d'Arcoli and Dante:—"They were discussing the subject of natural and acquired talent, and Cecco maintained that nature was more potent than art, while Dante asserted the contrary. To prove this principle, the great Italian bard referred to his cat, which, by repeated practice, he had taught to hold a candle in its paw, while he supped or read. Cecco desired to witness the experiment, and came not unprepared for his purpose; when Dante's cat was performing its part, Cecco lifted up the lid of a pot which he had filled with mice; the creature of art instantly showed the weakness of an art merely acquired, and dropping the candle, flew on the mice with all its instinctive propensity. Dante was himself disconcerted; and it was adjudged that the advocate for the occult principle of natural faculties had gained his cause."

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ACCOMMODATING.—The Heyford Journal, as quoted by the Bath Journal, states that 'a novel and interesting feature has lately been introduced into Trevethin Church, Monmouthshire, under the sanction of the Bishop of the diocese. A baptistry, measuring 8 feet by 3 feet 6 inches and 4 feet deep—has been placed near the south door, wherein, it is intended, should any person—(and in this district there are many such)—having conscientious objections to the Sacrament of Baptism by sprinkling, to perform the ceremony of immersion.'

VARIETY.

The Washington (Pa.) Patriot says that a small colony of emancipated slaves passed through that place on their way to Ohio. There were forty-nine of them, and they stated that they had been emancipated on the Saturday previous, by their owner, Esq. Cochran, in Hampshire County, Va., who gave them $500 to pay their expenses, and started them off for Ohio. There appeared to be three or four families of them, and they were well equipped for traveling—a four-horse wagon carrying the furniture, and another wagon the women and children. They were bound for Fayette Co., Ohio.

The London Times of April 30, states, that on a previous day, a complaint was made against Wellesley Pole Long, Earl of Morrington, by Helena, his Countess, before Mr. Bingham, the Marlboro magistrate, that she married his lordship in 1828, was now without the means of subsistence, and refused any support by him. She trembled violently, but swore to her state of destitution, and brought evidence of its truth with her. The relieving overseer of St. George's, Hanover square said that the parish authorities had done all they could to avoid this. Mr. Bingham first ordered a warrant to be made out to bring lord M. before him, but finally determined to send a summons in the first instance.

The Pennsylvanian speaks of a droll invention at the Western Penitentiary in Pittsburgh, for subduing refractory convicts. It is a machine made something like a corkscrew, but so fashioned as to be harmless. If a prisoner becomes fractious, and it is dangerous to enter his cell, the screw, fixed on the end of a pole is pushed at him, until it catches his clothes, when he can be drawn out and disarmed without danger to himself or others.

Two ladies are members of the Prussian Diet, and have a right to take their seats and vote among the nobles. They are the Princess of Sagua Talleyrand, formerly Duchess of Dino, and the Countess Kielmansegge; these ladies have only availed themselves of their rights by proxies.

A yonng lady advertises to form a class of young mothers and nurses, and to instruct them in the art of talking to infants in such a manner as will interest and please them. She flatters herself that her peculiar tact and great experience in this most important branch of household duties, will enable her to give entire satisfaction.

An eminent patron of female ability has lately deceased at Padua, Italy. This was the distinguished and urbane Count Leopold Ferri, who died on the 8th of February, leaving a perfectly unique library, composed of works written by female authors, amounting to nearly 33,000 volumes!

It is announced in the foreign journals, that Schonbien, an inventor of gun cotton, has discovered a method of making paper transparent, and impenetrable to water. It is to be used in making bottles, window panes, and vases; for it has all the qualities of glass except its brittleness.

How often, when persons are disputing, we hear them recriminate on one another, "you began it, you said the first word." They surely forget that it is the *second* word and not the *first* that makes the quarrel.

A large eagle, measuring 5 feet 5 inches across the wings, was shot last week near the red mills opposite Albany. It was shot through the wing while flying.

A newly-invented wire buggy is attracting much attention in Cincinnati. The Signal says it looks like a cobweb in the distance.

1,000,000 feet of lumber is expected to be delivered at Elmira, N. Y., between the opening and closing of navigation.

Maria Edgeworth, whose appeal in behalf of Ireland was published a short time ago, is now rising 80 years of age.

Richard L. Entwistle and four seamen belonging to the ship Euphrasia, of Boston, were drowned by the swamping of a yawl in the Potomac River.

Lord Sidmouth, when age had given him wisdom, remarked, "I used to consider all the sufferings of war lost in its glory; I now consider all its glory lost in its sufferings."

The British American Cultivator, states from personal observation, that the wheat crop in the Hope District, Canada, is very unpromising.

Five American newspapers have been established in Mexico, since the American army entered it.

Young men talk of what they are doing, old men of what they have done, and drunkards of what they desire to do.

Be temperate, and your physician shall look in vain for your name on his day-book.

The Adjutant General of the U. S. Army offers, in the National Police Gazette, a reward of $33,330 00 for the arrest of 1011 deserters.

The vote on the grog question in Wayne Co., Indiana, was 1,889 for "No License," against 790 for "License."

There is a Mrs. Armitage on exhibition in London, who is 29 years of age, and weighs 445 pounds.

The Jesuits have held a protracted meeting near Montreal, which lasted fifteen days. Bibles were burned day after day.

The College of New Jersey celebrates next June, its centennial commencement. This is a promising young college.

A lady in Providence, R. I., has satisfied her *curiosity* in the discovery that there are 3025 seeds in a fig.

Whatever is good and useful, is honorable;—whatever is evil and pernicious, is disgraceful.

Edward Croghan was run over and killed on the Nashua Railroad, near Lowell, on Saturday.

Mrs. Walworth, wife of the Chancellor, expired at the family residence at Saratoga Springs on Sunday.

Twenty young Turks have recently arrived in England to be educated at the expense of the Turkish Government.

The last Oregon Spectator announces five marriages and four applications for divorce.

CHRISTIAN PARLOR MAGAZINE.

REV. J. T. HEADLEY, EDITOR.

THE CHRISTIAN PARLOR MAGAZINE, formerly under the care of Rev. D. Mead, commences its fourth volume under the editorship of Rev. J. T. Headley, author of "Napoleon and his Marshals," "Sacred Mountains," "Letters from Italy," &c. We hazard nothing in saying that this Magazine, so deservedly popular hitherto, is destined to fill a large place in public estimation; that it will not only maintain its present enviable distinction, but earn to itself a far higher popularity, and become the companion of many a circle to which it is now a stranger, gladdening by its presence, while it exerts an influence pure, elevating, and healthful. The Editor will bend his energies to make this the most popular Magazine of the day, and while he avails himself of articles from the best writers, he will draw freely from his own exhaustless store.

It will continue to maintain its high moral tone, and nothing will be admitted into its columns which will minister to the corrupt passions and tendencies of youth, or which "the author dying would wish to blot."

The design of the Editor and Publisher is to present a Magazine containing all the facination and interest of the lighter Periodicals, while at the same time it moves in a different path, and is not exposed to the same objections. It is issued monthly, containing 32 pages of original matter, printed on fine paper, in handsome covers, with a splendid steel engraving, and a beautiful colored flower, and music, to each number, and got up in every respect in the best style of the art, making a yearly volume of 384 pages, full of choice illustrations, and forming a handsome ornament to the Parlor Table, or a rich and valuable present to a friend.

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The design of the Committee of the London Tract Society, under whose supervision the English work was prepared, has been to cover that ground where all evangelical denominations meet, and to make a plain and practical exposition of religious truth and duty.

This work is based on the Commentaries of Henry and Scott, and more than one hundred other writers in the various departments of Biblical Literature; the most important observations of these eminent divines being quoted, constituting a digest of the most valuable results at which the learned men of all ages have arrived in their critical study of the Holy Scriptures. Reference has been had to the wants of Sunday School Teachers, and of families engaged in the systematic study of the Scriptures.

Perhaps there never was a juncture of time when true religion more greatly needed a safeguard against attacks which are both boldly and insidiously aimed at her vital principles; perhaps true religion was never in a more perilous position between open enemies and pretended friends, than at this particular crisis; and surely never was it more incumbent than now, on every true friend of her holy precepts, every conscientious master of a household, every anxious parent, guardian and protector, to be provided with antidotes to the poison which is so unscrupulously scattered abroad, or an argument against each dangerous fallacy which is propounded to the injury and detriment of that religion, which is the faithful oracle of the Divine Creator, and the best exponent of His will.

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We have received the most favorable notices from many distinguished clergymen of various denominations of this country, and also from the press, which cannot be inserted in a newspaper advertisement on account of their length; they will be found on the cover of each part.

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118 Nassau-st., N. Y.

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Dec. 11, 1846.

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☞ The following article, copied from Rupp's "History of the Religious Denominations at present existing in the United States," is published for the purpose of informing those who may be interested in the subject, of the principles and practices of a much persecuted but evidently most deserving people:—

THE GERMAN SEVENTH-DAY BAPTISTS.

BY WM. M. FAHNESTOCK, M. D., BORDENTOWN, N. J.

About the year 1694, a controversy arose in the Pr[illegible]nt churches of Germany and Holland, in which vigorous attempts were made to reform some of the errors of the church, and with the design of promoting a more practical, vital religion. This party, at the head of which was the pious Spener, ecclesiastical superintendent of the court of Saxony, was opposed, violently, and after having bestowed upon them, in ridicule, the epithet of Pietists, they were suppressed in their public ministrations and lectures, by the Consistory of Wittemberg. Notwithstanding they were prohibited from promulgating, publicly, their views and principles, it led to inquiry among the people. This state of things continuing, many learned men of different universities left Europe and emigrated to America, whilst others remained and persevered in the prosecution of the work they had commenced with so much dilligence. In the year 1708, Alexander Mack, of Schriesheim, and seven others in Schwartzenau, Germany, met together, regularly, to examine carefully and impartially, the doctrines of the New Testament, and to ascertain what are the obligations it imposes on professing Christians; determining to lay aside all preconceived opinions and traditional observances. The result of their inquiries terminated in the formation of the society now called the Dunkers, or First-day German Baptists. Meeting with much persecution as they grew into some importance, as all did who had independence enough to differ from the popular church, some were driven into Holland, some to Crefelt in the Duchy of Cleves, and the mother church voluntarily removed to Serustervin, in Friesland; and from thence emigrated to America in 1719, and dispersed to different parts of Pennsylvania, to Germantown, Skippack, Oley, Conestoga, and elsewhere. They formed a church at Germantown in 1723, under the charge of Peter Becker. The church grew rapidly in this country, receiving members from the Banks of the Wissahiccon and from Lancaster county, and soon after a church was established at Muehlbach, (Mill Creek,) in that county. Of this community was one Conrad Beissel, a native of Germany. He had been a Presbyterian, and fled from the persecutions of that period. Wholly intent upon seeking out the true obligations of the word of God, and the proper observance of the rites and ceremonies it imposes, stripped of human authority, he conceived that there was an error among the Dunkers, in the observance of the day for the Sabbath—that the seventh day was the command of the Lord God, and that day being established and sanctified, by the Great Jehovah, for ever, and no change, nor authority for change, ever having been announced to man, by any power suficient to set aside the solemn decree of the Almighty—a decree which he declared that he had sanctified for ever—he felt it to be his duty to contend for the observance of that day. About the year 1725, he published a tract entering into a discussion of this point, which created some excitement and disturbance in the Society at Mill Creek; upon which he retired from the settlement, and went secretly to a cell on the banks of the Cocalico, (in the same county,) which had previously been occupied by one Elimelich, a hermit. His place of retirement was unknown for a long time to the people he had left, and when discovered, many of the Society at Mill Creek, who had become convinced of the truth of his proposition for the observance of the Sabbath, settled around him in solitary cottages. They adopted the original Sabbath—the seventh day—for public worship, in the year 1728; which has ever since been observed by their descendants, even unto the present day.

In the year 1732, the solitary life was changed into a conventicle one, and a Monastic Society was established as soon as the first buildings erected for the purpose were finished—May, 1733—constituting, with the buildings subsequently erected by the community, the irregular, enclosed village of Ephrata. The habit of the Capuchins, or White Friars, was adopted by both the brethren and sisters; which consisted of a shirt, trowsers, and vest, with a long white gown and cowl, of woolen web in winter, and linen in summer. That of the sisters differed only in the substitution of petticoats for trowsers, and some little peculiarity in the shape of the cowl. Monastic names were given to all who entered the cloister. Onesimus (Israel Eckerlin) was constituted Prior, who was succeeded by Jæbez, (Peter Miller,) and the title of Father—spiritual father—was bestowed by the Society upon Beissel, whose monastic name was Friedsam; to which the brethren afterwards added Gottrecht—implying, together, Peaceable God-right. In the year 1740, there were thirty-six single brethren in the cloister, and thirty-five sisters; and at one time, the Society, including the members living in the neighborhood, numbered nearly three hundred.

The community was a republic, in which all stood upon perfect equality and freedom. No monastic vows were taken, neither had they any written covenant, as is common in the Baptist churches. The New Testament was their confession of faith, their code of laws, and their church discipline. The property which belonged to the Society, by donation, and the labor of the single brethren and sisters, was common stock; but none were obliged to throw in their own property, or give up any of their possessions. The Society was supported by the income of the farm, grist-mill, paper-mill, oil-mill, fulling-mill, and the labor of the brethren and sisters in the cloister.

The principles of the Seventh-day Baptist Society of Ephrata, but little understood, generally, and much misrepresented abroad, may be summed up in a few words, viz:—

1. They receive the Bible as the only rule of faith, covenant, and code of laws for church government. They do not admit the least license with the letter and spirit of the Scriptures, and especially the New Testament—do not allow one jot or tittle to be added or rejected in the administration of the ordinances, but practice them precisely as they are instituted and made an example by Jesus Christ in his word.

2. They believe in the divinity of our Lord Jesus Christ, and the trinity of the Godhead; having unfurled this distinctive banner on the first page of a hymn book which they had printed for the Society as early as 1739, viz: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one."

3. They believe that salvation is of grace, and not of works; and they rely solely on the merits and atonement of Christ. They believe, also, that that atonement is sufficient for every creature—that Christ died for all who will call upon his name, and offer fruits meet for repentance; and that all who come unto Christ are drawn of the Father.

4. They contend for the observance of the original Sabbath, believing that it requires an authority equal to the Great Institutor to change any of his decrees. They maintain that, as he blessed and sanctified that day for ever, which has never been abrogated in his word, nor any Scripture to be found to warrant that construction, it is still as binding as it was when it was reïterated amid the thunders of Mount Sinai. To alter so positive and hallowed a commandment of the Almighty, they consider would require an explicit edict from the Great Jehovah. It was not foretold by any of the prophets, that with the new dispensation there would be any change in the Sabbath, or any of the commandments. Christ, who declared himself the Lord of the Sabbath, observed the seventh day, and made it the day of his special ministrations; nor did he authorize any change. The Apostles have not assumed to do away with the original Sabbath, or give any command to substitute the first for the seventh day. The circumstance of the disciples meeting together to break bread on the first day, which is sometimes used as a pretext for observing that day, is simply what the seventh day people do at this day. The sacrament was not administered by Christ nor by the Apostles on the Sabbath, but on the first day, counting as the people of Ephrata still do, the evening and the morning to make the day.

5. They hold to the apostolic baptism—believers' baptism—and administer trine immersion, with the laying on of hands and prayer, while the recipient yet remains kneeling in the water.

6. They celebrate the Lord's Supper at night, in imitation of our Saviour;—washing at the same time each other's feet, agreeably to his command and example, as is expressly stated in the 13th chapter of the Evangelist John, 14th and 15th verses. This is attended to on the evening after the close of the Sabbath—the Sabbath terminating at sunset of the seventh day; thus making the supper an imitation of that instituted by Christ, and resembling also the meeting of the Apostles on the first day to break bread, which has produced much confusion in some minds in regard to the proper day to be observed.

Celibacy they consider a virtue, but never require it, nor do they take any vows in reference to it. They never prohibited marriage and lawful intercourse between the sexes, as is stated by some writers, but when two concluded to be joined in wedlock, they were aided by the Society. It (celibacy) was urged as being more conducive to a holy life, for Paul saith: "They that are after the flesh, do mind the things of the flesh; but they that are after the spirit, the things of the spirit." And again: "He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord; but he that is married, careth for the things of the world, how he may please his wife. There is this difference between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband;—I say therefore to the unmarried and widows, It is good for them if they abide even as I." And they also consider that those who sacrifice the lusts of the flesh, and live pure virgins, for Christ's sake, will be better fitted to, and will enjoy the first places in glory. St. John, in the Revelation, says: "I looked up, and lo, a Lamb stood on Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they that are not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and unto the Lamb." This was a fond, cherished subject, and was constantly inculcated. It may be considered the ground of the institution at Ephrata, whose prosperity and advancement was dependent on its being properly appreciated. It was sedulously kept before them, by their ministers, in its brightest colors; and all the Scripture, which was not a little, was brought to bear upon it, to inspire them with perseverance and faithfulness. It promised capabilities which others could not possess in the divine life, and also held out the brighter rewards of heaven. It was a prolific subject for many of their hymns, which seemed to hallow and sanctify virginity. I have seen one, an occasional hymn, for they multiplied new hymns for every particular meeting or celebration—one of which is very beautiful indeed, and which was a prophecy respecting Ephrata—a prophecy which has been verified. It invokes steadfastness of purpose among the brethren and sisters of the Cloister, and laments the downfall, in prospect of any declension, in most affecting strains. The following is a stanza from the hymn above alluded to:

> Auch Ephrata, wird hier so lange stehen,
> Als Jungfrauen darinn am Reihen gehen;
> Wann aber dieser Adel wird auf hœren,
> So wird die Rache diesen Ort verstœren.

They do not approve of paying their ministers a salary. They think the gospel was sent without money and without price, and that every one called to preach the word, should do it from the love of the cause, and in this matter to follow the advice and example of Paul. However, they never had any scruples in affording their ministers with such supplies of life as they possess themselves, and they gave them the same support the other bethren enjoyed. Individual members may give, as presents, what to them seemeth fit, in money, goods, &c.; and whenever the minister travels for religious purposes, if needy, he is supplied with money out of the treasury to bear his expenses.

These are the great and leading tenets and principles of the German Seventh-day Baptists of Pennsylvania. There are many other minor points of not sufficient importance to enumerate in detail, which may better be adverted to in replying to some errors which writers have saddled upon them, and which cannot, properly, be considered as tenets and principles, but only as peculiarities. I cannot, here, go into an exposition of the peculiar views of this people, nor enter into the minutia of the manner of performing all the ceremonies and ordinances. I would merely remark in regard to their regular worship, that they commence with a hymn, then prayers, (kneeling,) and after a second hymn, the minister requests one of the brethren (any one) to read a chapter out of the Scriptures, which they are at liberty to choose from any part of the Bible—he then expounds the chapter; tracing its bearings and historical connection with the prophets and the New Testament; after which the Exhorters enforce the duties it inculcates, and should any member, brother or single sister, be able to improve the subject still farther, or have any remarks relative to the topic to make, is at perfect freedom to express them. Prayer and singing, with the reading of a psalm, instead of a benediction, conclude the service. At another time, and in another place, I may enter into a full exposition of the principles and ordinances of this Society, and exhibit at length their doctrines, and the grounds on which they are predicted.

This Society has been much misrepresented by writers who know but little of them, and mostly draw on their imaginations and the libels of the persecutors of the Society, for the principles of this people. In a short notice of Ephrata in Gordon's Gazetteer of Pennsylvania, drawn from an account published by one not very friendly to the Society, in the Transactions of the Historical Society of Pennsylvania, several errors were inadvertently and unconsciously promulgated by the respected author. The good and devout Founder is represented as a crafty, designing usurper of ecclesiastical authority, and as assuming titles, honors, and power. This is not the place to enter into a full refutation of these charges, which are without foundation, and could only have originated in gross ignorance, or shameful wickedness. Beissel, who had been educated in the Calvinistic faith, left Europe that he might enjoy freedom of opinion in America; he withdrew from the Society of Dunkers at Mill Creek, because his views on the Sabbath produced some dissension; and after he was drawn from his seclusion by love for those who came and settled around him, and entreated his ministry, he devoted his whole life and property to advance the welfare of the Society; giving the management of the secular affairs entirely into the hands of others, while he gave his attention wholly to instructing them in the Word of Life, and establishing the gospel in its truth and simplicity. The title of "Father," and "Gottrecht," were conferred upon him by his brethren, and was not a presumptuous assumption of Beissel. Their principles are equally misrepresented in that as well as most other English accounts of the Society. In Buck's Theological Dictionary, we are told, that "the principal tenets appear to be these: that future happiness is only obtained by penance and outward mortification in this life; and that Jesus Christ, by his meritorious sufferings, became the Redeemer of mankind in general, so each individual of the human race, by a life of abstinence and restraint, may work out his own salvation. Nay, they go so far as to admit of works of supererogation, and declare that a man may do much more than he is in justice or equity obliged to do, and that his superabundant works may therefore be applied to the salvation of others;" and a great many other things equally ridiculous and unfounded. The account in that book is a tissue of misrepresentation, unworthy a place in a work of that character.

It is not one of their customs to wear long beards, as is frequently said of them; this is more the case with the Dunkers and Menonists. They are often represented as living on vegetables, the rules of the Society forbidding meats for the purpose of mortifying the natural appetite, and also as lying on wooden benches, with billets of wood for pillows, as an act of penance. The true reason and explanation of this matter is, that both were done from considerations of economy. Their circumstances were very restricted, and their undertaking great. They studied the strictest simplicity and economy in all their arrangements; wooden flagons, wooden goblets, turned wooden trays, were used in administering the communion; and the same goblets are still in use, though they have been presented with more costly ones. Even the plates, off which they ate, were octangular pieces of thin poplar boards, their forks and candlesticks were of wood, and also every other article that could be made of that material, was used by the whole community. After they were relieved from the pressure of their expensive enterprise in providing such extensive accommodations, they enjoyed the cot for repose, and many others of the good things of life; though temperance in eating and drinking was scrupulously regarded. And it may be well to remark, there were not any ardent spirits used in building the whole village, the timber of which was hewn, and all the boards sawed by hand during the winter months. The Society was a social community, and not a cold, repulsive, bigoted compact; though it has been sometimes represented as reserved and distant, and even not giving an answer when addressed on the road. Morgan Edwards, in his "Materials towards a History of the American Baptists," (published in 1770,) bears a different testimony; he says: "From the uncouth dress, the recluse and ascetic life of these people, sour aspects and rough manners might be expected; but on the contrary, a smiling innocence and meekness grace their countenances, and a softness of tone and accent adorn their conversation, and make their deportment gentle and obliging. Their singing is charming; partly owing to the pleasantness of their voices, the variety of parts they carry on together, and the devout manner of performance." And of Beissel, he gives the following character, which he says he had from one who knew him well. "He was very strict in his morals, and practiced self-denial to an uncommon degree. Enthusiastic and whimsical he certainly was; but an apparent devoutness and sincerity ran through all his oddities. He was not an adept in any of the liberal arts and sciences except music, in which he excelled. He composed and set to music (in two, four, five, and seven parts) a volume of hymns, another of anthems. He published a dissertation on the fall of man, in the mysterious strain; also a volume of letters. He left behind him several books in manuscript, curiously written and embellished." One writer has made a remark, as invidious as it is unfounded, on the sisterhood, in stating that "the sisters, it would seem, took little delight in their state of single blessedness, and two only (aged and ill-favored ones we may suppose) continued steadfast in renunciation of marriages." They never had to renounce matrimony on entering the convent; and but four or five of the whole number that have been in the cloister, in the period of one hundred and ten years, left and were married. One of these married a gentleman in the city of Philadelphia, and afterwards much regretted her change, as did all others who left the "stille einsamkeit." The rest continued steadfast in that state of single blessedness, and now, save those remaining in the convent, lie beside each other in the beautiful cemetery in the foreground of the village. [Remainder next week.

BAPTISTS IN LONDON.

The Christian Chronicle says that the number of Baptists in London and its environs, is not large compared with its vast population of nearly two millions. The present number of churches is 97—the number of members 13,326, giving an average of nearly 140 members to each church. Of these churches, nine were formed previous to the year 1700—in the following years: 1633, 1638, 1644, 1657, 1664, 1674, 1675, 1691, 1692. Of these, two are Seventh-day Baptists—one formed in 1664, and now containing five members, the other formed in 1675, having at present six members. The other seven contain an average of 260 members at present. Twenty-one were formed between the years 1700 and 1800—as follows: 1713, 1719, 1720, 1737, 1754, 1760, 1773—one-third of the number during the first three-fourths of the century—from 1780 to 1790, eight; from 1790 to 1800, six. This shows that there was a rapid increase from the year 1775. Why they increased at that time, may be an interesting question. We, however, have not the means of settling it, at hand. During the next ten years, from 1800 to 1810 only three churches were formed; from 1810, to 1820, thirteen; from 1820 to 1830, thirteen; from 1830 to 1840, nineteen; from 1840 to the present, eighteen.

A BEAUTIFUL THOUGHT.

Life is beautifully compared to a fountain fed by a thousand streams that perishes if one be dried. It is a silver cord twisted with a thousand strings that part asunder if one be broken. Frail and thoughtless mortals are surrounded by innumerable dangers, which make it much more strange that they escape so long, than that they almost all perish suddenly at last. We are encompassed with accidents every day to crush the mouldering tenement that we inhabit. The seeds of disease are planted in our constitutions by nature. The earth and the atmosphere whence we draw the breath of life is impregnated with death—health is made to operate its own destruction! The food that nourishes contains the elements of decay; the soul that animates it by a vivifying fire tends to wear it out by its own action; death lurks in ambush along our paths. Notwithstanding this is the truth, so palpably confirmed by the daily examples before our eyes, how little do we lay it to heart! We see our friends and neighbors perishing among us, but how seldom does it occur to our thoughts that our knell shall, perhaps, give the next fruitless warning to the world?

RAPIDITY OF TIME.

The moments fly—a minute's gone!
The minutes fly—an hour is run!
The day is fled—the night is here!
Thus flies a week, a month, a year.

A year, alas! how soon it's past!
Who knows but this may be my last!
A few short years, how soon they're fled,
And we are numbered with the dead.

SINGULAR RACE OF PEOPLE.

The Christian Observer of Calcutta gives a notice of a singular race of people, called the Cathies, who inhabit a part of Guzerat. They are worshipers of the sun as are the adoring Parsees:—

"These people are supposed by some to be the ancient Cathies; who in the time of Alexander's invasion occupied a portion of the Pojaub, near the confluence of the five rivers. Among the Cathies there is no distinction of caste. Besides priests they have an official class of persons called bards, who possess authority almost equal to that of the Druids. They become security for the payment of debts, the conduct of individuals who have misbehaved, and the appearance of persons in pending actions, either civil or criminal. On the same terms they conduct travelers and caravans through districts infested with robbers, or in a state of war. If a troop of predatory horse appear, the bard commands them to retire, and brandishing his dagger takes a solemn oath, that if they plunder the persons under his protection, he will stab himself to the heart, and bring upon their heads the guilt of shedding his blood. Such is the veneration in which he is held as a person of celestial origin, and such is the horror of being the cause of his death, that the threat in almost every instance deters them from making the meditated attack, and the party is allowed to pass on unmolested. The religion of these people consists of little else than an adoration of the sun. They invoke this object of their worship before commencing any great undertaking, and if a plundering expedition be successful, a portion of the money stolen is consecrated to the service of religion. The only functions of the priests are to celebrate marriages and funeral solemnities. They have but one sacred building—a temple—situated near Thaum, dedicated to the sun—and containing an image of that luminary. The size of the Cathies is about the average, often exceeding six feet. The women are tall, and often handsome; generally speaking, modest and faithful to their lords. The Cathies have no restrictions of any sort regarding food or drink.

THE GAY YOUNG SPORTSMEN.

On one occasion, when Rev. Mr. Brown, and others, were assisting a brother minister in services preparatory to the celebration of the Lord's Supper, which services in Scotland usually take place on the last day of the week preceding the "sacramental Sabbath," and are frequently held in the open air, a couple of gay young men had been out hunting, and on their return drew near to the large congregation who were listening at that moment to the preaching of an eloquent, but somewhat showy divine. After standing a few moments, the one said to the other, "Did you ever hear such preaching as that?" "No," he replied with an oath, "but he don't believe a word of it." After this preacher had closed, there stood up in the "tent," (a temporary pulpit erected in the open air for the accommodation of the ministers,) an old, humble-looking man, who announced his text in a trembling voice, as if he were afraid to speak in God's name. He went on, and became more and more interesting, more and more impressive. The young men were awed, and listened with reverent attention to the close, when the one, turning to the other, said, "And what d'ye think of that?" "Think of it," he replied, "I don't know what to think. Why, didn't you see how every now and then he turned round in the tent, as if Jesus Christ were behind him, and he was asking, 'Lord, what shall I say next?'" This preacher was John Brown, the secret of whose pulpit eloquence was, the inspiration of an humble and contrite heart, touched by the finger of the Almighty; an eloquence as far transcending that of the mere orator, as the divine and heavenly transcends the human and earthly.

[Turnbull's "Genius of Scotland."

"YE WILL NOT COME TO ME."

There are some men who wish to go to Heaven with the understanding that they are entitled to the favor, or else not at all. They do not feel willing to accept Heaven as a boon granted by the infinite love of a merciful God, but they desire to merit it through their own good works. They will not go up to heaven's gate and plead the atoning blood of the blessed Lamb of God, as their passport into the heavenly land—the home of the redeemed, but they offer in exchange for the delights and the pleasures of eternity, the meagre catalogue of their own actions here on earth. Is it strange that their offer is not accepted? As for myself, I know what I will do when God calls my soul to judgment. I know when I shall look back upon my life it will be folly to attempt to justify any thing that I have ever done. I will turn to Christ, and say, Thou hast promised to save me if I would trust in Thee, and I have trusted in Thee, and now I claim the fulfillment of Thy promise, O Lord. Here I am, and my only hope is in Thee. And then Christ will throw around about me the shield of His righteousness, and I shall enter heaven, not because I am not a sinner, but because I am a sinner, loved and shielded of Christ. But you refuse to take this Christ at his word, you reject his proffered mercies, and therefore He will reject you.—*Rev. H. W. Beecher.*

The Sabbath Recorder.

New York, June 17, 1847.

THE "SABBATH DISCUSSION."

The notion of "Indagator," that the Sabbath was instituted in the wilderness of Sin, is contrary to the reasoning of the Apostle Paul. In the 4th chapter of Hebrews, Paul urges his brethren "to labor to enter into a rest," by an argument, which would be without force, on the supposition that the Sabbath was not instituted "from the foundation of the world." To render this clear, let us enter into an examination of the place.

The language, in which the Apostle presses the duty, is not his own, nor is it newly framed for the occasion, but it is language which he finds already prepared for him; it is the language of the Holy Spirit by the mouth of David more than a thousand years before. "To day, if ye will hear his voice, harden not your hearts, as in the provocation, . . . when your fathers tempted me, . . . unto whom I sware in my wrath that they should not enter into my REST." Ps. 95: 7—11. The point now is to determine what rest David referred to. And from the fact that the Israelites were already in the actual possession and enjoyment of two rests, when David used this language, it is evident that he cannot refer to either of them. For his language is that of admonition or warning to the people, lest, by their wickedness, they should shut themselves out of a rest which was yet future. The two rests, of which they were already in possession, were the Sabbath and the land of Canaan. The Apostle argues that it was not the rest in Canaan which David referred to; for, long after the Israelites had obtained possession of that under the guidance of Joshua, he said, "To-day, if ye will hear his voice, harden not your hearts." Whereas, "if Joshua had given them the rest, then would he not afterwards have spoken of another day." Heb. 4: 7, 8. Still less was it the sabbatic rest to which David referred; for that the Israelites were also enjoying, it having been instituted—when? at the falling of the manna? no, but—"*from the foundation of the world.*" v. 3. It is clear, therefore, that whatever be the "rest" to which David refers, it is something to which the Israelites had not yet attained when he addressed them as he did.

Such is the Apostle's reasoning upon the language employed by the royal prophet. But what force, what point or appositeness, is there in his reasoning, if the Sabbath was not actually instituted "from the foundation of the world?" If it originated in the wilderness, why does the Apostle carry it any farther back than that? Why does he mention the "foundation of the world" at all? If the Sabbath was instituted in the wilderness, it was not necessary to carry it any farther back than that, in order to show that the Israelites were already in the enjoyment of it when David wrote. For even that was of more ancient date than the occupancy of Canaan. If truth, therefore, makes that the origin of the Sabbath, truth required the Apostle to go no farther back than that for it. But from the fact that he does go farther back, even to "the foundation of the word," the inference is irresistible, that truth required him to do so. We should like to see "Indagator" attempt an answer to this argument. "E. W. D." alluded to it, and, as far as he went with it, was very pertinent. But as he did but barely touch upon it, probably "Indagator's" attention was scarcely arrested by it. We take the liberty of pressing it home upon him.

While we have this passage under review, as it is one from which Sunday-keepers of all classes endeavor to derive support, we shall take the liberty of offering an additional remark. Let it be observed, that the Apostle is himself urging the Hebrews to labor after a rest, as David urged the Israelites. But he regards David's language as exactly adapted to his purpose. He had, however, labored to show that David could not, by any congruity in the use of language, be supposed to speak of any rest the people had already received; for he uses the future tense. Well, would he, after seeking to relieve David from the charge of incongruity of language in the use of the future tense about something already possessed, heedlessly pitch into the same blunder himself? Yet of this blunder do Sunday-keepers make the Apostle guilty, when they try to make it appear, that by the "rest," which he exhorts the Hebrews to labor after, he means the gospel dispensation; or, when they strain to make it appear that he meant a new Sabbath appropriate to the gospel dispensation. For, surely, the Hebrew believers were already in the enjoyment of the gospel dispensation; and if a new Sabbath had been instituted, whether under the name of "Christian Sabbath," or "Lord's Day," they were also in the enjoyment of that. The truth is, that both David and the Apostle meant the heavenly rest. In this view, the whole argument is clear and beautiful; in any other view, dark and inconsistent.

But to return to our disputants. Upon the supposition that the Sabbath was first instituted in the wilderness, what construction are we to put upon Gen. 2: 3. "God blessed the seventh day, and sanctified it?" In all the previous chapter the historian appears to be giving a record of facts in their order, just as they occurred. And what unprejudiced mind would suppose any thing else of this passage? Taking him in this light, however, would be ruinous to the notion that the Sabbath was instituted in the wilderness. For as the terms, "blessed" and "sanctified," evidently mean something; and as their meaning is so obvious, "that the wayfaring man, though a fool," need not mistake it; it would never do to admit that the blessing and sanctification of the seventh day actually took effect at the finishing of creation. No, no; the historian must be differently interpreted. It is a "foregone conclusion" that the Sabbath is a *Jewish* institution, and Moses must be construed accordingly. To be sure, he does mean that the other events, connected with the creation, took place just as he says they did. He does mean that the work of God in forming light actually took effect on the first day; that his work in stretching out the firmament took effect on the second day; that the formation of the earth and seas, and the production of vegetation, took place on the third day; that the heavenly bodies were made on the fourth day; that fish and fowl were called into being on the fifth day; and that beast and man were made on the sixth day. All these works actually took effect on the very days when they are said to have occurred. But when the historian comes to speak of what was done with the *seventh* day, he does not mean that it was actually done then, but more than two thousand years afterwards! Wonder if God actually rested that day, or whether that was put off for more than two thousand years also? We agree with "E. W. D." that such explanation is "unnatural and inconsistent, adopted only for the sake of a theory; but for which it would never have been thought of."

We wish to refer "Indagator" to the fact that "God blessed the seventh day and sanctified it, BECAUSE that in it he had rested;" Gen. 2: 3; and, in connection with this, to the express declaration of the fourth commandment, "God blessed the Rest-day [Sabbath-day] and hallowed it." Please look these words full in the face, and then tell us, Did God bless the Rest-day, or did he not? Did he bless the *very day* on which he rested, or only a return of that day which took place two thousand years afterwards? According to our understanding, God blessed the identical day on which he rested, and the weekly return of it became hallowed from that very circumstance. But, according to "Indagator's" theory, God did *not* bless his own rest-day, but the weekly return of it after a very, very long interval. And if this theory is not flatly contradictory of the express words of Scripture, we are not able to conceive of any thing that would be. *

USE OF THE TERM "SABBATH-KEEPERS."

A correspondent, who signs himself "J. B. S.," has written us a long communication in relation to the use of the term "Sabbath-keepers," to describe Seventh-day Baptists. It seems that in a recent number of the Recorder something was said about "the Sabbath-keeping church of Independence." This led to his being asked, if Seventh-day Baptists believe that nobody keeps the Sabbath but those who keep the seventh day. Hence this communication, in which the writer opposes the use of the term, unless the General Conference has sanctioned or recommended it. The gist of his opposition may be comprised in three objections. The first is, that "it is indefinite in regard to our views, and therefore inappropriate." The second is, that "it seems a little wanting in Christian charity." The third and last, that it "serves to lower us in the esteem of other Christian denominations," who sincerely and devoutly keep the first day of the week as the Sabbath, and ought therefore to be regarded as only in error, not as keeping no Sabbath at all.

In reply to the first of these objections, we have but little to say. The term Seventh-day Baptist seems to us more descriptive of the views of the denomination than the term Sabbath-keepers, and on that account we prefer it as our distinguishing title. There are many cases, however, in which writers and speakers wish to describe a man or body of men as keeping the seventh day for the Sabbath, without any reference to the question whether they are Baptists or Pedobaptists. In such cases, the term Sabbath-keepers seems exactly adapted to the purpose, and we think it may be used, not only innocently, but very profitably.

In respect to the second objection, that the use of the term seems uncharitable, we have somewhat more to say. Throughout the Scriptures of the Old and New Testament, the term *Sabbath* is abundantly used in reference to a weekly rest-day, and is applied *exclusively* to the seventh or last day of the week. This position will not be disputed by any man acquainted with his Bible, however strenuous he may be in the advocacy of a first-day Sabbath. Then if we look into Church history, we shall find that for more than one thousand years after the canon of Scripture was closed, the term *Sabbath* was applied almost exclusively to the seventh day of the week. Indeed, it was not until after the Reformation, some two hundred and fifty years ago, that the term began to be applied to the first day; and even now it is so applied only in a small part of the world, and principally by persons who will frankly acknowledge, when the subject is pressed upon them, that there is no propriety in such an application of it. Here then we have the testimony of Scripture, of history, and of a vast majority of the observers of the first day, that the term Sabbath belongs of right to the seventh day of the week. In such circumstances, we put it to our correspondent to say, whether it shows any want of Christian charity to claim for the seventh day its appropriate title of *the Sabbath*, and for those who observe that day the title of Sabbath-keepers? By doing so, we do not unchristian or pass sentence upon those who observe the first day of the week. We simply call things by their right names, and leave upon others the responsibility of perverting or misapplying the terms which inspired men have used to describe divine institutions. This seems to us much more like Christian charity than the opposite course of changing and modifying terms to suit the conflicting practices of fallible men.

The objection to the use of the term Sabbath-keeper on the ground that it "lowers us in the esteem of other Christian denominations," seems to us unfounded. Indeed, we have good reason to believe, that its use, instead of lowering, has raised us in their esteem. There are very few persons who can withhold respect from those who carry out their principles to their natural results. If we believe the seventh day of the week to be the Sabbath, no man, whose good opinion is worth having, will esteem us the less for speaking and acting consistently with our belief. A failure to do this, has given just occasion for repeated rebukes from those who differ from us. There is one fact to establish our theory. The *Baptists*, by adopting their name, have said indirectly that no persons are baptized except such as are immersed. Does the use of the term Baptist lower them in the esteem of other Christian denominations? Is it regarded as a good reason for charging them with a want of Christian charity? We think not. So will it be in due time respecting the use of the term Sabbath-keepers.

The foregoing remarks are not made by way of recommending or justifying a change of our denominational title. We are quite satisfied with the one we have at present. But at the same time we can not consent to the doctrine that it is uncharitable or dishonorable to use another term in proper connections which more distinctly brings out our peculiarity as keepers of the Sabbath.

☞ The following article was intended for publication last week, but reached us too late. As it contains suggestions of permanent value, we give it a place to-day.

THE GERMAN SEVENTH-DAY BAPTISTS.

Shiloh, N. J., 4th of 6th month, 1847.

To the Editor of the Sabbath Recorder:—

Having just returned from my visit to Snowhill, permit me to add a few lines to my former notice of the German Seventh-day Baptists. I regard the issue of the prosecutions which they are suffering for *Sunday labor*, as one of great importance to their future interests, and still more as affecting the religious rights of every minor sect in the country—of our own especially. While the State Statute remains, as it now does, the acknowledged law of the State, the local magistracy can hardly do any otherwise than convict and sentence Sabbath-keepers when they are complained of for laboring on the first day of the week; for it makes no exception of Jews, or Seventh-day Baptists, or those who reject all holy times as articles of religious faith and matters of observance; and should the Supreme Court re-affirm the constitutionality of that law, and sustain the validity of those prosecutions at present had under it, then Pennsylvania will exhibit a scene of as bitter and cruel persecution as England did in the days of the Stewart monarchs; or as Denmark has done within the last five years, in the case of the persecuted Baptists. I could not find any of our brethren who entertained the remotest idea of abandoning their principles, or of setting up a sham observance of the first day to avoid consequences, should the decision be against them. They do not now abstain from pursuing their secular callings on the first day, as the last prosecutions show, nor have I the least expectation that they will do so should the prosecutions be continued. Every man who spoke on the subject, spoke with a calm and Christian decision, which was worthy of the martyrs who suffered under Nero and Domitian. I am persuaded in my soul, that should these prosecutions be encouraged by the Supreme Court of the State, there will be as holy and constant martyr confessors in Pennsylvania in the nineteenth century as ever graced the first three centuries of the Christian era, or as ever endured the papal fires of the middle centuries and the dark ages. And to whom is this owing? Let facts in the case show. The informers are men of bad characters. One of them had a suit on the day I was in Chambersburg, for a fight between himself and a neighbor, with an axe-helve and other clubs. Yet this man says that a neighboring clergyman said of the prosecution of the Sabbath-keepers of Snowhill, "*It ought to have been done before.*" Whether he tells the truth respecting the clergyman, I know not; but the following I know to be facts, from which your readers may draw their own inferences: At the time that the brethren at Snowhill applied to the Legislature for relief, clergymen of the county, and their followers, got up remonstrances, and sent them to the Legislature. The representatives of their own county spoke favorably of the Seventh-day Baptists at home; but for some cause or other, worked against them in the Legislature. While I was in Chambersburg, last week, I saw it announced in the county newspaper, that the Chambersburg *Christian Sabbath* Committee had made arrangements to have a series of sermons on the Sabbath, in the different churches, by the several clergymen of the place; one has been preached, and the second is appointed for the next first-day evening. This is while the Supreme Court of the State is sitting at Harrisburg, and when the Sabbath case is to come before that Court. Whether there be a designed coincidence, I know not. When the rioters who disturbed the Snowhill meetings were sentenced to imprisonment, numerously-signed petitions were forwarded to the Governor for their pardon. The Governor had the good sense not to grant the prayer of the petitioners. So far as I could learn, however, not a petition, not a letter, in favor of the Seventh-day Baptists, or Jews, or Quakers, has been forwarded to the Bench, or any officer of the State, who is charged with any part in the pending question of rights, from any one of that class of citizens. On the other hand, I was introduced to several distinguished civilians, who have more office in the State than in the Church, who boldly advocate the rights of the Seventh-day Baptists, as broadly as we can ask it. I was informed that the Judge who sentenced our brethren, said that to do so was like driving a dagger to his heart. Another gentleman of the legal profession, whom I met with in the State, gave his unqualified opinion in favor of our rights, and added, there would be no difficulty in gaining the private opinion of every Judge on the Bench, if they had not to pronounce a decision against that *Christian* public sentiment which is made in the churches. I could not help thinking of the words of the Lord Jesus, Matthew 23: 29, 30—"Ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets," &c. How many publications have been issued and distributed within a few years, detailing the sufferings of the martyrs who dissented from the popular churches of their day for conscience sake. Yet the same men who do this, are advocating and urging the most stringent measures against more than one class of Christian men who differ from them in keeping the commandments of God—measures which they know arm wicked men with power to afflict and distress their righteous neighbors! Brother King, of Bedford county, told me that he and other brethren waited on the man who informed against them, and asked if any member of the denomination had ever injured him? He replied, *No.* Have any of us ever offended you? *No.* Can we do any thing to avoid your prosecuting in future? Leave off working on Sunday, said he! Yet this man rarely goes to any place of worship; he more commonly spends his Sundays in hunting on the mountains! Indeed, there is no likelihood of there being any want of informers against us, so long as the popular clergy and members of Christian Churches teach the necessity and duty of punishing Sunday labor, and the law of Pennsylvania pays such men two dollars on every such conviction. Had the man at Morrison's Cove succeeded in making his complaint lie against the six there accused, I suppose he would have made twelve dollars out of the affair, unless they had gone to jail, as some, at least, would rather do than pay the fine. I am utterly astonished to see the total indifference of the various Christian denominations in this land of boasted liberty, to the persecutions our people are called to endure! What if the Catholics of Canada or Mexico had fined and imprisoned so many Protestants for pursuing their secular labors on Christmas-day, or any of *their* other holy days! Would not the religious press of the United States, with many secular prints, have sounded this thing in every city and town, from Nova Scotia to Texas? Oh, but these trangressed against Protestant traditions! I said to the brethren at Snowhill, Fear not; He who caused the earth to quake when Paul and Silas were imprisoned at Philippi, will doubtless in good time cause Pennsylvania prison doors to fly open, and every man's bonds will be loosed. Trust in the Lord, be of good courage, and he shall strengthen thy heart. What a spectacle will the United States present to the world by and by. Liberty and captivity, freedom and persecution, unto imprisonment for religion's sake. So would the enemy have it.

S. D.

"Rhode Island Sabbath Union."—The Annual Meeting of this body was held at Providence about three weeks ago. A newspaper report of the matter says that "though all which its friends anticipated, and hoped to effect, has not yet been accomplished, still it is encouraging to know that a large amount of good has been achieved, and that its prospects of future usefulness are of the most cheering character." The Rev. Francis Wayland, who had been President of the Union from its foundation, positively declined a reëlection; and his Excellency Elisha Harris, Governor of the State, was chosen to fill that post. Addresses were delivered by several gentlemen during the regular meeting, and the annual discourse was delivered by Dr. Hopkins in the evening.

Peace Essay.—Several weeks ago we published a notice of the premium offered by the American Peace Society for the best essay on the Mexican war. A claimant of the premium publishes his essay in full in the N. Y. Express. It is as true as it is short and pithy. Read it:—

AN ESSAY

UPON THE

WAR WITH MEXICO,

ITS ORIGIN AND ITS RESULTS;

CAREFULLY CONSIDERED AND METHODICALLY DIGESTED.

By an Odd Sort of Fellow.

CHAPTER I.

On the Origin of the War.

§ 1. Texas.

CHAPTER II.

On the Result of the War.

§ 1. Taxes.

FINIS.

The Baptists in France.—Some account has already been given of the persecution of the Baptists in France. There seems to be a disposition on the part of Government to favor these proceedings, although many able and influential statesmen oppose them. The affair has recently been discussed before the Royal Court of Amiens. Two distinguished advocates plead the cause of the Baptists, both maintaining that it is contrary to the principles of religious liberty, and to the express provisions of the Charter, to forbid these Christians to celebrate their worship. But such was the power of prejudice, that they were condemned by the Royal Court of Amiens, as they had been by the inferior tribunals. They have appealed to the Royal Court of Cassation, and the case will be argued before the supreme tribunal of the kingdom. But their hopes of success are not high, as the judges have shown that they are far from being disposed to favor religious liberty. The following are the reasons assigned by the Court of Amiens for its extraordinary decision: "This sect," say the judges, "has separated itself from Protestantism, and the State does not recognize these divisions of the Protestant Church. The ministers of this sect have not received from the State any kind of license, nor from the consistories any commission. The Baptists, therefore, are deficient in that which legally constitutes a recognized form of worship."

The Bible among Slaves.—During "Anniversary Week" in Boston, a meeting was held in the Hall of the Tremont Temple, to consider the subject of Bible distribution among the slaves. Rev. Mr. Colver presided. Mr. Leavitt made some very interesting statements, showing that a field of important usefulness is here opened, in which all Christians may unite their labors, however much they may have been divided and alienated in respect to some questions. He stated, that in Delaware, Maryland, Virginia, Kentucky, Tennessee, and Missouri, there are no laws which prevent the master from teaching his slaves to read. In these six States, therefore, very many were taught, and were entirely accessible through the word of God. Examples of an interesting nature were adduced, in proof that in other States as well as these, there was already a full preparation to receive the advantages of such an effort as is now proposed, viz. to place funds in charge of the American Bible Society, for the special object of circulating the Scriptures among the slaves, wherever it is found to be practicable. A resolution was passed with great unanimity, approving of the object for which the meeting was called.

Statistics of the Baptists.—The Richmond Christian Herald publishes some interesting statistics of the Baptist denomination in the United States for the last two years, since the division of the Triennial Convention on the slavery question. The total increase of the whole body during the past year, in both sections of the Union, has been 10,271 members. The increase in the South and South-west has been 15,950. The decrease in the North and West has been 5,680. Of all the free States, there has been an increase only in Connecticut, Pennsylvania, Indiana, Illinois, and Wisconsin; while there has been an increase in every one of the slave States except Maryland. Of course the inference which Southern Baptists draw from these facts, is that the Lord favors them for adhering to the "peculiar institution," and frowns upon their northern brethren for opposing it. See to what results men are led by arguing from what they misname God's blessing or frown.

Missionary Intelligence.—The Christian Chronicle says that the Missionary Herald contains an appeal from the Mission at Madras, for more missionaries to occupy a new field recently explored by Dr. Scudder. This field is Arnee, 80 miles from Madras. It contains from 8,000 10,000 inhabitants, and is surrounded with a great number of villages. A circle drawn around Arnee with a radius of ten miles would inclose a population of 100,000. This makes a fine field for a missionary. There are already two Baptists at Arnee, one a native has labored there eleven years, the other, an East Indian, has been there two years. Both preach and distribute books and tracts, and have done much good. They are connected with no missionary society for support.

Fu Chau as a Missionary Station.—A letter written by Mr. Johnson, a missionary of the American Board in China, gives some account of his visit to Fu Chau. He arrived there on the 2d of January, and was so much pleased with the place, that he at once engaged in preparations for commencing a mission there.

War Against the Bible.—In the reign of Henry the Fifth, a law was passed against the perusal of the Scriptures in England. It was enacted, "That whosoever they were that should read the Scriptures in the mother tongue, they should forfeit land, catel, lif, and godes, from they're heyres forever; and so be condemned for heretykes to God, enemies to the crowne, and most errant traitors to the lande."

Missionaries to China.—Five missionaries have recently left England for China, under the auspices of the London Missionary Society. Four of them will be stationed at Shanghai, and one at Hong Kong.

General Intelligence.

WAR NEWS.

The following items contain the principal news received from the seat of war within the past week:—

An arrival at New Orle[illegible] on the 2d inst., from the Brazos, confirms [illegible] news of Doniphan's arrival at Parras, after a march of 1,500 miles, with about 1,000 men and 16 pieces of artillery. Col. Mitchell, with the advance of Doniphan's command, including a picked party, was expected at Buena Vista on the 15th. Passing through Durango, they took possession of a small fort, one captain, 21 privates, and 46 stands of arms. The captain and his men were released on parole, and Col. Doniphan was to furnish them with arms to defend themselves against the Camanches. At Massey he found 125 muskets and 85 lances. The troops fled on his approach.

Gen. Cushing has received orders to join Gen. Taylor immediately at Monterey, with the Massachusetts regiment. Capt. Edward Webster has been appointed his aid.

Three men of the Massachusetts regiment recently deserted and were all murdered by the Camanches.

A letter from San Luis Potosi says the hospital there is crowded with Mexican soldiers, who are dying by scores of starvation and neglect. Even the citizens are suffering for want of the common necessaries of life. The enemy has evacuated San Luis. The troops have all left.

A letter to the Delta, from Monterey, May 15, states that Gen. Taylor was actively preparing for a move, and would probably start for San Luis about the 1st of June, where another great battle was expected, which would probably be the final struggle.

A most deplorable duel occurred at China on the 21st of May, between two Virginia lieutenants, one named Mahan. They fought with muskets loaded with buckshot, and both parties were killed.

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Productions of the United States.—The Patent-Office Report furnishes the following important information:—

Wheat, oats, rye, Indian corn, potatoes, hay, and tobacco, are raised in every State and Territory of the Union.

Barley raised in all except Louisiana.

Buckwheat raised in all except Louisiana and Florida.

New England, New York, New Jersey, Pennsylvania, Michigan, Ohio, and Wisconsin, do not raise cotton.

The States that do not raise cotton, together with Maryland, Delaware, and Indiana, do not raise rice.

Every State and Territory except Iowa raises silk.

Every State except Delaware makes sugar.

New York raises the most barley, viz: 1,802,282 bush.

New York raises the most potatoes, viz: 24,907,553 bush.

New York raises the most hay, viz: 4,595,936 tons.

Ohio raises the most wheat, viz: 10,786,705 bush.

Pennsylvania raises the most rye, viz: 8,429,226 bush.

Pennsylvania raises the most buckwheat, viz: 6,108,509 bush.

Tennessee raises the most corn, viz: 67,738,447 bush.

Virginia raises the most flax aud hemp, viz: 31,726 lbs.

Kentucky raises the most tobacco, viz: 72,322,543 lbs.

Georgia raises the most cotton, viz: 148,175,129 lbs.

South Carolina raises the most rice, viz: 66,892,307 lbs.

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Tobacco Proscribed.—The Baptists and Presbyterians are holding general Conventions in Cincinnati, and the citizens of that place appear to be unwilling to extend the hand of hospitality to the delegates, unless they give up their tobacco. The Gazette says:—

"Our theological friends, the delegates to the Convention, seem to have brought their partiality for tobacco to a poor market. It is said that the proprietors of the Second Presbyterian Church hesitated long before giving their consent to its being used for a Convention, not wishing to have it besmeared with tobacco juice. A distinguished physician offered to entertain four of the delegates at his house, during their stay, if that number could be found who did not use the filthy weed. The Rev. Mr. Magoon, on extending Prof. Mitchel's invitation to the Baptist Convention, to visit the Observatory, begged that the delegates 'would leave their tobacco at the foot of the hill.' In view of this general unpopularity, in all decent society, the editor of the Watchman of the Valley entreats his reverend friends to forego its use altogether."

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Elegant Carpeting for Ninepence (12 1-2 cts.) per Yard!—We called on a friend the other day, and our attention was attracted to what was apparently a canvass carpet, of very fine texture, of fresh colors, and with a handsome border. On inquiry we were surprised to learn that it was what might be called homespun, and that it cost but ninepence per square yard. As no letters patent have been taken out for the invention, we give the directions as we received them. Sew together strips of the cheapest cotton cloth of the size of the room, and tack the edges to the floor! Then paper the cloth as you wound the sides of a room, with any sort of paper. The paste will be stronger if gum-arabic be mixed with it. After being well dried, give it two coats of varnish, and your carpet is finished. It can be washed like canvass carpets, without injury. Such carpets of course will not bear the rough usage of a kitchen, but in chambers and keeping rooms, our informant tells us, he has seen them after being used for two years and frequently washed, retaining a most beautiful polish, smoother than canvass.

[Portsmouth Journal.

It is said that there are at least a dozen Americans at Rome preparing for Holy Orders—among them Mr. Cummings of Washington, Messrs. Shaw and Brown of Massachusetts, and Mr. Wilcox of Pennsylvania.

Age of Plants.—Some plants, such as the minute funguses termed mould, only live a few hours, or at least a few days. Mosses, for the most part, live only one season, as do the garden plants called annuals, which die of old age as soon as they ripen their seeds. Some, again, as the foxglove and the hollyhock, live for two years, occasionally prolonged to three, if their flowering be prevented. Trees again, planted in a suitable soil and situation, live for centuries. Thus the olive tree may live three hundred years, the oak double that number; the chestnut is said to have lasted nine hundred and fifty years; the dragon's blood tree of Teneriffe may be two thousand years old; and Adamson mentions banians six thousand years old. When the wood of the interior ceases to afford room, by the closeness of its texture, for the passage of sap or pulp, or for the formation of new vessels, it dies, and by all its moisture passing off into the younger wood, the fibres shrink, and are ultimately reduced to dust. The center of the tree thus becomes dead, while the outer portion continues to live, and in this way trees may exist for many years before they perish.

[Magazine of Botany.

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SUMMARY.

A correspondent of the Syracuse Star, who has just returned from a trip through a portion of the State of Ohio, says that there is yet great abundance of every description of produce in the Buckeye State. On all the principal thoroughfares which he traveled, he constantly met trains of wagons laden with wheat and corn, on their way to market, and from all he could gather, the unusual demand occasioned by the late rise in prices, (great as it was,) was not equal to the supply on hand. In regard to the coming crops, the opinion was universal among the farmers that they were unusually promising—never more so. Wheat, corn and potatoes look exceedingly well throughout Huron and Lorain counties, and equally promising in different sections of the State as far as he could learn.

The editor of the New Haven Journal says that he has in his possession a snuff-box which was brought to this country by one of our Puritanic ancestors, in the original ship the Mayflower. It is made of steel, japanned, of a circular form, and is as well preserved for use as the most modern articles of the present day. It is the property of an old lady in Fairfield county, now nearly ninety years of age, of the name of Comstock, and has descended in the family, through all its generations, from the landing at Plymouth of its first possessor. The old lady has several other relics of the same description, and among them an iron pot which has been in use more than two hundred years.

Hon. Abbott Lawrence has recently made a donation to Harvard University, of $50,000, for the purpose of erecting needful buildings, and in part creating a fund to sustain two Professors of practical science at Cambridge. His proposition is, to have a department established and furnished with three professors, including the Rumford Professor already appointed, for the purpose of furnishing young men with an extensive practical, scientific education. He proposes that special attention be given to engineering, mining, and the invention and manufacture of machinery.

A Hartford (Ct.) paper says that on Sunday afternoon, Rev. Mr. Pennington (colored) preached in the Fourth Congregational Church, the pastor, Rev. Mr. Patton, (son of Dr. Patton of New York,) exchanging with him. This is the first instance in which the courtesy of an exchange has been tendered to Mr. Pennington, by any of his ministerial brethren in this city. We hear of no disaffection on the part of Mr. Patton's people; on the contrary, the propriety of the exchange seems to be generally recognized, and satisfaction is expressed that it has taken place.

The country adjacent to San Luis Potosi was completely stripped of all its produce to feed the army of 30,000 Santa Anna kept up there for many months prior to the battle of Buena Vista, and now even the citizens of the place are suffering for want of the common necessaries of life. The Mexican Government makes no provision whatever for the wounded soldiery, and they are to be seen dragging their mangled limbs along the streets, and begging—alas! too often in vain—for bread.

The production of wool in Germany has taken such a remarkable development that Germany now takes the lead of all nations in the production of that article. In the states of the Customs' Union alone there are 21,961,554 sheep, yielding at the lowest calculation 48,500,000 pounds of wool per annum. Austria produces 700,000 quintals per annum, two-thirds of which comes from Hungary, Transylvania and Bohemia.

The leading article of the London Agricultural Gazette, May 8, is on the employment of steam in farming, to which the editors are favorable, considering it a more docile and less costly power than either man or horse. Every hundred acres of plowing involves the passage of over 1,000 linear miles, by 500 consumers of food. They calculate the saving by steam on every ploughing at $1 per acre, or $100,000,000 on as many acres.

The latest reports from the Quarantine station at Grosse Island, near Quebec, are unfavorable. There are thirteen hundred sick, and about thirteen thousand in 40 vessels at the stations. According to all accounts, death and starvation are making nearly as fearful ravages at Grosse Isle as in Ireland. The number of orphans is now about a hundred.

Giles B. Blodgett, the young man who was sent to the State Prison at Auburn, three years since, for stealing $2,800 (U. S. deposit fund) from the mail in the post office in that village, while a clerk in the same, nearly two years previously, received his pardon from President Polk on the 7th of May.

The flavor of coffee may be improved by adding forty to fifty grains of carbonate of soda to each pound of roasted coffee. In addition to improving the flavor, the soda makes the coffee more healthy, as it neutralizes the acid contained in the infusion.

The Roman Catholic priesthood in India exceed in number the ministers of the Protestant Church, in the proportion of 300 to 1; and the population of each persuasion differs in equal ratio.

Captain Trofatter, of brig Deposit, from Cape Verde Islands, states that the volcano on the Island of Fogo, commenced burning on the evening of the 9th ult., and continued eight days, during which the blaze was distinctly seen at Porto Praya, and the earth was felt to tremble violently, at intervals, during the remaining six days.

A cow from Blarney Castle, Ireland, brought to this country by Capt Forbes, in the U. S. ship Jamestown, was sold at auction for $115. She was purchased by John Marland, Esq., of Andover. The whole amount will be for the relief of the suffering Irish. No charge was made for advertising or selling.

We understand, says the Springfield Republican, that Amos Lawrence, Esq., of Boston, has recently made another donation to Williams' College, for the purpose of founding four scholarships, and $1,000 to be expended in the erection of a fountain in front of Lawrence Hall, and in fitting up bathing rooms for the students.

The Northern railway of the Emperor Ferdinand was opened on the 7th ult., as far as Odenburg, in Prussian Silesia. It completes the largest line of railway projected in Germany, and unites Vienna, Berlin, and Hamburg, three of the most important mercantile towns in the Germanic confederation.

The price of freight upon a barrel of flour from Buffalo to Albany, since the opening of the canal, has been from $1 12 1-2 to $1 62 1-2 until Saturday, when it fell to $1 00. The boats generally carry 700 barrels, seldom less, on which a clear profit of $500, at the above prices, is realized.

A poor man on the Ohio canal bought a scow for $550, and freighted it with flour to Cleveland, his profits paying for the scow. He then hired it towed to Buffalo, and in a few hours sold the old scow for $1,000! So much for 20 days' work and a little enterprise.

The Rev. Mr. McQueen has been restored to his position in the Presbyterian church, by the action of the General Assembly. He had been suspended from the ministry for marrying the sister of his deceased wife. The Assembly, however, on restoring him, did not sanction the act for which he had been suspended.

The Springfield Gazette says that a man was sentenced to the House of Correction in that town, by Judge Wells, on Thursday, for stealing a watch from the store of Jonathan Bangs. The same man was sent to the State Prison 16 years ago, for stealing the same watch from the same nail in the same store belonging to the same man.

It is stated in the Wilmington, Del., papers, that Ann Maria Jones, a very pretty young white girl, was convicted of larceny and sentenced to receive twenty-one lashes on the "bare back, well laid on," by the Court of General Sessions of the Peace, sitting at New Castle, Delaware.

It is computed that there are in France 2,400,000 dogs, each of whom consumes, on an average, per day, half a pound of bread. If so, the total consumption of flour by French dogs, in a year, amounts to as much as the total annual export of the United States.

Mr. Eckert Myers, of West Earl Township, O., has invented a curious kind of trace, which is fastened to the shafts of the carriage, and the horse harnessed in the usual way, and then hitched by rings fastened to the carrier of the shaft in such a manner that should the horse become ungovernable, all the driver has to do is to draw back the spring fixed to the traces and the vehicle is set free.

A very important item of foreign news by the Hibernia, is that Her Gracious Majesty Queen Victoria, in consideration of the famine in Ireland and the high price of breadstuffs, has been graciously pleased to order that the individuals dieted in her palace shall be allowed but one pound of bread per day!

A German artist, named Meinhard, residing in Brooklyn, has introduced a method of making metalic letters for signs, which are formed by pressing plates of brass in a mould—these are afterwards gilt or plated with silver or japanned in a peculiar manner so as to resist the weather of any climate.

A patent has recently been secured for an invention of what is called "Ventilating Glass." It consists of panes of glass through which small holes are drilled obliquely, an inch or an inch and a half apart, thus giving an upward direction to the current of air.

The Buffalo Courier tells a good story of a farmer who sold his stock of corn much below the market price, all because he could not *afford* to take a newspaper! If he had expended $2 for a good paper he might have pocketed $160 more for his corn.

John Baxter, one of the murderers of Col. Davenport, has been again sentenced to death. The Court then read to him the act of the last Illinois Legislature, granting him the choice of being hung or imprisoned in the penitentiary for life. He chose the latter punishment.

At a recent illumination in Pittsburg, a tailor, named Worth, had his shop ornamented with two transparencies—one bearing the motto, "*Worth makes the man;*" the other, "*It takes nine men to make a Taylor.*"

On the 2d inst., the Rt. Rev. D. Fitzpatrick, Catholic, confirmed five hundred and twenty persons in the Cathedral of the Holy Cross, Boston. Among the persons confirmed were many converts.

Mr. Matthew Wright, who died lately at Washington, bequeathed ten thousand dollars to the Catholic Orphan Asylum of that city.

Father Mathew, it is said, affords refuge to three hundred houseless poor in Cork, nightly every week.

The amount received at the Treasurer's office of Boston, for dog licenses, within three months, is seven hundred and eighty-four dollars. Besides this sum, about two hundred dollars have been received as fines for keeping dogs without license.

The last descendant of Martin Luther, now living in Germany, and very poor, lately abjured the Reformed, and adopted the Catholic religion.

One ton of "Bologna Sausages," were shipped from *Cincinnati*, for London, a few days since.

Jerome Faba, an Italian priest, and a native of Calabria, exercised himself in a species of industry, wonderful from its difficulty. He finished a work of box-wood, which represented all the mysteries of the passion, and which might be put in the shell of a walnut. To him was attributed a coach the size of a grain of wheat, within which were to be seen a man and woman, a coachman who drove it, and horses who drew it. These were presented to Francis I. and Charles V.

Mexico owes the United States $2,000,000, which she is too poor to pay. Uncle Sam undertook to collect the debt by compulsory means; and the attempt has already cost the creditor $74,000,000, according to his statement, and probably more than $100,000,000, or five hundred per cent., by the lowest estimate. And what is the worst part of the business, the longer the attempt to collect the debt is continued, the less able Mexico will be to pay it.

The balance spring of a chronometer is now made of glass, as a substitute for steel, and possesses a greater degree of elasticity and a greater power of resisting the alternations of heat and cold. A chronometer with a glass balance spring was sent to the North Sea, and exposed to a competition with nine other chronometers, and the result of the experiment was a report in favor of the chronometer with the glass spring.

Poland is probably the most productive in honey of any country in Europe. A cotemporary remarks: There are cottages in that country with very small portions of land attached to them, on which are to be seen as many as fifty hives, while there are farmers and landed proprietors who are in possession of from 100 to 10,000 hives! There are some farmers who collect annually more than 200 barrels of fine honey, each barrel weighing from 400 to 500 pounds, exclusive of the wax.

A new plan of locomotive is about to be introduced upon the Reading Railroad. The boiler is intended to be placed upon one set of wheels, and the engine upon another, working free and independent of it, with the connection between the engine and boiler formed by means of a copper pipe working flexibly by means of a universal joint. It is intended to be used upon the principle of low pressure, by condensing, similar to the plan now most approved upon steamboats.

The Queen of Belgium had been to attend her royal consort to the Prussian frontier, and was returning by railroad on the 12th of May in a train of three carriages, when she came in collision with the ordinary passenger train from Brussels. She received no other damage than a severe fright. Nevertheless the medical men being called, thought it their duty to bleed her. General Chazal, the King's aid de camp, had a rib broken and several severe contusions, and a royal valet had to have his skull trepanned.

Out of the fifty-four persons who were poisoned at a wedding in Shelby, Texas, a few weeks since, twenty-three had died at the latest accounts, and fifteen or twenty more were considered in a dangerous condition. It is now thought that the party was poisoned by accident, the proprietor of the house having given asenic in the place salæratus to be used in making the cakes, pastry, &c.

The Delta states that a number of the returned volunteers, paraded the streets of New Orleans on the 22d of May, arrayed in captured Mexican uniforms. It seems that 6,000 of these uniforms were taken from the Mexicans at Cerro Gordo, and divided by Gen. Scott among our ragged and ill-clad volunteers. The uniforms are said to be nearly new, and to be comfortable and tasteful.

We learn from a gentleman from New Hampshire, that an accident happened to two members of the Hutchinson family of singers on Sunday last, as they were riding in the vicinity of their residence in Milford, N. H. The carriage was upset, and Miss Hutchinson and the wife of one of the brothers were injured. The injury to the latter is said to be serious.

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Review of New York Market.

MONDAY, JUNE 14.

FLOUR AND MEAL—Genesee Flour $8 75; Michigan 8 62. Meal has a downward tendency, and sold for 5 60. Rye Flour 7 25.

GRAIN—Ohio mixed Wheat 1 95. Illinois red 1 90. Corn 1 15 a 1 20. Oats 68c. Pea Beans 1 75. Rye 1 30 a 1 35. Barley 87c.

PROVISIONS—Pork 14 00 a 17 00. Beef, city mess, 13 50. Lard 10c. Butter and Cheese are dull at last week's prices.

DIED,

In Darien, Genesee Co., N. Y., on the 13th of May, of consumption, Miss Louisa Thomas, aged 34 years. In 1836 she embraced the Sabbath of the fourth commandment, and united with the Seventh-day Baptist Church in Darien, of which she remained an active member until her death, which was uncommonly happy and triumphant. Sermon by Eld. C. M. Lewis.

LETTERS.

N. V. Hull, S. Davison, Wm. M. Fahnestock, Thomas E. Babcock, Albert Burdick, Charles Stillman, L. P. Clark, G. W. Chipman, Dennis Saunders, M. D. Randolph, Ethan Saunders, S. P. Stillman, G. W. Hinckley, Barney Crandall, Albert Utter.

ACKNOWLEDGMENTS.

D. Saunders, Farmington, Ill.	$10 00	pays to vol.	5	No.	52
B. F. Chester, Hopkinton, R. I.	6 00	"	4	"	52
Gales & Wells, Millport, Pa.	2 00	"	4	"	13
C. Stillman, New London, Ct.	4 00	"	5	"	13
Joseph Ingham, Noank, Ct.	2 00	"	4	"	52
N. & D. Maxson, Richburg	2 00	"	3	"	52
Wm. M. Truman, "	2 00	"	4	"	13
S. Maxson, Westerly, R. I.	2 00	"	4	"	52
Enoch Vose, " "	2 00	"	4	"	26
C. Bradford, " "	2 00	"	4	"	26
J. Barritt, Cowlesville,	2 00	"	4	"	52
L. Rogers, Leonardsville,	2 00	"	3	"	52
Margarett D. Randolph,	3 00	"	4	"	26

Close of the Volume—Advance Payments.—The present number closes the third volume of the Sabbath Recorder. We are sorry to say, that our payments this year have not been so prompt as heretofore. Perhaps the fact may be attributed to other circumstances than a want of interest in the paper or the cause it pleads; at any rate we hope so. But be that as it may, the effects are of course felt by us, and are any thing else than pleasant. In squaring up our bills for the past year, and purchasing paper for the coming year, we need the money which is due us from subscribers whom we have faithfully served. Will they not bear this in mind, and at once forward us what is due? We hope, also, that advance payments for the fourth volume will be forthcoming immediately. There are many among our subscribers who have in times past made us glad by their promptness. It is now in their power to do so again. We trust they will embrace the opportunity. A very little trouble on their part would be of great service to us just at the present time.

NOTICE.

The Annual Meeting of the Seventh-day Baptist Western Association will, by Divine permission, convene with the Church in Independence on fourth-day, June 23d, 1847, at 10 o'clock A. M. N. V. Hull.

Alfred, May 31, 1847.

Dr. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

DERUYTER INSTITUTE.

JAS R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department, and Teacher of Mathematics.
SILAS S. CLARKE, Teacher of Physiology.
CAROLINE E. WILCOX, Preceptress.
M. SAMANTHA NEWTON, Assistant.
AMELIA R. CLARKE, Teacher of Instrumental Music.

The Academic Year for 1847-8 will be divided into three terms, of fourteen weeks each:

First	commencing Wednesday,	Aug. 25,	and ending	Dec. 1
Second	" "	Dec. 15,	"	March 22
Third	" "	April 5,	"	July 12

Tuition, per term of fourteen weeks, from	$3 00 to $5 00
Extras—for Drawing	1 00
" Painting	2 00
" Piano Music	8 00
" Use of Instrument	2 00
Room-rent, including necessary furniture,	1 75

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	$1 00
Room-rent, per term,	1 50
Tuition, per term,	$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 23, 1846.

Miscellaneous.

LINES ON THE STATUE OF HIS DEAD CHILD.

BY RICHARD LANE, ESQ.

I saw thee in thy beauty! bright phantom of the past,
I saw thee for a moment: 'twas the first time and the last;
And, though years since have glided by of mingled bliss and care,
I never have forgotten thee, thou fairest of the fair!

I saw thee in thy beauty! Thou wert graceful as the fawn,
When in wantonness and glee, it sports along the lawn;
I saw thee seek the mirror: and when it met thy sight,
The air was very musical with thy burst of wild delight.

I saw thee in thy beauty! with thy sister at thy side;
She a lily of the valley, thou a rose in all its pride:
I looked upon thy mother: there was triumph in her eyes;
And I trembled for her happiness, for grief had made me wise.

I saw thee in thy beauty! with one hand among her curls:
The other with no gentle grasp had seized a string of pearls;
She felt the petty trespass, and she chid thee though she smiled,
And I knew not which was loveliest, the mother or the child.

I saw thee in thy beauty! and a tear came to mine eye,
As I press'd thy rosy cheek to mine, and thought e'en thou could'st die:
My home was like a summer bower, by thy joyous presence made;
But I only saw the sunshine, and felt alone the shade.

I *see* thee in thy beauty! for there thou seem'st to lie,
In slumber resting peacefully! but, oh! the change of eye:
That still serenity of brow, those lips that breathe no more,
Proclaim thee but a mockery of what thou wert before.

I see thee in thy beauty! with thy waiving hair at rest,
And thy *busy* little fingers folded lightly on thy breast;
But the merry *dance* is over, and thy little *race* is run,
And the mirror that reflected two, can now give back but one.

I saw thee in thy beauty! with thy mother by thy side:
But her loveliness is faded, and quell'd her glance of pride;
The smile is absent from her lips, and absent are the pearls,
And a cap almost of widowhood conceals her envied curls.

I see thee in thy beauty! as I saw thee on that day,
But the mirth that gladden'd then my home, fled with thy life away;
I see thee lying motionless upon the accustom'd floor,
But my heart hath blinded both my eyes, and I can see no more!
[Pittsburgh Journal.

A KISS FOR A BLOW.

BY H. C. WRIGHT.

I once lived in Boston, and was one of the city school committee. I used to visit some of the public schools of the city almost every day, and spend a few minutes in each school, talking to the children on Peace and Temperance. The children understood that when I came into the schools, they were at liberty to ask me questions pertaining to temperance or peace. They generally had some questions to ask.

One day I visited one of the primary schools. There were about fifty children in it, between four and eight years old.

'Children,' said I, 'have any of you a question to ask to-day?'

'Please tell us,' said a little boy, 'what is meant by *overcoming evil with good?*'

'I am glad,' said I, 'you have asked that question; for I love to talk to you about peace, and show you how to settle all difficulties without fighting.'

I went on, and tried to show them what the precept meant, and how to apply it and carry it out. I was trying to think of something to make it plain to the children, when the following incident occurred:—

A boy about seven, and his sister about five years old, sat near me. As I was talking, George doubled up his fist and struck his sister on her head, as unkind and cruel brothers often do. She was angry in a moment, and raised her hand to strike him back. The teacher saw her, and said, '*Mary, you had better kiss your brother.*' Mary dropped her hand, and looked up at her teacher as if she did not fully understand her. She had never been taught to return good for evil. She thought if her brother struck her, she of course must strike him back. She had always been taught to act on this savage maxim, as most children are. Her teacher looked very kindly at her, and at George, and said again, 'My dear Mary, you had better kiss your brother. See how angry and unhappy he looks!' Mary looked at her brother. He appeared very sullen and wretched. Soon her resentment was gone, and love for her brother returned to her heart. She threw both her arms about his neck, and kissed him! The poor boy was wholly unprepared for such a kind return for his blow. He could not endure the generous affection of his sister. It broke his heart, and he burst out crying. The gentle sister took the corner of her apron and wiped away his tears, and sought to comfort him by saying, with most endearing sweetness and affection, 'Don't cry, George; you did not hurt me much.' But he only cried the harder. No wonder. It was enough to make any body cry.

But what made George feel so bad and cry? Poor little boy! Little did he dream that his sister would give him such a sweet return for his wicked blow. Would he have cried if his sister had struck him back with her fist, as he had struck her? Not he. He would rather she had beaten him black and blue than kiss him as she did; for striking him back again would not have made him feel sorry at all. It was that sweet, sisterly kiss—that gentle wiping away his tears with her apron—that generous and anger-killing affection, that led her to excuse him, and seek to comfort him by saying, 'Don't cry, George; you did not hurt me much.' These were the things that made him cry. So it would break any body's heart, and make him weep, to receive such kind generous treatment from those whom he had injured. No man could withstand it.

A KISS FOR A BLOW! All the school saw, at once, what was meant by overcoming evil with good; and they needed no farther instruction on the subject. They will never forget it. Had Mary struck her brother, there had been a fight. *It was prevented by a kiss!*

* * * * * * * *

Dear children, arm yourselves with Mary's weapons; throw away your anger, your sullen looks, your provoking nick-names, your clenched fists, furious blows, and take the sweet love, and kiss, and kind words, of little Mary; then go forth to meet your enemies, and you may be sure of an easy and bloodless victory.

There ought to be a school in every family to teach the children how to use these weapons. *Parents ought to be the teachers.* I have often thought, if the nation would furnish us the money to establish schools to teach all our children how to conquer their enemies with these powerful but gentle weapons, which it now furnishes to establish schools to teach them how to fight and kill them with swords and guns—our property, liberty, and lives would be safer, and it would not cost half so much to keep safe. But now, instead of being taught to meet their enemies and subdue them with love and kindness, they are taught to meet them with deadly weapons, and to 'kill, slay, and destroy' them! Children never will be safe—parents never will—towns, cities, States, and nations never will, till all these murdering instruments are thrown away, and children are taught *never to hunch those who crowd*, and always to give—A KISS FOR A BLOW!

NEVER FRIGHTEN ANY ONE.

The following article from the London Magazine, administers a solemn warning against the practice, in which the young are sometimes tempted to indulge, of frightening their companions by way of pastime:—

The sister of a medical man in London had, in the presence of two young gentlemen, who were studying medicine with her brother, ridiculed the weakness and folly by which some people are governed. She said, for her part, she had no superstitious fears, and had courage for any emergency that might happen. The young men doubted the truth of her boastings, and one of them proposed to the other, that merely by way of joke they would put her courage to the test. In a glass case in the doctor's study was a human skeleton. This they removed, and placed in the young lady's bed. She retired at the usual hour, and they stealthily followed her to listen. Some time elapsed, and no sound was heard. They were about descending the stairs, thinking that their jest had failed, and that in reality she was as courageous as she had boasted herself to be. Scarcely had they come to this conclusion, ere their ears were assailed by a most appalling shriek, after which all became silent. They retired, pleased with their success, and thinking of the laugh and joke they would have with her in the morning at breakfast.

Morning came—but she did not come down as usual. They suffered an hour or so to elapse, and her brother, thinking she might have overslept herself, knocked for admittance, calling her by name at the same time. No answer being returned, he and the young men forced her door, and sad to relate, there sat the poor girl, playing with the bony fingers of the grim and appalling skeleton, quite unconscious of the presence of the intruders—there the poor thing sat a confirmed idiot for life! When she gave that fearful shriek, her reason fled, never to return. It is needless to remark on the remorse that attended the after lives of the two young men.

GERMAN ADVERTISEMENTS.

Something of the character of a people may be guessed from the advertisements in their papers. The Germans appear to have leisure to be sentimental or complimentary, even in their newspaper advertisements, which contain elegies for the departed, congratulations for birthdays, and various other private matters, with which one would think the public have no concern whatever. The *Cologne Gazette* contained some curious advertisements lately, from which we cull a few specimens:—"We beg Herr Beurer for a repetition of 'Linda;'" or "To Herr Gertsel—We should like to see you again in the character of Melchoir." Signed, "Two Gentlemen from Wiesbaden." Compliments and criticisms are offered to actresses in a similar style. Congratulations on birthdays are common; the following are two samples:—"To my dear fat friend and his good wife in Meurs, I wish much joy on the birth of their first daughter." "Many good wishes to Mdle. Francisca, on this her birthday, from her good friends in Cologne." Inuendoes, apparently directed against personal enemies, frequently appear. Of such advertisements the following are mild specimens:—"Maria! Why so pale? Do you tremble at the word?" Another is in rhyme:—

"The owl avoids the light of day,
And hides herself in night;
Like ——, who never dare display
His actions in the light."

The following is aimed at some parsimonious gentleman: "Is it not the duty of gentlemen, when they receive a barrel of ale from the brewer, to treat the porters to a quart? Signed by several brewers' porters." The advertisements for maid-servants are generally brief, only laying stress on "good sewing and ironing;" but sometimes religion is included, as in the following: "Wanted, a solid, young, *evangelical* maiden of all work." The next two refer to some delicate affairs. "Sir Robert—I beg you will let me know the contents of the billet you received by the *postillion d'amour*." "To T. N. Must I not see you until Sunday? Ah, that you could know how tediously the hours will pass till the time arrives, which will be the most important (may I hope the happiest also?) in my whole life?" (No. 49.)

A TITLE PAGE.

It it were inquired of any ingenious writer what page of his work had occasioned him most perplexity, he would point to the *title page*. Of all our periodical publications the "Tatler" and the "Spectator" have a priority of conception, and have the most characteristic titles. The copious mind of Johnson could not discover an appropriate title for his "Idler," as he acknowledges in the first number; and the title of the "Rambler" was so little understood, that a foreigner drank Johnson's health, innocently addressing him by the appellation of "Mr. Vagabond." The Jewish, and many oriental authors, were fond of allegorical titles as "The Heart of Aaron," "The Bones of Joseph," "The Garden of Nuts." The Greeks and Romans have shown a finer taste in titles. They had their "Cornucopia," or horns of plenty; "Pinakidions," or tablets; their "Pancarpes," or all sorts of fruits. The Puritan writers had a curious taste for titles, "Matches lighted at the Divine Fire," "The Gun of Penitence," "The Shop of the Spiritual Apothecary." A *rodomontade* title page was a great favorite in the last century. The republic of letters was overbuilt with "Palaces," "Temples," "Gardens," "Pictures;" and at one time every book was recommended by the title of novelty, "A New Method," "New Elements of Geography," "The New Art of Cookery," &c., &c.

It costs more trouble to disguise what we are than it would to do what we ought.

INSURANCE AGAINST SICKNESS.

The New York Evangelist says that the Legislature of Massachusetts, at its late session, chartered a company, called the Massachusetts Health Insurance Company. The institution is the first of its kind which has been recognized by civil enactment in the United States. Similar societies have existed in Great Britain for a long period of time, and as early as 1793 laws for their regulation and encouragement were made by Parliament. The object of the society recently chartered, is the protection of a large and deserving class of people, mechanics, clerks, laborers, and other men of limited income, against the expenses of sickness. The society was not incorporated without the most mature consideration, nor until it had been guarded against abuse by every salutary restriction. It was the impression of both branches of the Legislature, that the company would do a very large amount of business, and a proviso was incorporated in the act, restricting the dividends to ten per cent. per annum. No risk exceeding $400 per annum can be taken by the company, and the officers are required to make, under oath, an annual statement to the Legislature, showing, precisely, the financial condition of the society.

WARRIORS.—The Bonaparte family was a nursery of warriors; yet from Louis Bonaparte we have, after years of experience and reflection, this indignant testimony against war: 'I have been as enthusiastic and joyful as any one else after victory; still I confess that even then the sight of a field of battle not only struck me with horror, but even turned me sick. And now that I am advanced in life, I cannot understand, any more than I could at fifteen years of age, how beings who call themselves reasonable, and who have so much foresight, can employ this short existence, not in loving and aiding each other, and passing through it as gently as possible, but in striving, on the contrary, to destroy each other, as though time did not do this with sufficient rapidity. What I thought at fifteen years of age, I still think, that war, and the pain of death which society draws upon itself, are but organized barbarism, an inheritance of the savage state, disguised or ornamented by ingenious institutions and false eloquence.'

AFFECTION OF BEES.—An elderly lady at Nantes, who had an estate in the neighbohood of that town, where she used generally to pass the summer, had a remarkable partiality for bees, and kept a great number of them upon her estate. She took great pleasure in attending these little insects. Toward the end of May, 1777, this lady, having been taken ill, was conveyed to Nantes, where she died a few days after. On the day when she was to be interred, an enormous number of bees made their appearance in the house where the body lay, and settling upon the coffin, would not be driven away. A friend of the deceased, wishing to ascertain whether these were the same bees that she had taken such tender care of when living, repaired immediately to the estate, where he found all the hives emptied of their inhabitants.

ORIGIN OF THE CAP OF LIBERTY.—In former ages, when old age was honorable, caps became emblems of honor. By degrees they became the badge of freedom, for none were deemed honorable who were not free, and when a slave was made a freeman, he had a cap given to him, which he was permitted to wear in public. The pilius, or cap of liberty, was simple in its form, in the shape of a sugar-loaf, broad at the base, and ending in a cone. This prefigures that freedom stands on the broad basis of humanity, and runs up to a pyramid, the emblem of eternity, to show it ought to last forever. It was simple, for liberty is in itself the most shining ornament of man. It has none of the gilded trappings, that make the livery of despotism. The cap of liberty was white, the native color of the undyed, showing that it should be untainted by sanction of tyranny.

HONESTY.—That 'honesty is the best policy,' was illustrated some years since, under the following circumstances, related by the Rochester Democrat. A lad was proceeding to an uncle's to petition him for his sick mother and her children, when he found a wallet containing fifty dollars. The aid was refused, and the distressed family was pinched with want. The boy revealed his fortune to his mother—but expressed a doubt about using any portion of the money. His mother confirmed his good resolution—the pocket-book was advertised, and the owner found. Being a man of wealth, and uniting with that a generous heart, upon learning the condition of the family, he presented the 50 dollars to the sick mother, and took the boy into his service, and he is now one of the most successful merchants in the State of Ohio. Honesty always brings its reward—to the mind, if not to the pocket.

MODEL POLICE.—"Kendall, in the account of his Santa Fé expedition, speaks of some remarkable dogs used by Mexicans to guard their sheep. He says, 'There are very few men along with this immense herd of sheep; but in their stead were a large number of noble dogs, who appeared to be peculiarly gifted with the faculty of keeping them together. There was no running about, no barking nor biting, in their tactics; but, on the contrary, they walked up gently to any sheep that happened to stray from the field, took it carefully by the ear and led it back to the flock. Not the least fear did the sheep manifest at the approach of these dogs; and there was no necessity for it. They appear to me to be a cross of the Newfoundland and St. Bernard species, of very large size, and with frank open countenances, and from what I could learn, extremely sagacious.'"

DECLINE OF MONASTERIES.—Rev. Dr. Baird stated in a recent lecture, that in the single city of Seville, containing a population of 110,000, there were once seventy monasteries; now there are but three. It is so over the country of Spain. In this Protestant country, the papists buy up church property. In Roman Catholic Spain, they sell it. In the two most Protestant countries in the world, England and the United States, Romanism is rapidly increasing. In Spain and Italy, two of the most Roman Catholic countries in the world, there are strong tendences toward Protestantism. Truly it is an age of extraordinary changes.

VARIETY.

Some startling disclosures have been made in England in regard to tea. Sir George Larpent, the Chairman of the East India Association, stated in his evidence before Parliament, that "the whole of the supply of tea for the European market was a manufactured article. There was not a pound of tea which came to this country from China which did not undergo a coloring process. Tea which we called green here was colored green, and might as well be colored yellow or blue. The tea underwent that manufacture with the view to adapt it to the market in this country, and the process might to some extent alter the quality of the tea."

Not long ago, as I was on my way from Newark to Jersey City, in the cars, I observed a young lady sitting opposite to me, who seemed very much annoyed by the conversation of a young naval officer, which was continually intermingled with oaths. She at length, (having sat as long as she could without reproving him,) said, "Sir, can you converse in the Hebrew tongue?" He replied, "that he could," expecting, no doubt, to hold some conversation with her in that dialect. She then politely informed him that if he wished to swear any more, he would greatly oblige herself, and probably the rest of the passengers, if he would do it in that language.

The Salem Gazette has a description of the Mino, a native bird of Sumatra, now in Salem, which makes very rapid progress in the art of speech. It has already acquired the ordinary forms of expression, "How d'ye do?" "How are you?" "Good morning," &c., in a manner creditable to the human species. It is almost the size of a carrier pigeon; its plumage is a brilliant purple, and aside from its remarkable gift of the power of speech, is a most beautiful bird. It is said to be exceedingly difficult to obtain one of this species, as very few will stand the hardships of the voyage.

Creosote is a vegetable principle discovered by Dr. Reichenbach—it being the essential principle of the pyroligneous acid, well known for its antiseptic properties. It is an oleaginous liquid, clear, colorless and transparent, and powerfully refractive. Its odor is very penetrating and disagreeable, resembling that of smoked meat. Its taste is very caustic and burning. The most important property of creosote is that of retarding animal decomposition. Fresh meat and even fish, soaked in a solution of creosote, is incapable of putrefaction.

At a recent fire in Dayton, there were some three thousand bushels of flaxseed in one of the consumed houses, of which not more than three hundred bushels were destroyed, though exposed of course to great heat. The outer surface was baked into a hard coat, while all within this covering was saved. This same flaxseed was in the cellar at the time of the great flood in Dayton a few months since, and after the subsiding of the water was found uninjured, a slimy coat having formed over it, effectually preventing the entrance of water. Thus it seems that flaxseed is fire-proof and water-proof!

A few years ago Gen. Taylor visited the Northern States, and made this remark in conversation with a friend: "In the Florida war I preserved my health solely by temperance. Where the water was very impure, some of the officers and men insisted on the absolute necessity of using ardent spirits with it. But I always observed that they fared the worse for it. As for myself, I would mix the swamp water with coarse meal so as to clear it from sediment, and content myself with such a beverage."

The philanthropic Howard was blessed with a wife of singular congenial disposition. On settling his accounts one year, he found a balance in his favor, and proposed to his wife to spend the money on a visit to the metropolis, for her gratification. 'What a beautiful cottage for a poor family might be built with the money,' was her benevolent reply. The hint was immediately taken, and the worthy couple enjoyed the greatest of all gratifications, the satisfaction of having done good for its own sake.

Mr. Matthew Wright, who died in Washington, D. C., on the 24th inst., has bequeathed to the Washington and St. Vincent Orphan Asylums, each, the perpetual interest of $10,000. Five slaves are also manumitted, with a portion of $200 each, on condition that they emigrate to Liberia. Mr. Wright was 80 years of age; was a native of the county of Tyrone, Ireland, whence he emigrated in 1795, and became a citizen of Washington in 1804.

An English writer remarks, 'It is curious enough that nations should be distinguished by so trifling a circumstance as the mode of using the fork at the table. An Englishman is remarkable for placing his fork at the left side of his plate; the Frenchman is recognized at the table for using the fork alone without the knife; a German by planting it perpendicularly in his plate; and the Russian by using it as a pitchfork.'

The Chancellor of the British Exchequer has issued orders that a new coin shall be struck off and put into circulation. It is to be *a two shilling piece*, and to be called Queens, or Victorias, or Victorines, as her Majesty shall direct, the latter being decidedly the best sounding designation.

A witty auctioneer of Norfolk, a night or two since, finding his company slow at bidding for clocks, put up 'the last,' and said: 'Now, gentlemen, I present you with a new kind of clock, it is called the Santa Anna clock, and warranted to run without stopping."

The Laird of Dumbiedykes was a sensible man and a true philosopher. He, in the most solemn manner, advised his son to be setting out a tree when he had nothing else to do—for it would be growing while he would be sleeping!

A negro bought a hat, and upon going out in the rain was observed to take it off his head and try to keep it from the wet, and on being asked why he did so, answered, "Hat mine, head massa's."

It is estimated that the surface planted with corn this year in the State of New Jersey, exceeds that of last year by 100,000 acres, which ought to yield three or four million bushels.

The product of maple sugar in 1846, in the United States, is estimated to have reached 22,000,000 pounds.

CHRISTIAN PARLOR MAGAZINE.

REV. J. T. HEADLEY, EDITOR.

THE CHRISTIAN PARLOR MAGAZINE, formerly under the care of Rev. D. Mead, commences its fourth volume under the editorship of Rev. J. T. Headley, author of "Napoleon and his Marshals," "Sacred Mountains," "Letters from Italy," &c. We hazard nothing in saying that this Magazine, so deservedly popular hitherto, is destined to fill a large place in public estimation; that it will not only maintain its present enviable [illegible]ction, but earn to itself a far higher popularity, and b[illegible] the companion of many a circle to which it is now a[illegible]ger, gladdening by its presence, while it exerts an influ[illegible] pure, elevating, and healthful. The Editor will bend his energies to make this the most popular Magazine of the day, and while he avails himself of articles from the best writers, he will draw freely from his own exhaustless store.

It will continue to maintain its high moral tone, and nothing will be admitted into its columns which will minister to the corrupt passions and tendencies of youth, or which "the author dying would wish to blot."

The design of the Editor and Publisher is to present a Magazine containing all the facination and interest of the lighter Periodicals, while at the same time it moves in a different path, and is not exposed to the same objections. It is issued monthly, containing 32 pages of original matter, printed on fine paper, in handsome covers, with a splendid steel engraving, and a beautiful colored flower, and music, to each number, and got up in every respect in the best style of the art, making a yearly volume of 384 pages, full of choice illustrations, and forming a handsome ornament to the Parlor Table, or a rich and valuable present to a friend.

☞ Price, two dollars a year. Three copies for five dollars.

A few good, responsible agents wanted to circulate this work; to whom the best inducements will be offered.

E. E. MILES, 151 Nassau-st.

COMMENTARY FOR THE PEOPLE!

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The design of the Committee of the London Tract Society, under whose supervision the English work was prepared, has been to cover that ground where all evangelical denominations meet, and to make a plain and practical exposition of religious truth and duty.

This work is based on the Commentaries of Henry and Scott, and more than one hundred other writers in the various departments of Biblical Literature; the most important observations of these eminent divines being quoted, constituting a digest of the most valuable results at which the learned men of all ages have arrived in their critical study of the Holy Scriptures. Reference has been had to the wants of Sunday School Teachers, and of families engaged in the systematic study of the Scriptures.

Perhaps there never was a juncture of time when true religion more greatly needed a safeguard against attacks which are both boldly and insidiously aimed at her vital principles; perhaps true religion was never in a more perilous position between open enemies and pretended friends, than at this particular crisis; and surely never was it more incumbent than now, on every true friend of her holy precepts, every conscientious master of a household, every anxious parent, guardian and protector, to be provided with antidotes to the poison which is so unscrupulously scattered abroad, or an argument against each dangerous fallacy which is propounded to the injury and detriment of that religion, which is the faithful oracle of the Divine Creator, and the best exponent of His will.

The object of the compilers has been to provide a Commentary compact in size, moderate in price, and suited to Christians of every station, rank, and denomination.

"The family into whose hands this work comes, have in their possession a store of biblical science and practical instruction, of more value than gold. The republication is a great undertaking, and we hope it will receive an adequate support."—New York Observer.

"This Commentary has enjoyed extraordinary popularity as a practical exposition of God's Word. It differs from any other, presenting the best exegetical, illustrative and practical comments which the editors were able to select from the best scholars, on each passage, in course. The text being omitted, it is enabled to present a vast amount of learning in a small space. The sources from which it is compiled afford a perfect guaranty of its soundness, both of doctrine and interpretation, while the advantage of having the opinion of different commentators, is apparent and very great."—N. Y. Evangelist.

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We have received the most favorable notices from many distinguished clergymen of various denominations of this country, and also from the press, which cannot be inserted in a newspaper advertisement on account of their length; they will be found on the cover of each part.

ROBERT T. SHANNON,
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Dec. 11, 1846.

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